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Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

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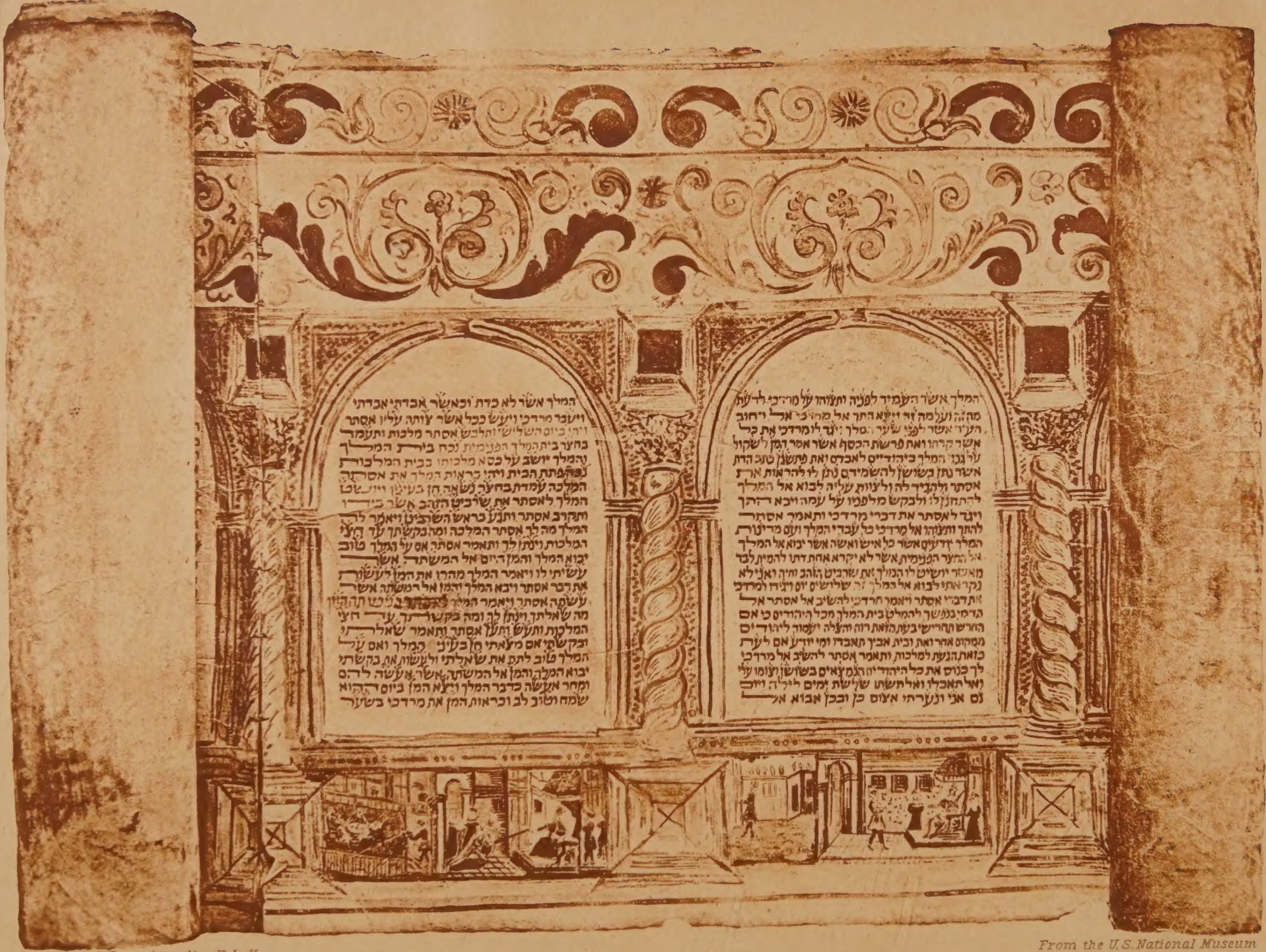

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SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES[*]

A.—Rules for the Transliteration of Hebrew and Aramaic.

1. All important names which occur in the Bible are cited as found in the authorized King James version; *e.g.*, *Moses*, not Mosheh; *Isaac*, not Yiẓḥaḳ; *Saul*, not Sha'ul or Shaül; *Solomon*, not Shelomoh, etc.

2. Names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are always retained and cross-references given, though the topic be treated under the form transliterated according to the system tabulated below.

3. Hebrew subject-headings are transcribed according to the scheme of transliteration; cross-references are made as in the case of personal names.

4. The following system of transliteration has been used for Hebrew and Aramaic:

א *Not noted at the beginning or the end of a word; otherwise ' or by dieresis; e.g., pe'er or Meïr*

ב *b*	ז *z*	ל *l*	פּ *with dagesh, p*	שׁ *sh*
ג *g*	ח *ḥ*	מ *m*	פ *without dagesh, f*	שׂ *s*
ד *d*	ט *ṭ*	נ *n*	צ *ẓ*	ת *t*
ה *h*	י *y*	ס *s*	ק *ḳ*	
ו *w*	כ *k*	ע *'*	ר *r*	

NOTE: The presence of dagesh lene is not noted except in the case of *pe*. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

◌ָ *a*	◌ֻ *u*	◌ַ *a*	◌ֱ *e*	וֹ *o*
◌ֶ *e*	◌ֵ *e*	◌ֳ *o*	◌ִי *i*	
◌ִ *i*	◌ְ *e*	◌ֲ *a*	וּ *u*	

Ḳameẓ ḥaṭuf is represented by *o*.

The so-called "Continental" pronunciation of the English vowels is implied.

6. The Hebrew article is transcribed as *ha*, followed by a hyphen, without doubling the following letter. [Not *hak-Kohen* or *hak-Cohen*, nor *Rosh ha-shshanah.*]

B.—Rules for the Transliteration of Arabic.

1. All Arabic names and words except such as have become familiar to English readers in another form, as *Mohammed*, *Koran*, *mosque*, are transliterated according to the following system:

أ *See* א *above*	خ *kh*	ش *sh*	غ *gh*	ن *n*
ب *b*	د *d*	ص *ṣ*	ف *f*	ه *h*
ت *t*	ذ *dh*	ض *ḍ*	ق *ḳ*	و *w*
ث *th*	ر *r*	ط *ṭ*	ك *k*	ي *y*
ج *j*	ز *z*	ظ *ẓ*	ل *l*	
ح *ḥ*	س *s*	ع *'*	م *m*	

2. Only the three vowels—a, i, u—are represented:

◌َ *a* or *ā* ◌ِ *i* or *ī* ◌ُ *u* or *ū*

No account has been taken of the *imālah; i* has not been written *e*, nor *u* written *o*.

---

[*] In all other matters of orthography the spelling preferred by the STANDARD DICTIONARY has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.

3. The Arabic article is invariably written *al*, no account being taken of the assimilation of the *l* to the following letter; *e.g.*, *Abu al-Salt*, not *Abu-l-Salt; Nafis al-Daulah*, not *Nafis ad-Daulah*. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written *ah;* but when followed by a genitive, *at; e.g., Risalah dhat al-Kursiyy*, but *Hi'at al-Aflak.*

5. No account is taken of the overhanging vowels which distinguish the cases; *e.g.*, *'Amr*, not *'Amru* or *'Amrun; Ya'ḳub*, not *Ya'ḳubun;* or in a title, *Kitab al-Amanat wal-I'tiḳadat.*

C.—Rules for the Transliteration of Russian.

All Russian names and words, except such as have become familiar to English readers in other forms, as *Czar, Alexander, deciatine, Moscow,* are transliterated according to the following system:

А а	*a*	Н н	*n*	Щ щ	*shch*
Б б	*b*	О о	*o*	Ъ ъ	mute
В в	*v*	П п	*p*	Ы ы	*y*
Г г	*h, v,* or *g*	Р р	*r*	Ь ь	half mute
Д д	*d*	С с	*s*	Ѣ ѣ	*ye*
Е е	*e* and *ye* at the beginning.	Т т	*t*	Э э	*e*
Ж ж	*zh*	У у	*u*	Ю ю	*yu*
З з	*z*	Ф ф	*f*	Я я	*ya*
И и І і	*i*	Х х	*kh*	Ѳ ѳ	*F*
К к	*k*	Ц ц	*tz*	Ѵ ѵ	*œ*
Л л	*l*	Ч ч	*ch*	Й й	*i*
М м	*m*	Ш ш	*sh*		

Rules for the Citation of Proper Names, Personal and Otherwise.

1. Whenever possible, an author is cited under his most specific name; *e.g.*, Moses Nigrin under *Nigrin;* Moses Zacuto under *Zacuto;* Moses Rieti under *Rieti;* all the Ḳimḥis (or Ḳamḥis) under *Ḳimḥi;* Israel ben Joseph Drohobiczer under *Drohobiczer.* Cross-references are freely made from any other form to the most specific one; *e.g.*, to Moses *Vidal* from Moses *Narboni;* to Solomon Nathan *Vidal* from Menahem *Meïri;* to Samuel *Kansi* from Samuel Astruc *Dascola;* to Jedaiah *Penini* from both *Bedersi* and *En Bonet;* to *John* of Avignon from Moses de *Roquemaure.*

2. When a person is not referred to as above, he is cited under his own personal name followed by his official or other title; or, where he has borne no such title, by "of" followed by the place of his birth or residence; *e.g.*, *Johanan* ha-Sandlar; *Samuel* ha-Nagid; *Judah* he-Ḥasid; *Gershom* of Metz; *Isaac* of Corbeil.

3. Names containing the words *d', de, da, di, van, von, y, of, ben, ha-, ibn** are arranged under the letter of the name following this word; *e.g.*, de Pomis under *Pomis*, de Barrios under *Barrios*, Jacob d'Illescas under *Illescas.* The order of topics is illustrated by the following examples:

Abraham of Augsburg
Abraham of Avila
Abraham ben Azriel
Abraham de Balmes
Abraham ben Baruch
Abraham of Beja
Abraham ben Benjamin Aaron
Abraham ben Benjamin Zeeb
Abraham Benveniste

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* When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in its alphabetical place under "I."

NOTE TO THE READER.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, ABBA ARIKA; PUMBEDITA; VOCALIZATION.

LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]

Ab	Abot, Pirḳe
Ab. R. N.	Abot de-Rabbi Natan
‘Ab. Zarah	‘Abodah Zarah
ad loc	at the place
A.H	in the year of the Hegira
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums
Am. Jew. Hist. Soc.	American Jewish Historical Society
Am. Jour. Semit. Lang	American Journal of Semitic Languages
Anglo-Jew. Assoc.	Anglo-Jewish Association
Apoc	Apocalypse
Apocr	Apocrypha
Apost. Const.	Apostolical Constitutions
‘Ar	‘Arakin (Talmud)
Arch. Isr.	Archives Israélites
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland
A. T.	Das Alte Testament
A. V.	Authorized Version
b	ben *or* bar *or* born
Bacher, Ag. Bab. Amor.	Bacher, Agada der Babylonischen Amoräer
Bacher, Ag. Pal. Amor.	Bacher, Agada der Palästinensischen Amoräer
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten
B. B.	Baba Batra (Talmud)
B.C	before the Christian era
Bek	Bekorot (Talmud)
Benzinger, Arch.	Benzinger, Hebräische Archäologie
Ber	Berakot (Talmud)
Berliner Festschrift	Festschrift zum 70ten Geburtstag Berliners
Berliner's Magazin	Berliner's Magazin für die Wissenschaft des Judenthums
Bik	Bikkurim (Talmud)
B. Ḳ.	Baba Ḳamma (Talmud)
B. M.	Baba Meẓi‘a (Talmud)
Bibl. Rab.	Bibliotheca Rabbinica
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Litteratur
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle
c	about
Cant.	Canticles (Song of Solomon)
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition
Cazès, Notes Bibliographiques	Cazès, Notes Bibliographiques sur la Littérature Juive-Tunisienne
C.E	common era
ch.	chapter or chapters
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica
Chwolson Jubilee Volume	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896
C. I. A.	Corpus Inscriptionum Atticarum
C. I. G.	Corpus Inscriptionum Græcarum
C. I. H.	Corpus Inscriptionum Hebraicarum
C. I. L.	Corpus Inscriptionum Latinarum
C. I. S.	Corpus Inscriptionum Semiticarum
comp	compare
d.	died
D	Deuteronomist
De Gubernatis, Diz. Biog.	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission
Dem	Demai (Talmud)
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.
De Rossi, Dizionario	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke
E	Elohist
Eccl	Ecclesiastes
Ecclus. (Sirach)	Ecclesiasticus
ed.	edition
‘Eduy	‘Eduyot (Talmud)
Eisenberg, Biog. Lex	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert
Encyc. Brit.	Encyclopædia Britannica
Eng	English
Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
‘Er	‘Erubin (Talmud)
Ersch and Gruber, Encyc.	Ersch and Gruber, Allgemeine Encyklopädie der Wissenschaft und Künste
Esd	Esdras
et seq.	and following
Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Frankel, Mebo	Frankel, Mebo Yerushalmi
Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Fürst, Gesch. des Karäert.	Fürst, Geschichte des Karäerthums
Gaster, Hist. of Bevis Marks	Gaster, Bevis Marks Memorial Volume
Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
Geiger's Wiss. Zeit. Jüd. Theol.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
Gem	Gemara
Gesch.	Geschichte
Gesenius, Gr.	Gesenius, Grammar
Gesenius, Th.	Gesenius, Thesaurus
Gibbon, Decline and Fall	Gibbon, History of the Decline and Fall of the Roman Empire
Ginsburg's Bible.	Ginsburg's Masoretico-Critical Edition of the Hebrew Bible
Giṭ	Giṭṭin (Talmud)
Graetz, Hist.	Graetz, History of the Jews
Grätz, Gesch.	Grätz, Geschichte der Juden
Güdemann, Gesch.	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Hag	Haggai
Ḥag	Ḥagigah (Talmud)
Ḥal	Ḥallah (Talmud)
Hamburger, R. B. T.	Hamburger, Realencyclopädie für Bibel und Talmud
Hastings, Dict. Bible	Hastings, Dictionary of the Bible
Heb.	Epistle to the Hebrews
Hebr.	Masoretic Text
Herzog-Plitt or Herzog-Hauck, Real-Encyc.	Real-Encyklopädie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragender Aerzte Aller Zeiten und Völker
Hor	Horayot (Talmud)
Ḥul	Ḥullin (Talmud)
ib.	same place
idem	same author
Isr. Letterbode	Israelitische Letterbode
J	Jahvist
Jaarboeken	Jaarboeken voor de Israeliten in Nederland
Jacobs, Sources.	Jacobs, Inquiry into the Sources of Spanish-Jewish History
Jacobs and Wolf, Bibl. Anglo-Jud.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
Jahrb. Gesch. der Jud.	Jahrbuch für die Geschichte der Juden und des Judenthums
Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
Jellinek, B. H.	Jellinek, Bet ha-Midrash
Jew. Chron.	Jewish Chronicle, London
Jew. Encyc	The Jewish Encyclopedia
Jew. Hist. Soc. Eng.	Jewish Historical Society of England
Jew. Quart. Rev. J. Q. R.	Jewish Quarterly Review
Jew. World	Jewish World, London
Josephus, Ant.	Josephus, Antiquities of the Jews
Josephus, B. J.	Josephus, De Bello Judaico
Josephus, Contra Ap.	Josephus, Contra Apionem
Josh	Joshua
Jost's Annalen	Jost's Israelitische Annalen
Jour. Bib. Lit.	Journal of Biblical Literature
Justin, Dial. cum Tryph	Justin, Dialogus cum Tryphone Judæo
Kaufmann Gedenkbuch	Gedenkbuch zur Erinnerung an David Kaufmann
Kayserling, Bibl. Esp.-Port.-Jud.	Kayserling, Biblioteca Española-Portugueza-Judaica
Ker	Keritot (Talmud)
Ket	Ketubot (Talmud)
K. H. C.	Kurzer Hand-Commentar zum Alten Testament, ed. Marti
Ḳid	Ḳiddushin (Talmud)
Ḳil	Ḳilayim (Talmud)
Ḳin	Ḳinnim (Talmud)
Ḳohut Memorial Volume	Semitic Studies in Memory of A. Kohut

Krauss, Lehnwörter	Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch und Targum
Larousse, Dict.	Larousse, Grand Dictionnaire Universel du XIXe Siècle
l.c.	in the place cited
Levy, Chal. Wörterb.	Levy, Chaldäisches Wörterbuch über die Targumim
Levy, Neuhebr. Wörterb.	Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Targumim und Midraschim
lit	literally
Löw, Lebensalter	Löw, Die Lebensalter in der Jüdischen Literatur
LXX	Septuagint
m	married
Ma'as.	Ma'aserot (Talmud)
Ma'as. Sh.	Ma'aser Sheni (Talmud)
Macc.	Maccabees
Maimonides, Moreh	Maimonides, Moreh Nebukim
Maimonides, Yad	Maimonides, Yad ha-Ḥazaḳah
Mak.	Makkot (Talmud)
Maksh	Makshirin (Talmud)
Mas	Masorah
Massek	Masseket
McClintock and Strong, Cyc.	McClintock and Strong, Cyclopædia of Biblical, Theological, and Ecclesiastical Literature
Meg	Megillah (Talmud)
Me'i.	Me'ilah (Talmud)
Mek	Mekilta
Men	Menaḥot (Talmud)
Mid.	Middot (Talmud)
Midr	Midrash
Midr. Teh.	Midrash Tehillim (Psalms)
Miḳ	Miḳwaot (Talmud)
M. Ḳ.	Mo'ed Ḳaṭan (Talmud)
Monatsschrift	Monatsschrift für Geschichte und Wissenschaft des Judenthums
Mortara, Indice	Mortara, Indice Alfabetico
Müller, Frag. Hist. Græc.	Müller, Fragmenta Historicorum Græcorum
Munk, Mélanges	Munk, Mélanges de Philosophie Juive et Arabe
Murray's Eng. Dict.	A. H. Murray, A New English Dictionary
Naz	Nazir (Talmud)
n.d	no date
Ned.	Nedarim (Talmud)
Neg	Nega'im
Neubauer, Cat. Bodl. Hebr. MSS.	Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
Neubauer, G. T.	Neubauer, Géographie du Talmud
Neubauer, M. J. C.	Neubauer, Mediæval Jewish Chronicles
n.p.	no place of publication stated
N. T.	New Testament
Oest. Wochenschrift	Oesterreichische Wochenschrift
Oh	Ohalot (Talmud)
Onḳ	Onḳelos
Orient, Lit.	Literaturblatt des Orients
O. T.	Old Testament
P.	Priestly Code
Pagel, Biog. Lex.	Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
Pal. Explor. Fund.	Palestine Exploration Fund
Pallas Lex.	Pallas Nagy Lexicon
Pauly-Wissowa, Real-Encyc	Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
Pes	Pesaḥim (Talmud)
Pesh.	Peshito, Peshiṭta
Pesiḳ	Pesiḳta de-Rab Kahana
Pesiḳ. R.	Pesiḳta Rabbati
Pirḳe R. El.	Pirḳe Rabbi Eliezer
R	Rab *or* Rabbi *or* Rabbah
Rahmer's Jüd. Lit.-Blatt	Rahmer's Jüdisches Litteratur-Blatt
Regesty	Regesty i Nadpisi
Rev. Bib.	Revue Biblique
Rev. Et. Juives R. E. J.	Revue des Etudes Juives
Rev. Sém.	Revue Sémitique
R. H.	Rosh ha-Shanah (Talmud)
Rios, Estudios	Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
Rios, Hist.	Amador de los Rios, Historia . . . de los Judios de España y Portugal
Ritter, Erdkunde.	Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
Robinson, Researches	Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petræa . . . 1838
Robinson, Later Researches	Robinson, Later Biblical Researches in Palestine and the Adjacent Regions . . . 1852
Roest, Cat. Rosenthal. Bibl.	Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
R. V.	Revised Version
Salfeld, Martyrologium	Salfeld, Das Martyrologium des Nürnberger Memorbuches
Sanh	Sanhedrin (Talmud)
S. B. E.	Sacred Books of the East
S. B. O. T.	(Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
Schaff-Herzog, Encyc	Schaff-Herzog, A Religious Encyclopædia
Schrader, C. I. O. T.	Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
Schrader, K. A. T.	Schrader, Keilinschriften und das Alte Testament
Schrader, K. B.	Schrader, Keilinschriftliche Bibliothek
Schrader, K. G. F.	Schrader, Keilinschriften und Geschichtsforschung
Schürer, Gesch.	Schürer, Geschichte des Jüdischen Volkes
Sem.	Semaḥot (Talmud)
Shab	Shabbat (Talmud)
Sheb.	Shebi'it (Talmud)
Shebu	Shebu'ot (Talmud)
Sheḳ.	Sheḳalim (Talmud)
Sibyllines	Sibylline Books
Smith, Rel. of Sem.	Smith, Lectures on Religion of the Semites
Stade's Zeitschrift	Stade's Zeitschrift für die Alttestamentliche Wissenschaft
Steinschneider, Cat. Bodl.	Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
Steinschneider, Cat. Munich	Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
Steinschneider, Hebr. Bibl.	Steinschneider, Hebräische Bibliographie
Steinschneider, Hebr. Uebers.	Steinschneider, Hebräische Uebersetzungen
Strack, Das Blut.	Strack, Das Blut im Glauben und Aberglauben der Menschheit
Suk	Sukkah (Talmud)
s.v.	under the word
Ta'an	Ta'anit (Talmud)
Tan.	Tanḥuma
Targ	Targumim
Targ. Onḳ.	Targum Onḳelos
Targ. Yer.	Targum Yerushalmi *or* Targum Jonathan
Tem	Temurah (Talmud)
Ter	Terumot (Talmud)
Test. Patr.	Testaments of the Twelve Patriarchs
Ṭoh	Ṭohorot
Ṭos	Ṭosafot
Tosef	Tosefta
transl	translation
Tr. Soc. Bibl. Arch	Transactions of the Society of Biblical Archæology
Ṭ. Y	Ṭebul Yom (Talmud)
'Uḳ	'Uḳẓin (Talmud)
Univ. Isr.	Univers Israélite
Virchow's Archiv	Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
Vulg	Vulgate
Weiss, Dor.	Weiss, Dor Dor we-Dorshaw
Wellhausen, I. J. G.	Wellhausen, Israelitische und Jüdische Geschichte
Winer, B. R.	Winer, Biblisches Realwörterbuch
Wisdom	Wisdom of Solomon
Wolf, Bibl. Hebr.	Wolf, Bibliotheca Hebræa
W. Z. K. M.	Wiener Zeitschrift für die Kunde des Morgenlandes
Yad.	Yadayim (Talmud)
"Yad"	Yad ha-Ḥazaḳah
Yalḳ	Yalḳuṭ
Yeb.	Yebamot (Talmud)
Yer.	Yerushalmi (Jerusalem Talmud)
YHWH	Yahweh, Jehovah
Zab	Zabim (Talmud)
Z. D. M. G.	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Z. D. P. V.	Zeitschrift des Deutschen Palästina-Vereins
Zeb	Zebaḥim (Talmud)
Zedner, Cat. Hebr. Books Brit. Mus.	Zedner, Catalogue of the Hebrew Books in the British Museum
Zeit. für Assyr.	Zeitschrift für Assyriologie
Zeit. für Hebr. Bibl.	Zeitschrift für Hebräische Bibliographie
Zeitlin, Bibl. Post-Mendels	Zeitlin, Bibliotheca Hebraica Post-Mendelssohniana
Zunz, G. S.	Zunz, Gesammelte Schriften
Zunz, G. V.	Zunz, Gottesdienstliche Vorträge
Zunz, Literaturgesch	Zunz, Literaturgeschichte der Synagogalen Poesie
Zunz, Ritus	Zunz, Die Ritus des Synagogalen Gottesdienstes
Zunz, S. P.	Zunz, Synagogale Poesie des Mittelalters
Zunz, Z. G.	Zunz, Zur Geschichte und Literatur

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.

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THE
JEWISH ENCYCLOPEDIA

DREYFUS-BRISAC, LOUIS LUCIEN: French physician; born at Strasburg Feb. 3, 1849; died May 5, 1903; studied in his native city, and afterward at the Paris Faculté de Médecine, where he became house surgeon in 1873, and titular physician in 1878. He was clinic superintendent for ailments of children in 1879. In 1894 he became physician at the Lariboisière Hospital. He was appointed a member of the Superior Council for Public Aid at its formation in 1888, and was mainly instrumental in securing the passage, in 1893, of the law providing free medical aid. Dreyfus-Brisac is a member of the medical commission of the Women's Union of France. At the Paris Exposition of 1900 he was appointed vice-president of the second section of the Congress of Public Aid. Among his publications are: "De l'Ictère Hémaphéique" (1878); "De l'Asphyxie Non Toxique" (1882); "Traitement du Diabète Sucré" (1894); "De la Phthisie Aiguë" (in collaboration, 1892). He is also the author of papers in the "Gazette Hebdomadaire" and elsewhere. He has been Chevalier of the Legion of Honor since 1893.

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S. V. E.

DRIBIN. See MOHILEV GOVERNMENT.

DRINK-OFFERING. See SACRIFICE, THE.

DRINKING-VESSELS: Less is known of the form and material of the drinking-vessels of the Hebrews than of those of the Greeks and the Romans. The water-skin ("ḥemet," Gen. xxi. 15, 19; "ob," Job xxxii. 19; and "nod," Judges iv. 19), made of the hide of the goat and the kid, and still used among the Bedouins, certainly dates from very early times. It served both as a receptacle for water and for milk and as a drinking-vessel. The Israelites probably first saw earthen drinking-vessels in Palestine, where they were used by the common people. The wealthy had metal—usually silver—ones (Gen. xliv. 2), while those of the kings were of gold (I Kings x. 21; II Chron. ix. 21 [A. V. 20]) or probably of bronze. It may be safely assumed that these metal vessels were first imported by the Phenicians, and that the Israelites learned from them how to work the metals (compare I Kings vii. 12 *et seq.* [A. V. 13]); hence it is probable that the drinking-vessels of the Israelites resembled very closely those in use among the Phenicians.

In regard to form the vessels may be divided into two groups; viz., (1) cups and (2) bowls. A cup was usually called "kos," a designation applied both to the cup of the poor man (II Sam. xii. 3) and to that of the king (Gen. xl. 11, 13, 21). I Kings vii. 26 shows that the rim was often bent, and Isa. li. 17, 22 indicates that the sides were bulging. In Gen. xliv. 2, 12, 16 *et seq.* the term "gabiʻa" is used to designate "Joseph's cup," which, according to Jer. xxxv. 5, seems to have been larger than a kos, and was probably a chalice or a goblet. The same applies perhaps to "ḳubbaʻat" (Isa. li. 17), to which the accompanying word "kos" is probably a gloss. "Kefor" (I Chron. xxviii. 17; Ezra i. 10, viii. 27) means "cup," as is evident from the Assyrian "kapru," and from the Neo-Hebraic and Judæo-Aramaic "kefor" (compare Euting's combination with כפר = "bulging," in Nabatæan Inscription No. 27).

The bowl, which was called "sefel," was used for holding milk (Judges v. 25) and for drawing water (Judges vi. 38). Judges v. 25 shows that in addition to the bowls of ordinary size there were larger ones, evidently designed for guests of honor, who were served with double portions (Gen. xliii. 34; I Sam. ix. 23 *et seq.*), not only of meat, but also of drink; hence the use of the phrase "sefel addirim" (lordly dish).

The word "saf" mentioned in I Kings vii. 50; II Kings xii. 14; and Jer. lii. 19 probably refers to a bowl also. In Ex. xii. 22 and Zech. xii. 2 a saf is used at the sacrifice. The "aggan" mentioned in Cant. vii. 3 is not a bowl for drinking, but rather for mixing wine with spices; hence *κρατήρ* in Septuagint. The "kad"—mentioned in Gen. xxiv. 14 *et seq.*, which was carried on the shoulder, and from which Rebekah gave Eliezer water (Gen. xxiv. 18)—was used for drawing water (comp. Eccl. xii. 6) rather than as a drinking-vessel (comp. "deli," Isa. xl. 15). Jugs were also used as drinking-vessels; in I Sam. xxvi. 12, 16 a "ẓappaḥat" (cruse) is mentioned, probably a bulging jug carried on journeys as a drinking-vessel. "Nebel," which has a similar meaning, may have originally designated a water-skin (I Sam. i. 24, x. 3, etc.), but later it undoubtedly signified an earthen vessel (Isa. xxx. 14; Lam. iv. 2). "Baḳbuḳ" (Jer. xix. 1, 10; I Kings xiv. 3), also meaning an earthen vessel, was perhaps used for drinking purposes.

E. G. H. W. N.

DRISSA: Russian city in the government of Vitebsk. In its total population of 4,237 there are 2,856 Jews. In 1897 there were 657 artisans (including 229 masters) and 158 day-laborers. Among its charitable institutions may be noted the Biḳḳur Ḥolim, and among its educational institutions a county school with 120 pupils (7 of whom are Jews) and a day-school with 70 pupils (12 of whom are Jews).

Drissa existed as early as the fourteenth century, and Jews are mentioned there in connection with the lumber trade in 1547 ("Regesty i Nadpisi," No. 464). Situated on the Drissa, an affluent of the Düna, Drissa was a center for the export of lumber and grain to Riga and Danzig, a trade which was entirely in the hands of the Jews.

H. R. S. J.—M. R.

DRIVER, SAMUEL ROLLES: English Christian Hebraist; born at Southampton Oct. 2, 1846; died at Oxford, Feb. 26, 1914; regius professor of Hebrew (in succession to Pusey), and canon of Christ Church, Oxford, since 1883; member of the Old Testament Revision Company, 1876–84.

Together with T. K. Cheyne and Robertson Smith, Driver was one of the foremost champions of Biblical criticism in England. Driver approached it from its linguistic side ("Jour. of Phil." 1882, pp. 201–236). His first contribution, "A Treatise on the Use of the Tenses in Hebrew" (Oxford, 1874; 3d ed., 1892), has remained the most complete presentation of the subject. Driver defended his position before several Church congresses (*e.g.*, in 1883); his attitude was frequently criticized from a theological point of view (see, for example, "The Guardian," 1890, pp. 1419 *et seq.*; Robinson, "Early Religion," p. xii.), while Cheyne complained that Driver was not a sufficiently representative exponent of modern higher criticism ("Introduction to the Book of Isaiah," p. xi.). In matters of criticism Driver always took a conservative view, showing much moderation and sympathy with the orthodox position. For him "the Old Testament was not a systematic treatise on theology, but the record of a historical revelation, which, just because it was historical, passed through many successive phases, and was completed gradually"; and the conclusions at which he arrived "affect, not the fact of revelation, but only its form. They help to determine the stages through which it passed, the different phases which it assumed, and the process by which the record of it was built up. They do not touch either the authority or the inspiration of the scriptures of the Old Testament" (compare his "Isaiah," Preface, and "Introduction," p. vii., New York, 1891). He took a similar position in regard to the results of archeological and anthropological research; holding that though these results have taken the Hebrews out of the isolated position which they, as a nation, seem previously to have held, they "do not, in any degree, detract from that religious preeminence which has always been deemed the inalienable characteristic of the Hebrew race" ("Hebrew Authority," p. 7).

Driver's critical works deal with the most important books of the Old Testament, and his "Introduction" is still the standard English work on the subject. Driver's chief productions are his contributions to "The Holy Bible with Various Renderings and Readings" (together with Cheyne, 1876); known from the 3d ed. onward as "The Variorum Bible," 1888; "Notes on the Hebrew Text of the Books of Samuel," Oxford, 1890; "An Introduction to the Literature of the Old Testament," 1891; 6th ed., 1897; "Sermons on Subjects Connected with the Old Testament," 1892; "Isaiah: His Life and Times," in the "Men of the Bible" series, 1893; "Critical and Exegetical Commentary on Deuteronomy," 1895, in the "International Critical Commentary" series; "Joel and Amos," 1897, and "Daniel," 1900, in the "Cambridge Bible for Schools"; "The Parallel Psalter," 1898, and a critical edition of Leviticus, in the "Sacred Books of the Old Testament," ed. Haupt, 1894; "Hebrew Authority," in "Authority and Archæology, Sacred and Profane," ed. D. G. Hogarth, 1899. To the "Studia Biblica" (vol. i., Oxford, 1885) Driver contributed a paper on "Recent Theories on the Origin and Nature of the Tetragrammaton"; to the "Jew. Quart. Rev." (i. 258 *et seq.*), an article on "The Origin and Structure of the Book of Judges"; and to Neubauer and Cowley's edition of Ben Sira he supplied a glossary and some notes ("Original Hebrew of Ecclesiasticus," 1897, p. xv.; compare "Oxford Magazine," viii., Nos. 11 and 12, 1890; and "The Guardian," 1896, p. 1029).

Driver was editor of two small rabbinical works: a commentary on Jeremiah and Ezekiel by Moses ben Sheshet, London, 1871, and one on Proverbs, attributed to Abraham ibn Ezra, Oxford, 1880. He was one of the collaborators on the second edition of Smith's "Bible Dictionary," on Hasting's "Dictionary of the Bible," and on Cheyne and Black's "Encyclopædia Biblica," and was coeditor, with Professors Brown and Briggs, of the Clarendon press edition of Gesenius.

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J. G.

DROHOBICZER, ISRAEL NAḤMAN BEN JOSEPH: Talmudic scholar and preacher of Stanislaw (according to Ghirondi he came from Ostrog, Russia); died at Safed early in the nineteenth century. He was a pupil of Israel Ba'al Shem-Tob, and after having been rabbi and rosh yeshibah in several towns of Germany, he undertook a long journey in order to publish his works. He stayed for several years at Leghorn, where his books were printed; and then went to Palestine, where he died. He wrote the following works: "Emet le-Ya'aḳob," funeral dirges, 1704; "Ḥemdat Yisrael," a commentary on Ecclesiastes, on "Elef Alfin," and on "Alef Bet" of Elijah ha-Levi, 1820; "Peḳuddat ha-Melek," containing novellæ on Maimonides, and funeral dirges, 2 vols.

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L. G. M. Sel.

DROMEDARY: A variety or choice breed of the camel proper, or one-humped camel; much taller and longer in the leg than the ordinary camel, of a more slender shape, and generally of a very light color. Its speed is considerable, reaching eighty miles a day. Zoologists include all varieties of one-humped camel under the name *Camelus dromedarius*, in contradistinction to the *Camelus bactrianus*, or two-humped camel. As the two species interbreed successfully and the offspring is able to procreate, some assume that they are only two varieties of one species; but as the *Camelus dromedarius* has not yet been found in a wild state, the question can not be settled.

The word "dromedary" occurs four times in the English versions; viz., twice in both the Authorized and the Revised Version as a rendering of the Hebrew "beker" (Isa. lx. 6) or "bikrah" (Jer. ii. 23), and twice in the Authorized Version alone, to render the Hebrew "rekesh" (I Kings v. 8 [A. V. iv. 28] and Esth. viii. 10). But in neither case is the rendering correct. "Rekesh" means rather a swift steed, as the Revised Version has it; and "beker" designates the young of the camel up to nine years, and not any special variety or breed.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, s.v.; Wood, *Bible Animals*, s.v.

E. G. H. H. H.

DROPSIE, MOSES AARON: American lawyer, and president of Gratz College; born in Philadelphia, Pa., March 9, 1821; died there July 8, 1905. He began life as a store-boy, later learned watchmaking, and afterward studied law under Benjamin Harris Brewster.

After his admission to the bar (in 1851) he took an active interest in public affairs, was the candidate of the Whig party for mayor of the Northern Liberties district of Philadelphia in 1852, and, like most members of the party, was strongly opposed to slavery.

Dropsie was instrumental in the development of railways in Philadelphia; and after acting as president of the Lombard and South Street Passenger Railroad (1862–82), he became (1888) president of the Green and Coates Street Passenger Railroad, which position he held till 1903.

In 1870 he became chairman of the commission appointed by the legislature for the construction of a bridge over the Schuylkill River.

Dropsie had always taken a deep interest in Jewish charitable and educational work. He was a director of the Hebrew Fuel Society; a member of the board of "adjunta" (directors) of the Sephardic Congregation Mickvé Israel; and was one of the charter members, and for more than forty years an officer, of the Hebrew Education Society of Philadelphia, having acted as secretary, vice-president, and (twice) president. At the time of his death he was honorary life-member of its board of officers.

Dropsie was also president of Maimonides College from 1867 to 1873, and has been president of the Philadelphia branch of the Alliance Israélite Universelle since 1883 and of Gratz College since its foundation in 1893. From 1856 to 1861 he was president of the Mercantile Club.

Owing to failing eyesight, Dropsie in 1885 retired from the practise of the law. He translated and edited Mackeldey's "Handbook of the Roman Law" (1883), and in addition published (1892) a separate work on "The Roman Law of Testaments, Codicils, and Gifts in the Event of Death (Mortis Causa Donationes)." He provided by will dated Sept. 17, 1895, for the founding of Dropsie College for Hebrew which was opened in 1909.

Besides a "Panegyric on the Life of the Rev. Isaac Leeser," Dropsie wrote pamphlets on "The Life of Jesus" and "Reform Judaism and the Study of Hebrew."

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A. D. Su.

DROSHCHIN. See Grodno.

DRUCKER, ḤAYYIM B. JACOB (also known as Arbich): Printer of Amsterdam at the end of the seventeenth and the beginning of the eighteenth century. His activity as a typesetter, publisher, author, and translator extends from 1680 to 1724. He worked successively in the printing establishments of David Tartas, of Moses Mendez, and of Asher Anshel & Co. He edited in 1690 a Judæo-German translation of Manasseh b. Israel's "Miḳweh Yisrael," and of the "Masseʿot Binyamin" (Itinerary of Benjamin of Tudela). He published the following works: in 1706, his own "Leb Ḥakamim" containing a treatise on morals, together with the ethical work "Leb Ṭob," by Isaac b. Eliakim of Posen, both in Judæo-German; in 1711, a new edition of the "Ẓe'enah u-Re'enah"; in 1718, a calendar for the year 5479 (=1719); and in 1722, Isaac Aboab's "Menorat ha-Ma'or," with the Judæo-German translation of Moses Frankfurter, which Frankfurter himself revised. Drucker had two sons, Hendel Elhanan and Jacob, both of whom were the printers and publishers of Judæo-German translations of various works.

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J. P. Wi.

DRUCKER, MICHAEL: Musician; born in Russian Poland Dec. 31, 1861. At the age of five he began the study of the violin under his father, and in 1875 attended the Kiev Conservatorium. He became concert-director in Kiev in 1877, and later leader of the orchestra at the operetta theater there. He then went to Warsaw to complete his studies. After making extended concert tours in Sweden, Norway, France, and Germany, he became concert-director at the Lemberg opera-house (1880), where he remained for thirteen years. Then he removed to Vienna, where in 1903 he was active as a virtuoso and music-teacher.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 91.

H. R. N. D.

DRUISK. See Kovno.

DRUMONT, EDOUARD ADOLPHE: French anti-Semitic author and former deputy from Algeria; born at Paris on May 3, 1844. Drumont's ancestry is not Jewish, as has been sometimes asserted. His ancestors came from Lille, where they were porcelain-painters. Drumont studied at the Lycée. When Drumont was but seventeen his father died, and left him to earn his own livelihood.

He entered the Préfecture de la Seine, but soon left this for the profession of letters. At first he worked on the staff of several daily, weekly, and monthly periodicals. He was one of the chief collaborators on the "Liberté," "Gaulois," and "Petit Journal." During the seventies he published several volumes dealing with historical and theatrical themes.

In 1886 Drumont withdrew from the staff of the "Liberté" (owned by Péreire, a Jew), claiming that the newspapers were unduly controlled by the Jews. He then issued his famous work in two volumes, "La France Juive," a book which may be regarded as the beginning of the anti-Semitic movement in France. It gives an account of the Jews of that country, and analyzes the Jewish element of the French nation. The work, of course, is written from an intensely prejudiced point of view. It has passed through more than one hundred editions, arousing wide-spread interest, and was soon translated into several languages. Because of it, Drumont fought several duels, notably with Charles Laurent and Arthur Meyer. In addition, Drumont wrote the following books to explain his previous work: "La France Juive Devant l'Opinion" (1886), "La Fin d'un Monde" (1888), "Dernière Bataille," "Testament d'un Antisémite" (1889), etc.

Meantime the Panama affair, in which several Jewish financiers were prominently involved, gave to Drumont's agitation great popularity, and in September, 1892, he founded the "Libre Parole," a daily journal of rabid anti-Semitic tendencies. For his anti-Panama articles, Drumont was condemned to three months' imprisonment. In 1893 he was an unsuccessful candidate for the representation of Amiens; the following year he retired to Brussels. The Dreyfus affair helped him to regain popularity, and in 1898 he returned to France and was elected deputy for the first division of Algiers, but was defeated as a candidate for reelection in 1902.

Bibliography: Dewamin, *Collection Encyclopédique des Notabilités du XIXe Siècle*, i. 218 *et seq.*, Paris, 1901; Curinier, *Dictionnaire National des Contemporains*, i. 93 *et seq.*, Paris, n.d.; *Nouveau Larousse Illustré*, iii. 856; De Gubernatis, *Dictionnaire International des Ecrivains du Jour*, p. 860, Paris, n.d.

D. A. M. F.

DRUNKENNESS IN LAW: The Talmud speaks only once of drunkenness in its relation to responsibility for contracts or for crimes; namely, in the following baraita ('Er. 65a):

> "A drunken man's purchase is a purchase; his sale is a sale; if he commits a capital offense, they put him to death; if he does an act punishable by stripes, they flog him; in a word, he is deemed of sound mind for all purposes, except that he is free from prayer [elsewhere the recital of the prayer is forbidden to the drunken man]. R. Ḥanina says: 'All this is true only until the man has gone as far in his drunkenness as Lot went; but when he has gone as far as Lot, he is free from everything.'"

These rules are followed by all the codes; *e.g.*, Maimonides, "Yad," Mekirah, xxix.; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 222, 22.

Speaking broadly, these principles agree with those of the English-American law. Compare, however, Fraud and Mistake, Law of.

L. G. L. N. D.

DRUSILLA: Daughter of Agrippa I. and Cypros (Josephus, "Ant." xviii. 5, § 4; *idem*, "B. J." ii. 11, § 6); born in 38. She was only six years old at her father's death (44), and was subjected to the insult of having the portraits of herself and two sisters, Berenice and Mariamne, carried into the houses of ill-fame of Cæsarea by the Roman soldiers, who rejoiced over Agrippa's death ("Ant." xix. 9, § 1). The sisters did not enjoy a good reputation, the beautiful Drusilla being even worse than her elder sisters. Her father had betrothed her to Epiphanes, son of Antiochus of Commagene; but as Epiphanes refused after Agrippa's death to keep his promise to embrace Judaism, Drusilla was married by her brother Agrippa II. to Azizos, King of Emesa, who accepted the Abrahamic covenant ("Ant." xx. 7, § 1).

Drusilla dissolved her marriage with Azizos about the year 53, the newly appointed procurator of Judea, Felix, having fallen in love with her. With the help of a Cypriote magician, whose name is variously given as "Atomos" and "Simon," he induced her to follow him, though a pagan, and to become his wife, contrary to the laws of her people (Acts xxiv. 24). Envy of her sister Berenice, who vied with her in beauty, aided in driving Drusilla to this step. Reference to Drusilla (*ib.*) is made in a manner to suggest that she was present when Paul preached before Felix.

By Felix, Drusilla had a son, Agrippa, who, together with his wife, perished during the eruption of Vesuvius in 79 ("Ant." xx. 7, § 2).

Bibliography: Basnage, *Histoire des Juifs*, i. 187; Grätz, *Gesch.* 4th ed., iii. 354, 428, 438; Gerlach, in *Zeitschrift für Lutherische Theologie*, 1869, pp. 68 *et seq.*; Schürer, *Gesch.* 3d ed., i. 573. It is said in the *Prosopographia Imperii Romani*, ii. 95, that Tacitus, in his *History* (v. 9), confounds two wives of Felix of the name of Drusilla.

G. S. Kr.

DUAL: Form of a noun or verb indicating its application to two persons or things. Arabic is the only Semitic language that has the dual form for the verb as well as for the noun; in Syriac only a few traces of the dual have been preserved. In Hebrew the dual has been preserved in the case of the noun only, its suffix being "ayim." It is used chiefly to designate objects that are found naturally in pairs, especially members of the human body or of the bodies of animals. It is also used of the teeth, because they form a pair of rows ("shinnayim"). In addition, the dual is used for those products of human skill which are constructed in such a way that the singular would not apply to them; *e.g.*, "melḳaḥayim" (tongs), "misparayim" (scissors). The numeral "shenayim" (two) is likewise a natural dual, as are also such expressions as "kiflayim" (twofold), "kil'ayim" (two kinds; corresponding to the Ethiopian numeral for "two").

But the dual is occasionally used to indicate two objects not naturally connected; *e.g.*, "yomayim" (two days), "shebu'ayim" (two weeks), "shenatayim" (two years), "ammatayim" (two ells), Neo-Hebrew "ṭefaḥayim" (two spans). The numbers 200 and 2,000 are also designated by the dual: "matayim," "alpayim." A special group of the dual is formed by geographical names, principally those of cities ending in "ayim"; for example, "Ramatayim" (A. V. "Ramathaim"), "Ḥoronayim" (A. V. "Horonaim"), "Ḳiryatayim" (A. V. "Kirjathaim," "Kiriathaim"), etc. In one of such names the dual form has been contracted to "an"; namely, "Dothan" for "Dothayin" (Gen. xxxvii. 17). To this group belongs also the Hebrew name of Egypt, "Miẓrayim" (A. V. "Mizraim" = Upper Egypt and Lower Egypt); also "Aram-Naharayim" (A. V. "Aramnaharaim" = the Aram of the two rivers Euphrates and Tigris, or, according to a recent view, Euphrates and Chaboras). "Yerushalayim," however, the name of Jerusalem, according to the Masoretic reading of the name ירושלם, must not be explained as a dual, as it is one of several words having the suffix "ayim" that are not duals. Thus, "mayim" (water) and "shamayim" (heaven) are plural forms, the "y" preceding the plural ending "im" being radical. This was recognized by as early a grammarian as Abu al-Walid ("Luma'," pp. 285 *et seq.* = "Riḳmah," pp. 172 *et seq.*); while Abraham ibn Ezra ("Sefer ha-Shem," i.; commentary to Gen. i. 2) holds that they are duals, and attempts to explain them as such on the ground of natural philosophy.

Ḥayyuj and Abu al-Walid have borrowed a term from Arabic grammar for the dual, "tathniyyah." Abu al-Walid devotes to the dual, as a variant of the plural, a short chapter of his chief work, "Luma'" (pp. 247 *et seq.* = "Riḳmah," pp. 148 *et seq.*). Ibn Ezra calls the dual "leshon shenayim"; the later Jewish grammarians use the term "ribbui ha-zugi"; *i.e.*, "paired plural."

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G. W. B.

DUALISM: The system in theology which explains the existence of evil by assuming two coeternal principles—one good, the other evil. This dualism is the chief characteristic of the religion of Zoroaster, which assigns all that is good to Ahuramazda (Ormuzd), and all that is evil to Angromainyush (Ahriman; see Zoroastrianism). Against this dualism, which may have some basic elements in Chaldean mythology, the seer of the Exile protests when accentuating the doctrine that the Lord "formed the light and created darkness," that He "is the Maker of peace and the Creator of evil" (Isa. xlv. 7). The verse has found a place in the daily liturgy (see Liturgy), but with the change of the word "ra'" (evil) into "ha-kol" (all), prompted by an aversion to having "evil" directly associated with the name of God (see Ber. 11b; compare Num. R. xi. 16). The same idea occurs in Lam. (iii. 38, Hebr.): "Out of the mouth of the Most High cometh there not evil and good?" No less emphatic are the Rabbis in their opposition to the dualistic views of Parseeism when they teach that both death and the evil desire ("yeẓer ha-ra'") are agencies working for the good (Gen. R. ix.; compare Sanh. 39a, 91b; Shab. 77b; Maimonides' preface to Mishnah commentary; see Sin).

Zeller ("Gesch. der Philosophie," 2d ed., iii. 250) mistakenly ascribes dualistic notions to the Essenes (Hilgenfeld, "Ketzergesch. des Urchristenthums," 1884, p. 109; see Essenes). On the contrary, Philo ("Quod Omnis Probus Liber," § 12) says that according to them "God only produces what is good, and nothing that is evil." They beheld in life only certain contrasts—opposing tendencies of purity and impurity, of good and evil—and, following ancient Chaldean traditions, placed the one to the right (toward the light) and the other to the left (toward the night) (Josephus, "B. J." ii. 8, § 9; "Clementine Homilies," ii. 15, 33; xix. 12; "Recognitiones," iii. 24)—views which are found also among the Gnostics and the Cabalists (see Jew. Encyc. iii. 458, *s.v.* Cabala). Of course, the tendency toward evil was found by them, as well as by Philo, in matter—the things of the senses—in contradistinction to the spiritual world (Zeller, *l.c.* p. 348; see Philo); but this does not contradict the belief in God as Creator of the visible world. There were, however, Gnostics who would ascribe the creation of the visible world to the demiurge ("artificer"), an inferior god mentioned in Plato's "Timæus" (§ 29); and this doctrine of "two powers" (שתי רשויות), frequently alluded to in Talmud and Midrash (Ḥag. 15a; Gen. R. i.; Eccl. R. ii. 12; see Elisha ben Abuyah), actually led its followers to the dualistic view ascribing evil to the inferior god. Thus dualism became the chief doctrine, on the one hand, of the Manicheans, a sect founded on Zoroastrianism, and, on the other hand, of the anti-Judean Christian Gnostics, who opposed the Old Testament on the ground that it recorded the dispensation of an inferior god, the author of evil (Hilgenfeld, *l.c.* pp. 192, 209, 332, 383, 526; see Gnosticism; God).

Among Jewish philosophers Saadia ("Emunot we-De'ot," ii.) takes especial pains to demonstrate the untenability of dualistic definitions of the Godhead. Were there two creators, it must be assumed that only with the help of the other could each create, and that therefore neither is omnipotent. Light and darkness do not prove the contrary, for darkness is only a negation of light (see Saadia). In the Maimonidean system the difficulty of reconciling the existence of evil with God's unity is solved by the assumption that evil is only negative ("Moreh," iii. 8).

K.—E. G. H.

DUARTE, LUIS (*alias* **Luis Noble**): Chilean Marano; born in Evora, Portugal, at the end of the sixteenth century. He served for six years in the Chilean army, and, being accused of stealing a crucifix, was imprisoned by order of the Inquisition in Callao. A Jesuit induced him to confess, promising him speedy acquittal. He, accordingly, admitted (Aug., 1614) his secret adherence to Judaism. As a concession to his voluntary self-denunciation, he was admitted to "secret reconciliation"; and was sentenced to do "spiritual penance." The alcaldes, considering this punishment inadequate, had him whipped and sent to the galleys.

Bibliography: J. T. Medina, *Historia del Tribunal del Santo Oficio de la Inquisicion en Chile*, ii. 50, Santiago de Chile, 1890.

A. G. A. K.

DUARTE DE PINEL. See Usque, Abraham.

DUBLIN: Chief city of Ireland. The Jewish community in Dublin is one of the oldest of those which have been founded in Great Britain since the Resettlement, having been established in the first half of the eighteenth century. In the year 1748 Michael Phillips acquired some freehold ground at Drumcondra, opposite Ballybough Bridge, which he presented to the Jews of Dublin for a cemetery. Some years later the Jews of Dublin sought pecuniary assistance from their Polish and German coreligionists in London, for the purpose of building a wall round their cemetery. Their applications were refused, but they received the desired help from the Bevis Marks congregation, which, besides defraying the expenses of the work, sent an agent from London to supervise it. The title-deeds of the Dublin Jewish cemetery were then deposited at Bevis Marks, with the archives of which congregation they are still to be found.

Toward the end of the eighteenth century (about 1791) the Dublin community worshiped in Marlborough street, "in the yard of the glass-works." But the congregation fell into decay, and its effects were seized and sold for rent. Two scrolls of the Law were, however, rescued, and for some time they remained in the possession of "the brothers Cohen." Other scrolls, which had been borrowed from the Bevis Marks congregation, appear to have been previously returned.

The congregation was resuscitated in 1822, when the few remaining families joined to open a place of worship at 40 Stafford street, the residence of J. W. Cohen. In 1829 this place of worship was enlarged, and about the same time "the brothers Cohen" presented to the congregation the two scrolls of the Law which they had rescued from the former building. Six years later the congregation removed to Mary's Abbey, where it had bought a meeting-house for £300. In 1842 the Mary's Abbey congregation expressed a wish to affiliate with the Portuguese Synagogue of London, but nothing appears to have resulted from the negotiations. Subsequently the congregation removed to their present building in Adelaide Road.

In recent times, in addition to the principal synagogue in Adelaide Road, there have grown up a number of minor synagogues, or "ḥebrahs," of which at present there are five, situated respectively in St. Kevin's Parade, Camden street, Lennox street, Oakfield Place, and Lombard street. The principal ministers have been J. Sandheim, Philip Bender, and L. Mendelsohn.

Other Jewish institutions are: the Board of Guardians (founded 1882), the Ladies' Benevolent Society, Hachnosath Orechim, and Medical Relief Society (founded 1888), and the National and Hebrew School (founded 1893), in Adelaide Road, which enrolls 160 scholars. In a total population of 403,030 in 1911 there were 5,875 Jews. The Dublin community has for many years included a large number of cultured Jews, who have taken the highest distinctions at Trinity College.

Bibliography: *Laws and Regulations of the Hebrew Congregation in Dublin*, Historical Preface, London, 1839; Picciotto, *Sketches of Anglo-Jewish History*, pp. 77, 168, 225; *Archives of the London Spanish and Portuguese Congregation*; *Jewish Year Book*, 1902-03.

J. I. H.

DUBNER MAGGID. See Jacob ben Wolf Kranz of Dubno.

DUBNICZA: Bulgarian town; 22 miles south of Sofia, and on the left bank of the Jerma. In tracing the origin of its population by the names of the families at present found there, one discovers French, Spanish, Arabian, Hungarian, and other elements. It is known that there were Jews at Dubnicza in 1536. Among the chief rabbis of Dubnicza were Solomon Moreno (1680-1750) and Abraham b. Samuel Alkalai (1793-1811). The Kirjali, a band of brigands that terrorized the Balkans at the end of the eighteenth century, occupied the town several times. In 1793 and again in 1794, a tribute was imposed amounting to 3,000 piasters on the first occasion, and 300 on the second. The share contributed by the wealthier Jews was determined by the assessments of Chief Rabbi Alkalai. It also appears from "Ḥesed le-Abraham" that the community of Dubnicza paid two classes of taxes not demanded from Jews anywhere else. Abraham Alkalai (1741-1811), a celebrated rabbi who was born at Salonica, first became prominent at Dubnicza, where he officiated for twenty years. The town esteemed him so highly that his tomb has become an object of pilgrimage.

Dubnicza has a population of 8,000, about 1,150 being Jews. The latter are chiefly engaged in various trading and mechanical occupations, and the carpet-weaving industry is entirely in their hands. The synagogue dates from 1825. There are a boys' school with an attendance of 216, and two societies, a biḳḳur ḥolim and an association of Zionists. The cemetery at Dubnicza contains a tombstone bearing the date 5330 (1569) and the name "Mosse b. Mordekhai Frances." There are also some synagogue appurtenances dating from 1740.

Bibliography: *Rumanian Jewish Year-Book*, Bucharest, 1888.

D. M. Fr.

DUBNO: Town in the government of Volhynia, Russia. According to the last official census it had a population of 13,785, including 5,608 Jews. The chief sources of income for the latter are in trading and industrial occupations. There are 902 artisans, 147 day-laborers, 27 factory and workshop employees, and 6 families cultivate 90 deciatines of land. The town has a Jewish hospital, but no educational institutions except several ḥadarim. The earliest date given in connection with the Jews of Dubno is the beginning of the seventeenth century. In 1650 there were in Dubno 47 Jewish and 141 Christian taxable households.

Rabbis.

The following list of Dubno rabbis extends from 1600 to the present time: Isaiah ha-Levi Hurwitz (1600-06), author of "Shene Luḥot ha-Berit." Samuel b. Aaron ha-Levi Hurwitz (1625-30), cousin of Isaiah Hurwitz. Ẓebi (Hirsch) b. Ozer, son-in-law of Abraham Ḥayyim Shor, chief rabbi of Satanow; author of ב״ח. Meïr b. Moses Ashkenazi, the father of Shabbethai Kohen (ShaK); died at Dubno Nov. 25, 1649. Judah ha-Ḥasid, martyred 1649. Abraham Heilprin (1660-62), son-in-law of the physician Jehiel Michael Epstein. Naḥman b. Meïr ha-Kohen Rapoport (also called Naḥman Lifsches); died in 1674; previously rabbi of Kremenetz (Volhynia) and Belz (Galicia); took part in the Council of Four Lands at the fair of Jaroslaw. Moses b. Joseph, died at Lemberg May 22, 1684. Israel b. Mordecai Yolis (also called Israel Swinhar). Simḥah b. Naḥman ha-Kohen Rapoport, died at Szebreczin July 15, 1717; son-in-law of Israel b. Mordecai; replaced the latter in the rabbinate of Dubno from 1682 to 1688; rabbi of Grodno to 1714, of Lublin to 1717; called to the rabbinate of Lemberg in the same year; he died on his way there. Joseph b. Judah Yüdel of Lublin, died April 13, 1706; wrote a work entitled "Ne'imah Ḳedoshah," containing moral precepts and a poem for the Sabbath. Samuel b. Shalom Shakna of Cracow, died at Brody June 22, 1729. Isaac b. Saul Ginzburg (1712-15). Eleazar b. Issachar Baer of Cracow (1715-1719), maternal grandfather of Ezekiel Landau. Heschel b. Eleazar (also called R. Heschel "der Kleiner"), died July 25, 1729. Zalman Ephraim b. Saul. Abraham b. Samuel Kahana, died 1741; previously rabbi of Brody and Ostrog (Volhynia). Isaac

Moses b. Abraham Kahana (d. 1745). Saul b. Aryeh Lōb, born at Reischo 1717; died at Amsterdam June 19, 1790; son-in-law of Abraham Kahana and author of "Binyan Ariel" (1745–55). Naphtali Herz b. Ẓebi Hirsch (d. May 17, 1777). Ze'eb Wolf b. Naphtali Herz, born at Brody 1745; died at Dubno 1800; previously rabbi of Radzivil, Volhynia; his responsa were published in the "Tif'eret Ẓebi" of Ẓebi Hirsch, rabbi of Brody (Lemberg, 1811). Nathan ha-Levi Hurwitz. Ḥayyim Mordecai Margaliot, brother-in-law of Nathan Hurwitz and author of "Sha'are Teshubah." Ḥayyim Jacob b. Ze'eb Wolf, previously rabbi of Rovno, Volhynia; died Sept. 25, 1849. David Ẓebi Auerbach, son-in-law of Ḥayyim Jacob and author of "Malbushe Ṭaharah" (unpublished). Menahem Mendel Auerbach, son of David Ẓebi, is the present (1903) incumbent.

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H. R. S. J.—M. SEL.

DUBNO, SOLOMON BEN JOEL: Russian poet, grammarian, and student of the Masorah; born at Dubno, Volhynia, Oct., 1738; died at Amsterdam June 26, 1813. When he was fourteen years old his parents married him to the daughter of the Talmudist Simḥah ben Joshua of Volozhin. Having exhausted the knowledge of his Volhynian instructors, Dubno went to Galicia, studying there for several years Biblical exegesis and grammar under the direction of Rabbi Solomon of Cholm. Dubno soon became proficient in these branches of Jewish science, and was charged by his master with the revision and publication of his work on the Hebrew accents, "Sha'are Ne'imah" (Frankfort-on-the-Main, 1766).

Solomon Dubno.

From 1767 to 1772 Dubno lived at Amsterdam, attracted by its rich collections of Hebrew books. On leaving Amsterdam he settled in Berlin, earning a livelihood by teaching. Among his pupils was the son of Moses Mendelssohn, who, highly appreciating Dubno's scholarship, became his patron and friend. Dubno wrote a commentary for Mendelssohn's translation of the Bible, of which only a portion—the "'Alim li-Terufah" (Amsterdam, 1778)—was published. See JEW. ENCYC. iii. 192, *s.v.* BIBLE TRANSLATIONS.

During his stay at Wilna Dubno wrote a poem, preceded by a dissertation on the writing of the Scrolls, entitled "Birkat Yosef" (The Benediction of Joseph), published at Dyhernfurth, 1783. After the death of Mendelssohn, Dubno stopped for a short time in Frankfort-on-the-Main, and then returned to Amsterdam. There, at first fêted, and later ignored, deriving a scanty income from the loan of the books from his rich library, he remained until his death.

In addition to the works mentioned above, Dubno wrote the following: (1) Poems, appearing (p. 34) among those of Immanuel, published by Löb Wolf at Berlin, 1776; in the "Bikkure To'elet" (pp. 4, 114), published by the Anshe To'elet Society of Amsterdam; and in Heidenheim's "Sefer Ḳerobot." (2) "Ebel Yaḥid," an elegy on the death of Jacob Emden, published at Berlin, 1776. (3) A preface to Moses Ḥayyim Luzzatto's poem "La-Yesharim Tehillah," *ib.* 1780. (4) A work on the geography of Palestine, promised by him in his commentary on Genesis, where he displayed a profound knowledge of the subject. Luncz ("Jerusalem," 1892, pp. 137 *et seq.*) identifies this work with the "Ahabat Ẓiyyon" of Dubno's father-in-law, Simḥah ben Joshua; but as this is a mere plagiarism from the Karaite Samuel ben David's story of his voyage to Palestine, published in Gurland's "Ginze Yisrael," it is probable that Lehren ("Catalogue," p. 247) is right in doubting the identification. (5) "Reshimah" (Register), catalogue of his library, published at Amsterdam, 1814. It contains 2,076 printed works and 106 manuscripts. Dubno left a great number of essays, poems, etc., which are still extant in manuscript.

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L. G. I. BR.

DUBNOW, SIMON (SEMION MARKOVICH): Russo-Jewish historian; born at Mstislavl, government of Mohilev, 1860. He attended the Jewish government school of his native town, and then the district school, whence he was graduated in 1877. In search of knowledge and the means of support, Dubnow moved from place to place, visiting Wilna, Dünaburg, Mohilev, and Smolensk. He earned his livelihood by tutoring, and at the same time prepared himself for university work. In 1880 he settled in St. Petersburg, where he soon became a contributor to the "Russki Yevrei," publishing his first article on the historical development of Jewish thought under the title "Glavnyye Momenty iz Istorii Yevreiskoi Mysli." About this time (1881) he also assumed charge of the foreign news department of the Russo-Jewish periodical "Razsvyet." Disapproving the pan-Palestinian policy of this periodical, Dubnow in 1882 transferred his literary activity to the "Voskhod," on which periodical he has since remained an active collaborator in the field of Russo-

His Journalistic Activity.

Jewish history and Russian Judaism in general. Among the more important of his early contributions are his articles on Shabbethai Ẓebi, under the title "Sabbatai Zewi i Pseudomessianizm v XVII. Vyekye" (in "Voskhod," 1883, Nos. 9–12), and on the Frankists, entitled "Frank i Yevo Sekta Christianstvuyushchikh" (*ib.* 1883, Nos. 1–10). In 1883 he assumed charge of the critical department of the "Voskhod." He also wrote an essay on reform in the Jewish religion, entitled "Kakaya Samoemancipatziya Nuzhna Yevreyam" (*ib.* 1883, Nos. 5–8), which created a stir in Orthodox circles. Among his other valuable contributions on the Jewish question may be numbered his articles on the civic condition of the Jews and on the reform of Jewish school education in Russia, and his critical reviews in "Voskhod," 1885 to 1887. Another important work of Dubnow's is his monograph on the history of Ḥasidism ("Istoriya Chassidizma," in "Voskhod," 1888–93). This work is based on the study of original and hitherto unexploited sources.

Dubnow as Historian.

In 1891 Dubnow set himself to the task of creating among the Russian Jews an interest in their history. For this purpose he published a series of articles in "Voskhod," outlining a plan for the study of the history of the Jews in Russia, and advocating the establishment of a Russo-Jewish historical society. These articles were afterward printed in book form under the title "Ob Izuchenii Istorii Russkikh Yevreyev," St. Petersburg, 1891. Although the appeal made by Dubnow did not create such a widespread interest as he had anticipated, his efforts were seconded by many persons interested in the history of the Jews in Russia. From the many unpublished documents gathered by Dubnow from libraries and from the "pinḳeses" of Jewish communities, he prepared a series of contributions bearing the title "Istoricheskiya Soobscheniya" (in "Voskhod," 1893–95).

Among Dubnow's other historical studies may be mentioned his articles on the part taken by Jews in the French Revolution (in "Voskhod," 1889) and on the Jewish historian Grätz (*ib.* 1892, Nos. 2–9). In 1893 he published (in "Voskhod," pp. 9–12) a philosophic-historical study, "Chto Takoe Yevreiskaya Istoria"; a German translation by I. F. [Friedländer] appeared in Berlin, 1898, and an English translation was published by the Jewish Publication Society of America in 1903. His "Yevreiskaya Istoria," Odessa, 1897, a two-volume work on the history of the Jews from the beginning of the post-Biblical period up to 1882, is an adaptation of the handbooks of Jewish history by S. Baeck and M. Brann, but it also contains original contributions to the history of the Jews in Poland and in Russia. In 1900 Dubnow published a brief history of the Jews for the Jewish youth, entitled "Uchebnik Yevreiskoi Istorii Dlya Yevreiskavo Yunoshestva," in three parts (*ib.* 1900–01). In the same year appeared the first part of his larger history of the Jews from the earliest to the present time, entitled "Vseobschaya Istoriya Yevreiyev" (*ib.* 1901). The second part, dealing with the period beginning with the Babylonian captivity, is now (1902) appearing as a supplement to the monthly edition of the "Voskhod." Dubnow's recent labors, apart from his historical researches, consist in a series of letters devoted to the discussion of ancient and modern Judaism as regards the development of its national consciousness. These have been published in the "Voskhod" since 1897 under the title "Pisma o Starom i Novom Yevreistvye."

Dubnow's works are all characterized by elegance of literary style. He is also a fluent writer in Hebrew, and has contributed valuable articles to the Russo-Hebrew periodicals, among them his articles "Ha-Ḥasidim ha-Rishim ba-Ereẓ Yisrael," in "Pardes," ii. 201, Kiev, 1894; "Naḥpesah we-Naḥkorah," *ib.* i. 221; and "Ḥasidim Parze Geder," in "Ha-Shiloah," v. 7. He is also a contributor to Brockhaus' "Lexikon" and to Efron's "Russian Encyclopedia," for which he wrote the articles on the Frankists and the Ḥasidim.

Since 1890 Dubnow has been a resident of Odessa.

H. R.

DUBOSARY: Village in the government of Kherson, Russia, with a population (last census) of 13,276, of whom about 5,000 were Jews. A considerable number of the latter are engaged in tobacco-growing, while many others are occupied in wine-making and fruit-growing. Dried fruits and tobacco are the chief articles of trade. There are 940 artisans, 186 day-laborers, and a number engaged in agriculture and bee-keeping. There are the usual charitable institutions in the village, and a hospital and dispensary. There are also a Talmud Torah with 130 pupils, a private school with 580 Jewish pupils, and 18 ḥadarim.

H. R. S. J.

DUBROVNA: Village situated on both banks of the Dnieper river, in the government of Mohilev, in northwestern Russia. In 1898 (last census) it had 8,687 inhabitants. Of this number 4,559 were Jews. Dubrovna is known as the first and almost the only place to manufacture woolen ṭallits. This occupation dates back many years. It is known that in 1750 a factory for their manufacture existed in Dubrovna, but they had been made here even earlier. The artisans work in their own homes, and are often helped by their wives and children. There are about 600 families so engaged. The dyers, who dye the woolen thread a dark blue ("tekelet"), earn from eight to ten rubles a month. The more numerous class of weavers, with the hard, incessant work of their families, even of children of six or seven years, earn less than the dyers. The launderers (10 or 12 families), who wash the ṭallits, earn more than the others—sometimes five rubles a week. The shavers ("goler"; about 20 families), who cut the nap from the surface of the ṭallits, receive the least of all. The work is carried on amid very unsanitary surroundings. The peasants are exploited by the dealers who supply them with wool and purchase the finished article. The dealers (there are only three or four of them) have agencies in all important commercial centers, and their agents cover every town and village within the Pale of Settlement. The Dubrovna ṭallit was formerly sold abroad, even in America; but within the last ten years the machine-made ṭallit of South Russia and Lithuania is supplanting that made in Dubrovna.

The pitiable condition of the weavers recently attracted the attention of their Jewish coreligionists. Thanks to the cooperation of the Jewish Colonization Association, several Jewish capitalists have organized the "Aktzionernoye Obshchestvo Dnieprovskoi Manufaktury" (a stock company for the development of Dnieper manufactures), with a capital of 1,200,000 rubles. Two-thirds of the shares have been taken by the Jewish Colonization Association. The ultimate purpose of this undertaking is to reorganize and raise the level of the weaving industry among the Jews in Dubrovna and to furnish employment to those needing work. Besides the weavers there are in Dubrovna 270 Jewish artisans and 24 day-laborers.

The local charitable institutions are: a society for the aid of the poor, founded by the governor of the province; a biḳḳur ḥolim; and a leḥem ebyonim. The Jewish children are taught in the Talmud Torah (72 pupils). There are twenty-six ḥadarim (210 pupils), a yeshibah (60 pupils), a government school (175 pupils, part of whom also attend the yeshibah or the ḥadarim), and the district school, with 36 pupils in the industrial departments.

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H. R. S. J.

DUDERSTADT: A city in Eichsfelde, province of Hanover. Jews have lived there as early as the beginning of the fourteenth century, as appears from the renewal of the privileges for that town by Duke Henry II. on Nov. 17, 1314. They enjoyed the rights of citizenship, which fact was emphasized by the dukes Henry, Ernest, and William in their confirmation of the privileges on July 15, 1324. A synagogue and a school in Duderstadt are mentioned in a document dated May 1 of the year 1338, according to which the Jew Samuel sold before the city council a yearly interest on that building amounting to one farthing. The Jews of Duderstadt were involved in the calamities which followed the Black Death (1348–49). After some decades a Jew of the name of Benedict settled again in Duderstadt, who, according to an entry in the revenue records, paid one mark as Jewish protection money ("Jodinschot"). He was followed by other Jews in the fifteenth century. In 1435 the council of the place made a contract with Isaac of Amöneburg and his son Fivis to receive them into the city upon a payment of 120 gulden; in 1457 it defined the rights and duties of Jews when it granted certain of them, such as the children of "Nachtmann and Schalammes," the privilege of settlement for three years. The number of Jews in Duderstadt from 1450 to 1460 was 12, and their annual payments averaged from 5 to 14 marks. The council in 1465 received "Abraham de Jodde myt syner moder" (Abraham the Jew with his mother) for seven years, and in 1489 Nathan, Jacob, the "Nathanite woman," and Meïr of Würzburg (Nathan's brother) for six years. At that time a synagogue was erected again, and its inventory for the years 1435–42 and 1466 has been preserved. A special street was assigned to the Jews, which is first mentioned in 1497. There is also documentary evidence of a "Jews' Gate" (first in 1469) and of a "Jodenborn" (Jews' bath, 1495). Only scanty records exist for the following centuries. In 1902 the community numbered about 100 souls. Its new temple was dedicated Aug. 24, 1898.

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G. A. Lew.

DUEREN, ISAAC BEN MEÏR: German rabbi and codifier; lived in the second half of the thirteenth century at Dueren, from which place he took his name. He was one of the leading German Talmudical authorities of his time; and his work "Sha'are Dura," on the dietary laws, is the standard code. Several high authorities who lived after him, among them Israel Isserlein, Solomon Luria, R. Nathan Shapiro, and Isserles, added to his book notes and explanations, with which it has often been published: Cracow, 1538; Venice, 1547, 1564; Constantinople, 1553; Lublin, 1575, 1699; Basel, 1599; Jessnitz, 1724; and many times in the nineteenth century.

According to Zunz, Dueren may be the Isaac b. Meïr he-Ḥasid ("the Pious") who wrote "Tiḳḳun Sheṭarot," a work containing the forms and laws of documents and deeds. It is still extant in manuscript in the Vienna Royal Library.

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L. G. N. T. L.

DUKAN (דוכן, דוכנא): The "platform" upon which (1) the Temple priests stood to pronounce the benediction (Mid. ii. 6), (2) the Levites stood during their singing (hence, also, name for the Levitical service: compare Meg. 3a), and (3) the teacher or assistant teacher sat while instructing the children (B. B. 21a). The name "dukan," however, in the course of time, came to be applied chiefly to the priestly blessing. The call to the priest to recite the blessing was, "Go up to the dukan" (Shab. 118b; compare Targ. Yer. to Num. vi. 23); hence "dukenen" or "duchenen." See BLESSING, PRIESTLY.

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S. S. K.

DUKES, LEOPOLD: Hungarian historian of Jewish literature; born at Presburg, Hungary, 1810; died at Vienna Aug. 3, 1891. He studied Talmudical literature in the yeshibah of Moses Sofer, rabbi of Presburg; but his passion for Biblical studies, which found no sympathy in his native town, led him to the yeshibah of Würzburg, where he also devoted himself to the acquisition of a secular education. After a prolonged stay at Würzburg he returned home; but displeased with the manners of his fellow citizens, and impelled by a thirst for knowledge, he visited the principal European cities in which there were libraries containing Hebrew manuscripts. He lived successively at Munich, Tübingen, Hanover, Hamburg, Paris, Leipsic, Oxford, and then spent about twenty years in London.

Dukes was an original character, a fact due probably to his solitary life and privations. His scholarship was extensive and exact, and his works cover the fields of exegesis, Haggadah, grammar, Masorah, the history of literature, ethics, and poetry. In all of these he made many ingenious and important discoveries; and his books became indispensable supplements to those of Zunz, Rapoport, and Krochmal.

Leopold Dukes.

Dukes was the author of the following works:

"Raschi zum Pentateuch," translated into German (in Hebrew characters) and explained, 5 vols., Prague, 1833–38; "Ehrensäulen und Denksteine zu einem Künftigen Pantheon Hebräischer Dichter und Dichtungen," Vienna, 1837; "Moses ibn Ezra," Altona, 1839; "Zur Kenntniss der Neuhebräischen Religiösen Poesie," Frankfort-on-the-Main, 1842; "Rabbinische Blumenlese," Leipsic, 1844; three "beiträge," published by Ewald and Dukes: I. "Beiträge zur Geschichte der Aeltesten Auslegung und Spracherklärung des A. T."; II. "Literatur-Historische Mittheilungen über die Aeltesten Hebräischen Exegeten, Grammatiker, und Lexicographen," Stuttgart, 1844; III. "Ueber die Arabisch Geschriebenen Werke Jüdischer Sprachgelehrten," Stuttgart, 1844; "Sefer Diḳduḳ, die Grammatischen Schriften des Jehuda Chajjug," Frankfort, 1844; "Ḳonteros ha-Masorah," Tübingen, 1845; "Ḳobeẓ 'al Yad, Handschriftliche Inedita über Lexicographie," Esslingen, 1846; "Die Sprache der Mischna," *ib.* 1846; "Shir 'al Mot," etc., elegy on the death of Meyer Joseph Königsberg, London, 1847; "Les Proverbes de Salomon" (historical introduction), in Cahen's Bible translation, Paris, 1851; "Ginze Oxford," extracts from manuscripts, in collaboration with H. Edelmann, London, 1850; "Naḥal Ḳedumim," on the history of Hebrew poetry in the Middle Ages, in two parts, Hanover, 1858; "Zur Rabbinischen Spruchkunde," Vienna, 1858; "Shire Shelomoh," Hebrew poems of Solomon ibn Gabirol, Hanover, 1858; "Salomo ben Gabirol aus Malaga und die Ethischen Werke Desselben," *ib.* 1860; "Philosophisches aus dem Zehnten Jahrhundert," Nakel, 1868.

In addition to these works, Dukes was a frequent contributor to all the Jewish scientific periodicals, chiefly to the "Literaturblatt des Orients," which he enriched with numerous valuable articles on the history of Jewish literature.

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S. I. Br.

DUMAH (= "silence").—**Biblical Data: 1.** Son of Ishmael (Gen. xxv. 14; I Chron. i. 30). Suḳ ("market") Dumah has been found in Dumat al-Jandal in Arabia, called "Jauf" to-day (Yakut, *s.v.*; Burkhardt, "Travels in Syria," p. 662), and compared with Domatha (Pliny, "Historia Naturalis," vi. 32; Stephanus Byzantius, *s.v.*). The Dumathii are mentioned in Porphyry, "De Abstinentia" (ii. 56), as an Arabian tribe which sacrifices a boy every year and buries him under the altar of its idol. The name "Dumah" seems to point, like the name "Hadramaut" (חצרמות, Gen. x. 26), to some legend of Hades (compare Glaser, "Skizze der Gesch. und Geographie Arabiens," 1890, p. 440).

2. Name of a land probably identical with the territory of the tribe of Ishmael (Isa. xxi. 11). The Septuagint substitutes "Idumea" (see commentaries *ad loc.*, and comp. Abu al-Walid's "Dictionary," *s.v.* דום).

3. Name of a city of Judah (Josh. xv. 52). The Ginsburg MS., the Vulgate, and the Septuagint have "Rouma," but Jerome's and Eusebius' Onomastica, *s.v.*, mention a village of the name of "Dumah," which has been identified with "Khirbat Daumah" in the neighborhood of Bait Jibrin.

4. Name for the nether world (Ps. xciv. 17 [the Septuagint has Ἅδης], cxv. 17).

E. G. H.

——**In Rabbinical Literature:** "Dumah" is the name of the angel who has charge of the souls of the nether world. According to Dozy ("Die Israeliten in Mecca," p. 95, note), the name was adopted also by the pre-Islamic Arabs (compare Wolff, "Mohammedanische Eschatologie," 1871, Arabic text, p. 39; German trans., p. 69, where "Ruman" seems a corruption [another reading is "Dhudat"] of "Dumah," as the name of the angel who has charge of the souls). The angel of death has to deliver all souls to Dumah, both the righteous, who are led to the place of eternal bliss, and the wicked, who are to meet their doom (Ḥag. 5a; Shab. 152b). He also announces the arrival of newcomers in the nether world (Ber. 18b). Dumah takes the souls of the wicked and casts them down "in the hollow of a sling" into the depth of Hades, and this is repeated every week at the close of the Sabbath, when the souls, after the day's respite, must go back to their place of torment (Shab. 152b, after I Sam. xxv. 29; Pesiḳ. R. 23; She'eltot, Bereshit i.). According to Midr. Teh. to Ps. xi. (see ed. Buber, 102, note), Dumah leads the spirits every evening out of Hades into Ḥaẓarmavet (the Courtyard of Death), a walled place with a river and a field adjoining, where they eat and drink in perfect silence. Many authorities, such as Jacob Tam and Solomon b. Adret, have the word "Sabbath" added, so as to refer only to Sabbath evening (see Demonology; compare Tan. Yelamdenu, Ha'azinu: "Prayer is said for the dead that they may not have to return to Gehinnom"). Dumah was originally, according to the Cabalists, the guardian angel of Egypt; but when fleeing before the Lord's decree (Ex. xii. 12), he was placed in the nether world over the spirits of the dead (Zohar ii. 18a). Mashḥit, Af, and Ḥemah are the officers of execution under Dumah (Recanati, Wayera). The name of Dumah is found also on a Judæo-Babylonian vase in the Louvre (see Schwab, "Vocabulaire de l'Angélologie," 1897, p. 707).

"Dumah" is also the name of one of the seven departments of Gehinnom, and those who have been guilty of slander and the like are "silenced" there (Midr. Teh. and Yalḳ., Makiri, to Ps. xi.; compare, however, 'Er. 19a, where Dumah is not mentioned). It is identified by R. Levi with Ḥaẓarmavet (Gen. x. 26; see Gen. R. xxxvii.). "When the soul has been drawn out of the body by the angel of death, it remains seated above the nostrils until decay sets in; then it breaks out into wailing, and it cries to God, saying: 'Whither am I brought?'

Instantly Dumah takes it and brings it to the Courtyard of Death [Ḥazarmavet, seemingly the purgatory mentioned in the Testament of Abraham, xiv.], where the spirits are gathered, and if the soul be that of a righteous one, the call goes forth: 'Make room for this N N, the righteous!' Then it ascends from department to department, according to its merit, until it beholds the face of the Shekinah. If the soul be that of a wicked one, it descends from department to department according to its demerit" (Midr. Teh. *l.c.*; Jellinek, "Bet ha-Midrash," v. 43 *et seq.*).

S. S. K.

DUMASHEVSKI, ARNOLD BORISOVICH: Russian lawyer; born at Mohilev-on-the-Dnieper, 1836, of poor Orthodox Jewish parents; died at St. Petersburg 1887. He received his first instruction in the ḥeder, but ran away from home at the age of fourteen, and entered the Agricultural School at Gorigoretzk, from which he graduated in 1855. During this time he was left entirely to his own resources. By his exceptional abilities he attracted the attention of his instructors, who took a great interest in him. After leaving the school Dumashevski found employment at the office of the Foreign Emigration Committee in Odessa. Here he was noticed by the Russian surgeon and philanthropist Pirogov, who helped him to enter the Richelieu Lyceum of that city; and there he studied law. Later he attended the University of St. Petersburg, graduating in 1862. Here again his abilities attracted the attention of the authorities, and he was sent abroad at the expense of the government to complete his law studies, a professorship being promised him on his return. After his return in 1865 a new law was passed prohibiting Jews from occupying professors' chairs of legal and of political science. He accepted a position in the Ministry of Education, and later he served in the Ministry of Justice, by which, for valuable services on the Committee for Reforming the Legislation of Poland, he was appointed first secretary of the third department of the Senate.

Dumashevski was for many years one of the editors, and finally the owner, of the "Sudebnyi Vyestnik" (Messenger of Judicial Affairs), and was author of the following articles and works on jurisprudence: "Nashe Pravovyedenie," etc., in the "Journal of the Ministry of Justice," 1867; "Ocherk Frantzuzskavo Grazhdanskavo Sudoproizvodstva," *ib.* 1865 and 1867 (published also in the "Journal of Judicial Affairs"); "O Predyelakh Vlasti Kassatzionnavo Departamenta Senata," 1867; and "O Silye Kassatzionnykh Ryesheni." His chief work is "Sistematicheski Svod Ryesheni Kassatzionnavo Departamenta," etc. (Systematic Collections of the Decisions of the Appeal Department of the Senate, with notes by Dumashevski), St. Petersburg, many editions. Of special interest as pertaining to the Jews are the articles: "Nuzhen li Zhournal dlya Yevreyev i na Kakom Yazyke?" (Do the Jews Need a Special Periodical, and in What Language?), published in "Russki Invalid" in 1859; "Brak po Bibleiskomu i Talmudicheskomu Pravu" (Marriage According to Biblical and Talmudic Law), in "Biblioteka dlya Chteniya," 1861; "Yevrei Zemledyeltzy v Rossii" (Jewish Agriculturists in Russia), in "Vyestnik Imper. Russkavo Geogr. Obshchestya."

Dumashevski advocated a practical tendency in the study of civil law, opposing the historico-philosophical side; and at the same time he was a partizan of the dogmatic development of Russian civil law. In his will he left 36,000 rubles to the University of St. Petersburg under the condition that this be entered as a gift "from the Jew Dumashevski."

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H. R.

DUMB. See Deaf-Mutism.

DÜNABURG. See Dvinsk.

DUNASH BEN LABRAṬ: Philologist and poet of the tenth century. For the name "Dunash," which Joseph Ḳimḥi on one occasion ("Sefer ha-Galui," p. 62), for the sake of the rime, writes דונוש ("Dunosh"), see Dunash ibn Tamim. "Labraṭ" (לבראט, generally written without א, לברט) does not occur elsewhere as a given name; hence "Ben Labraṭ" may be the family name. "Labraṭ" has been explained as "Laurat" (Steinschneider, "Jew. Quart. Rev." xiv. 130) and as "Librat," "Librado" (Derenbourg, "Opuscules," p. 2). Both of Dunash's names, therefore, are of Romance origin. Abraham ibn Ezra Hebraizes "Dunash" into "Adonim"; Dunash himself employed the Biblical name "Adonijah," which is a mnemonic device containing the servile letters ("Criticism of Saadia," No. 6). Dunash was of Levitical descent (Moses ibn Ezra calls him "Al-Levi"), and to this origin also his pupil Jehudi b. Sheshet dedicated a few panegyric verses (Polemic Treatise, verses 10–16). Dunash's family came originally from Bagdad, although he himself was born in Fez (Moses ibn Ezra).

Becomes a Pupil of Saadia.

Founder of New Hebrew Meter.

While still young, though doubtless equipped with a rich fund of knowledge, Dunash, perhaps influenced by the origin of his family, journeyed eastward and became a pupil of the renowned gaon of Sura, Saadia, whom, in his tract against Menahem b. Saruḳ, he proudly designates as his master. The term employed by Dunash in this connection (זקני, verse 101; the pupils of Menahem more clearly expressed it as זקנך ורבך, p. 48) is responsible for the singular belief that Dunash was a grandson of Saadia; but the pupils of Menahem (p. 27) expressly designate him as the "least important of the pupils of Saadia." Dunash himself relates that he submitted his Hebrew verses, containing the first application of an Arabic meter, to the gaon, who expressed his astonishment at this innovation in the words, "Such a thing has hitherto been unknown in Israel." Dunash was, therefore, still very young when he adapted the Arabic meter to Hebrew poetry. This innovation created a new epoch for Hebrew poetry, and was probably inspired in North Africa, where Ibn Ḳuraish and Dunash ibn Tamim prepared the way for a systematic comparison of the Hebrew and Arabic—a comparison to which Ibn Labraṭ afterward gave his indorsement in his tract against Menahem. It may be accepted as a historical fact that Dunash was the founder of the new Hebrew meter. He is as such regarded by his opponents, the pupils of Menahem, who objected to the innovation on the ground of its inappropriateness, although they themselves follow the example of Dunash by writing metrical verse. Dunash is celebrated as an innovator by his pupil Jehudi b. Sheshet, who, referring to his work, says: "He created a new foundation for our poetry, such as did not exist in the days of our fathers." Another observation which this scholar makes would seem to indicate that Dunash did not hesitate to put forward his convictions even when they clashed with those of Saadia.

After the death of Saadia (942) Dunash returned to Fez, and thence went to Cordova, which city, under the powerful influence of the statesman Ḥasdai ibn Shaprut, was rapidly becoming a center of culture among the Jews of Spain. Of the circumstances of Dunash's life nothing further is known. He seems, however, to have been a man of means.

Criticizes Menahem ben Saruḳ.

Dunash soon found an opportunity for applying his knowledge, his critical acumen, and his literary talents to a matter of consequence. The first important product of Jewish literature in Spain had appeared—the Hebrew lexicon of Menahem b. Saruḳ. Dunash wrote an exhaustive criticism of it, composed partly in the metrical verse introduced by him, and dedicated this comprehensive and logically elaborated polemical treatise to Ḥasdai ibn Shaprut, Menahem's patron. In the opening verses Dunash proclaims the fame of this statesman, whose services in the cause of his prince and of his coreligionists were alike eminent. This dedication was skilfully interwoven with a tribute to the great diplomatic successes which Ḥasdai had shortly before obtained (in 960); namely, the acquisition of the ten fortresses, and the journey of the son of Ramiro and his grandmother Tota to pay homage at the court of the califs of Cordova (Dozy, "Histoire des Musulmans d'Espagne," ii. 54 *et seq.*). The flattery of Dunash impressed Ḥasdai powerfully; and his attacks on Menahem lowered the latter in the estimation of his patron. The supposition is justified that in consequence of the action of Dunash, Menahem not only lost the favor of his patron, but was treated by him in the harshest manner, even to the extent of being deprived of his freedom, as is known from the remarkable letter sent by Menahem from prison to his former patron. That Menahem, as Dunash intentionally emphasizes, should have made the respected gaon Saadia the subject of unjustifiable criticism, and that he should have expressed opinions which placed Saadia in the category of the founder of the hated sect of the Karaites —these were the causes which especially roused the resentment of Ḥasdai against him.

Results of His Quarrel with Menahem.

Concerning the further relations between Dunash and Ḥasdai nothing is known. It is probable, however, that the former obtained the position previously occupied by Menahem. But the pupils of the latter arose to defend the scientific standing of their teacher, who probably died soon after his humiliation and without replying to Dunash's criticism. Three of them collaborated in the preparation of an important polemical work, in which they adopted the half-metrical, half-prosaic form employed by Dunash. In this work they opposed the views of Dunash and defended the honor of their master and of their fatherland, claiming that Dunash had sought to humiliate not only Menahem, but the Jewish scholars of Spain in general. It is certain that the conduct of Dunash—the foreigner, who doubtless boasted also of his sojourn in the Babylonian high schools—aroused the resentment of the native scholars. Dunash was probably too proud to reply to this attack in person, and therefore committed the task to his pupil Jehudi b. Sheshet, whose still more violent polemic, characterized by a coarse satire, undoubtedly contained many arguments inspired by his teacher. With this tract, which at the same time sounded the praise of Dunash, the literary feud engendered by Dunash's attack upon Menahem seems to have ended. This quarrel inaugurated the golden age of Hebrew philology in Spain; and one of the participants in it, Judah b. David Ḥayyuj, a pupil of Menahem, laid the foundation of a new and wider knowledge of Hebrew grammar. Dunash probably did not live to witness this extraordinary development to which he had given so powerful a stimulus.

Many years after the death of Dunash a second but uncompleted polemical treatise of that scholar was discovered in Egypt (before 1140) by Abraham ibn Ezra. In this work Dunash had begun to form an alphabetical arrangement of his comments on the grammatical and exegetical opinions of his teacher Saadia. The greater part of the work, however, consisted of scattered notes. In this criticism of Saadia (which Abraham ibn Ezra answered by the tract entitled "Sefat Yeter") the doctrine of the triconsonantal nature of the weak roots already finds clear expression. It was the study of Arabic which enabled Dunash, like Ḥayyuj at a later period, to arrive at this knowledge. But the latter, upon the basis of his discovery, proceeds to the systematic elucidation of the conjugation of the before-mentioned verbs; while Dunash does not go beyond the statement that the first, second, or third root-letter is weak and may be eliminated. Owing to its incomplete form, this second writing of Dunash's was never published by him; nor is there the slightest reference to its existence before Ibn Ezra, who praises Dunash by stating that "he was the only one before Ḥayyuj who awakened somewhat from that slumber of ignorance which, like a deep sleep, still held others in its bonds" ("Safah Berurah," p. 256; Bacher, "Abraham ibn Ezra als Grammatiker," p. 87). Ibn Ezra's contemporary R. Jacob Tam, the eminent grandson of Rashi, in a very interesting work defended Menahem b. Saruḳ against the criticism of Dunash; but Joseph Ḳimḥi (in "Sefer ha-Galui") sided with Dunash. Thus were the great feuds that agitated Spain during the tenth century revived in France two centuries later.

The first work of Dunash was published from a codex of the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1449), together with Jacob Tam's criticism of it, by H. Filipowski ("Criticæ Vocum Recensiones," London, 1855). The second was edited by R. Schröter from a manuscript (No. 27,214) in the British Museum ("Kritik des Dunash b. Labraṭ," Breslau, 1866). The genuineness of this treatise has recently been contested by N. Porges (in the Kaufmann Gedenkbuch, Breslau, 1901), but not on good grounds. See Eppenstein in "Monatsschrift," 1902, i. 46, pp. 62–83, 535–536; Porges, *ib.* pp. 141–153; Bacher, *ib.* pp. 478–480; D. Kohn, in "Ha-Goren," iii., 1902, pp. 86–89. The polemical writings of Dunash and of the pupils of Menahem have been edited by S. G. Stern ("Liber Responsionum," Vienna, 1870).

His Writings.

The poems of Dunash ibn Labraṭ were early forgotten (Al-Ḥarizi, "Taḥkemoni," iv.), only a few religious verses having been preserved, which acrostically reveal the name of Dunash, or Dunash ha-Levi (Maḥzor Vitry, ed. Hurwitz, p. 178; Zunz, "Literaturgesch." p. 484). One of these (דרור יקרא) is still included in the Sabbath songs of the prayer-books (Bär's "Gebetbuch," p. 257). Perhaps it is the poet Dunash, the creator of the new versification, that Solomon ibn Gabirol, the elaborator of it, has in mind when he praises Samuel ha-Nagid with the words, "O Samuel, dead is Ben Labraṭ, and thou hast taken his place. Were he living, he would have to bow to thee" ("Shir Shelomoh," No. 54).

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T. W. B.

DUNASH IBN TAMIM: Scholar of the tenth century and pioneer of scientific study among Arabic-speaking Jews. His Arabic name was "Abu Sahl"; his surname, according to an isolated statement of Moses ibn Ezra, was "Al-Shafalgi," perhaps after his (unknown) birthplace. The name "Dunash," for which Abraham ibn Ezra substitutes the Hebrew "Adonim," is probably derived from the Latin "dominus," and not from the Arabian "dhu nas" (lord of mankind), concerning which there is nothing to show that it was used as a proper name. The name seems to have been native to North Africa; the younger contemporary of Ibn Tamim, Dunash ibn Labraṭ, for instance, was born in Fez (see Steinschneider, "Cat. Bodl." col. 897; "Jew. Quart. Rev." x. 519; J. Derenbourg, "Opuscules et Traités d'Aboul-Walid," p. 2). Hence the statement of Abraham ibn Ezra to the effect that Ibn Tamim came from the East—to be more exact, from Babylonia, or Bagdad (on one occasion he calls him Mizraḥi, on another Babli)—does not deserve consideration beside that of Moses ibn Ezra, who calls him a native of Kairwan. The statement of Ibn Ezra has been interpreted as signifying that the family of Ibn Tamim came from Bagdad; but it is possible that Abraham ibn Ezra has erroneously transferred the appellation "Babylonian" from Ibn Labraṭ to Ibn Tamim. The additional details concerning Ibn Tamim's life and activities have been gathered principally from his Yeẓirah commentary discussed below.

In this commentary, which was written in the year 955–956, Saadia the Gaon is mentioned as no longer living. The author refers, however, to the correspondence which was carried on when he was about twenty years of age between his teacher, Isaac b. Solomon Israeli, and Saadia, before the latter's arrival in Babylonia, consequently before 928; hence Tamim was born about the beginning of the tenth century. Like his teacher, he was physician in ordinary at the court of the Fatimite califs of Kairwan, and to one of these, Isma'il ibn al-Ḳa'im al-Manṣur, Tamim dedicated an astronomical work, in the second part of which he disclosed the weak points in the principles of astrology. Another of his astronomical works, prepared for Ḥasdai b. Isaac ibn Shaprut, the Jewish statesman of Cordova, consisted of three parts: (1) the nature of the spheres; (2) astronomical calculations; (3) the courses of the stars. The Arabian author Ibn Baitar, in his book on simple medicaments, quotes the following interesting remark on the rose, made by Ibn Tamim in one of his medicinal works: "There are yellow roses, and in Irak, as I am informed, also black ones. The finest rose is the Persian, which is said never to open."

The Arabic original of Ibn Tamim's commentary on the Sefer Yeẓirah no longer exists. In the Hebrew translations the manuscripts are widely dissimilar, and contain varying statements regarding the author. In several of these manuscripts Ibn Tamim is expressly referred to as the author; in one instance he is named again, but with his teacher, while in another Jacob b. Nissim is named, who lived in Kairwan at the end of the tenth century. From certain passages of the commentary it appears that Isaac Israeli, who is mentioned elsewhere as a commentator on the Sefer Yeẓirah, actually had a part in the authorship of the work. But the majority of the statements contained in the commentary itself justify the assumption that Ibn Tamim was the author. He must, therefore, have selected the commentary of his teacher as his basis, while the finishing touch must have been given by Jacob b. Nissim (Steinschneider, "Hebr. Uebers." pp. 395 *et seq.*). A short recension of the commentary (Bodleian MS. No. 2250) was published by Manasseh Grossberg, London, 1902.

Ibn Tamim as Grammarian.

In the history of Hebrew philology Ibn Tamim ranks as one of the first representatives of the systematic comparison of Hebrew and Arabic. In his "Moznayim" (Preface) Abraham ibn Ezra mentions him between Saadia and Judah ibn Ḳuraish, and speaks of him as the author of a book "compounded of Hebrew and Arabic." Moses ibn Ezra says that Ibn Tamim compares the two languages according to their lexicographical, not their grammatical, relations, and in this respect is less successful than Ibn Barun Abu Ibrahim at a later period. The latter also criticized certain details of Ibn Tamim's book. In the Yeẓirah commentary Ibn Tamim says: "If God assists me and prolongs my life, I shall complete the work in which I have stated that Hebrew is the original tongue of mankind and older than the Arabic; furthermore, the book will show the relationship of the two languages, and that every pure word in the Arabic can be found in the Hebrew; that the Hebrew is a purified Arabic; and that the names of certain things are identical in both languages." In adding, "We have obtained this principle from the Danites, who have come to us from the land of Israel," he certainly alludes to the well-known Eldad ha-Dani. Abraham ibn Ezra (commentary on Eccl. xii. 6) mentions the interesting detail that Ibn Tamim believed he could recognize the diminutive form of Arabic names in several noun-formations of the Biblical Hebrew (for instance, אמינון: II Sam. xiii. 20). The statement cited by Saadia b. Danan (end of fifteenth century), according to which the Mohammedans believe that Ibn Tamim was a convert to Islam, is erroneous, and is probably due to the fact that Ibn Tamim is often quoted by Mohammedan writers.

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G. W. B.

DUNAYEVTZY: Village in the government of Podolia, Russia. It had a population (1898) of 13,000, of whom 7,000 were Jews. The chief sources of income for the Jews are from trade and industrial occupations. The most important articles of commerce are timber, grain, and cloth. Several of the merchants do a fairly large business. From funds collected for charitable purposes a wood-yard has been established, where the poor can buy wood at a reduced price. See PODOLIA.

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H. R. S. J.

DÜNNER, JOSEPH HIRSCH: Rabbi; born at Cracow Jan., 1833; received his rabbinical education at his native place; studied philosophy and Oriental philology at Bonn and Heidelberg. In 1862 he was called from Bonn to the rectorate of the Nederlandsch Israelitisch Seminarium in Amsterdam. His ability soon made it famous as a school of Jewish theology, ancient languages, and religious philosophy. In 1874 he was made chief rabbi of the Amsterdam community and of the province of North Holland, and though he belongs to the strictly Orthodox party, no dissension has marred his administration. The government recognized his ability and activity by decorating him with the Order of the Lion of the Netherlands.

Dünner was known for researches on the Halakah of the period of the Tannaim, and by his disquisitions on the Tosefta. According to him the Tosefta originated after the close of the Talmud, being edited by a redactor who had before him an ancient, or at least fragments of an ancient, Tosefta. He asserts that a comparison of the texts contained in the collections of the Tannaim with the two Talmuds will substantiate his contention. Dünner acquired a reputation as an orator. He wrote: "Die Theorien über Wesen und Ursprung der Tosephtha, Kritisch Dargestellt," Amsterdam, 1874; "Glossen (Haggahot) zum Babylonischen und Palästinensischen Talmud" (in Hebrew), 4 vols., Frankfort-on-the-Main, 1896–1903; "Kritische und Erläuternde Anmerkungen zu Bedarschi's Chotham Tochnit," Amsterdam, 1865; "Leerredenen," 5 vols., *ib.* 1897–1901. Besides these works he was a contributor to the "Joodsch Letterkundige Bijdragen," "Monatsschrift," "Weekblad voor Israeliten," and "Israelitische Letterbode." He died Oct. 16, 1911.

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S. S. SE.

DUNS SCOTUS, JOHN: Franciscan monk, theologian, and scholiast; born at Dunston, North umberland, England (according to some, at Dun, Ireland), in 1266 (?); died in Cologne, 1308. He was the foremost representative of the Franciscan Order, and founder of the Scotists, which school stood in sharp contrast to the Thomists, or followers of Thomas Aquinas, who, together with their leader, belonged for the most part to the Dominicans.

In accordance with his opposition to the doctrinal speculations of Aquinas, Duns Scotus professed, concerning the attitude that the secular authorities and the Church should assume toward the Jews, views which were diametrically opposed to the more humane and enlightened views held by Aquinas, and which represented a deplorable reaction. Thus, whereas Aquinas denounced the forcible baptism of Jewish children, especially on the ground that such a course would be a violation of justice, inasmuch as the child, not being possessed of its full reasoning powers, is naturally under the jurisdiction of its parents (compare Guttman, "Das Verhältniss des Thomas von Aquino zum Judenthum und zur Jüdischen Literatur," p. 4, Göttingen, 1891), Duns Scotus stoutly advocated such baptism. Such a procedure, he maintained, would mean a breach of natural justice only in the event of its being undertaken by a private person; to the sovereign, however, the right appertains. Just as the jurisdiction of local magistrates is limited by the authority of higher functionaries, so the jurisdiction of the parents ceases when it conflicts with the authority of God. Accordingly, it is not only a privilege, but a duty to take children out of the power of their parents in case the latter are unwilling to bring them up conformably to a true worship of God, and to lead them in the right way (commentary in Sent. iv. 4, 9: "Opera," ed. Wadding, viii. 275, Lyons, 1639).

And not only the children, but also the parents themselves should be subjected to forcible baptism. Nor can the words of Isaiah (iv. 22), according to which the remnant of Israel shall be converted in the last days, be cited against such a procedure, since, in order to fulfil this prophecy, it would suffice to transfer a little band of Jews to some island, and to grant them permission to observe the Law.

Duns Scotus, in support of his contention, refers to the decision of the Council of Toledo, which commended King Sisebut for his piety in compelling the Jews to an acceptance of Christianity (*ib.*).

Duns Scotus' acquaintance with Hebrew literature was confined to the "Fons Vitæ" of Ibn Gabirol (whose name takes with him, as with William of Auvergne, the form of "Avicebron") and to the "Moreh Nebukim" of Maimonides. In one place he makes mention of a rabbi who is unknown even to the greatest scholars of Hebrew literature. He speaks there of one "Rabbi Barahoc," who is a worthy counterpart to the renowned "Rabbi Talmud"; for he is indebted for this name to the Talmud tractate Berakot, out of which a certain convert of Jewish extraction communicated a passage to a Franciscan monk, who interpreted it in a spirit not very friendly to the Jews ("Quæstiones Miscellaneæ," qu. 6, art. 21: "Opera," iii. 477).

Influence of Gabirol.

The influence of Gabirol's philosophy shows itself particularly in the doctrine which is at the foundation of one of the most important differences between the Dominicans and the Franciscans. As early as ALEXANDER OF HALES, the founder of the Franciscan theological school, the view is expressed that not only corporeal, but also spiritual substance is compounded of matter and form. This view is held also by William of Lamarre, Bonaventura the Mystic, Roger Bacon, and Raimond Lully, who were all members of the Franciscan Order. Stoutly rejected by the Dominicans, this fundamental concept of Gabirol's philosophy was adopted by Duns Scotus and incorporated in his system as an integral part. In his "De Rerum Principiis" (qu. 8, art. 4: "Opera," iii. 51) he expressly declares, in opposition to Aquinas, in favor of a return to the standpoint of Avicebron.

The metaphysical and cosmological system which is advanced in this work, presupposes Gabirol's doctrine of a unitary, universal substance underlying all created things, both corporeal and spiritual. In elaborating this doctrine Duns Scotus, as might be expected of an independent thinker of his type, follows his own individual bent. But as regards the fundamental principles, the dependence of his system upon Gabirol is so marked that, in the words of Stöckl ("Gesch. der Philosophie des Mittelalters," ii. 808), "his work gives the impression of a running commentary on the metaphysics of Avicebron."

Strange to say, Duns Scotus makes no mention whatsoever of Gabirol's teaching on the will. In his other works, which are mainly in the nature of a commentary on the Bible, and in which, therefore, there is little occasion for a systematic substantiation of his theological doctrines, Duns Scotus rarely refers to Avicebron.

Influence of Maimonides.

With Maimonides, too, Duns Scotus shows more than one point of contact. Like Thomas Aquinas, he follows the statements of Maimonides concerning belief and knowledge, or the relation of revelation and reason, which statements are all, in their essential points, traceable back to Saadia as their first source (see Guttmann, "Die Religionsphilosophie des Saadia," pp. 24–25; *idem*, "Das Verhältniss des Thomas von Aquino," etc., pp. 32 *et seq.*). "The doctrine concerning the existence and freedom of God," says Duns Scotus, referring to Maimonides, "had to be imparted to the Israelites by means of revelation, although it may indeed be demonstrated by human reason. Such a revelation was necessary in view of the fact that the culture of the Israelites was of an imperfect order, and also because they were inclined to idolatry" (comment. in Sent. i., dist. 2, qu. 3, 7, v. 294; compare "Moreh Nebukim," ii. 31). "Altogether, it can not but be helpful to a people that even truths accessible to reason should be authoritatively communicated to them; since there is a general indolence in regard to the discovery of truth, and the powers of comprehension of the average man are limited; and, finally, for the reason that errors are apt to creep into speculations independently carried on, giving rise to doubts. Through an authoritative communication or revelation such a danger is obviated" (Duns Scotus, *ib.* p. 295; compare "Moreh Nebukim," i. ch. xxxiv.; Munk, "Guide," i. 118–130).

In connection with Aquinas' statements concerning the divine attributes, Duns discusses the view of Maimonides, which he finds to be in harmony with that of Ibn Sina, and which is to the effect that the attributes applicable to God either refer to His activity or else are of a negative character (commentary in Sent. i., dist. 8, qu. 4, 2: "Opera," v. 751; compare "Moreh Nebukim," i. ch. li., liii. *et seq.*). To Maimonides also is traceable the statement that there occur in the Bible designations that are applicable only to God—a view which the Jews held in regard to the Tetragrammaton (comment. in Sent. i., dist. 22, qu. 1, 3: "Opera," v. 1053; compare "Moreh Nebukim," i. ch. lxi.; Munk, "Guide," i. 271 *et seq.*).

Duns Scotus follows Maimonides also in his treatment of the various forms of prophecy, not to mention other less important particulars. The highest form of prophecy is, according to him, that in which the prophet not only grasps the revelation that comes to him, but is also aware of its coming to him from God. Of this character was, for instance, the intuition of Abraham, who would not have been ready to sacrifice his own son had he not been convinced that the command proceeded from God ("Quæst. Miscell." 6, 8: "Opera," iii. 474; compare "Moreh Nebukim," iii. ch. xxv.; Munk, "Guide," iii. 194–195). On the other hand, Duns Scotus combats the opinion that the temporal character of the world can not be proved—an opinion held by Aquinas, and borrowed by the latter from Maimonides, whom Duns does not mention ("Quæstiones in Metaphys." qu. 1, 13: "Opera," iv. 513; compare "Moreh Nebukim," ii. ch. xxi.; Munk, "Guide," ii. 269).

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J. J. G.

DUPORT, ADRIEN: French lawyer and friend of the Jews; born in 1758; died in exile 1798. He became a deputy to the States-General in 1789, and from the first was a member of the Jacobin party. After the arrest of Louis XVI. in June, 1791, Duport became a royalist. In the constitution of September, 1791, the Jews of France were not remembered, although statements as to freedom of religious opinions were inserted. On Sept. 27, 1791, Duport proposed that the Jews be accorded all the privileges of citizenship in France, and the suggestion was adopted despite some slight opposition. The National Assembly next abrogated all exceptional laws against the Jews.

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D. A. M. F.

DURA: A valley mentioned only in Daniel (iii. 1). Here Nebuchadnezzar set up a golden image, to the dedication of which he summoned all the officers of his kingdom. The Septuagint (Codex Chisianus) reads *περιβόλου* ("walls surrounding a city"), and this may be due to the Assyrian "duru" (= a wall). The place is therefore to be looked for in Assyria. Delitzsch ("Wo Lag das Paradies?" p. 216) says that, according to Rawlinson, "Cuneiform Inscriptions of Western Asia," iv. 38, 9–11b, there were three places in Babylon called "Dura" (see also Schrader, "C. I. O. T." ii. 128). In one of these places east of Babylon, according to Oppert, ruins of an ancient statue have been found.

E. G. H. G. B. L.

DURAN, DURAND, or DURANTE: A widely scattered family, originally from Provence, not from Oran ("d'Oran"), as some scholars think. A "Mosse Duram" is mentioned in a list of Tarascon Jews, 1350–1487 ("Rev. Etudes Juives," xxxix. 268). The Durans went first to Majorca, and finally settled in Africa. Some of their descendants are met with as late as the end of the eighteenth century, as shown in the subjoined pedigree. M. K.

The principal members of the family were:

Aaron ben Solomon ben Simon Duran: Dayyan of Algiers in the fifteenth century. He and his brother Ẓemaḥ Duran lived at one time in Majorca, from which they sent a responsum to the community of Constantinople ("Yakin u-Bo'az," l., No. 126). His name and those of his brothers Simon and Ẓemaḥ are associated as the authors of a responsum written at Algiers and directed to the community of Oran (*ib.* l., Nos. 53–55).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 316.

M. Sel.

Ḥayyim Jonah b. Ẓemaḥ Duran: Published at Leghorn in 1763 the first part of "Magen Abot," written by his grandfather, Simon b. Ẓemaḥ Duran.

Moses Duran: Lived in Provence in the thirteenth century. His death (1380) was lamented in an elegy by Abraham b. Isaac Bedersi (Zunz, "Z. G." pp. 464, 523).

Moses b. Ẓemaḥ Duran: Elder of the Jewish community at Leghorn in 1790. He published a part of the "Magen Abot" at that city in 1785 from a manuscript in the possession of Ẓemaḥ b. Benjamin Duran and Ẓemaḥ b. Ḥayyim Jonah Duran.

Nissim Duran: Son of Ẓemaḥ and brother of Simon Duran, of Majorca, where he died after 1395.

Profiat Duran (called **Maestre Profiat,** and also **Efodi** or **Efodæus,** from the initial letters of אני פרופייט דוראן; real name **Isaac b. Moses ha-Levi):** Philosopher, grammarian, and controversialist; born in the second half of the fourteenth century, of parents from the south of France. It is not known whether he was born at Perpignan, where he lived for some years, or in a town of Catalonia. In his youth he attended a Talmudic school in Germany for a short time, but instead of confining his studies to the Talmud, he took up philosophy and other sciences also, in spite of the interdiction of his teachers. Duran became a tutor in the Crescas family, and during the bloody persecution of 1391 was forced to become an ostensible convert to Christianity.

In order to return to Judaism, he and his friend David Bonet Bongoron agreed to emigrate to Palestine. Duran set out on his journey, but instead of meeting his expected friend, he received a letter from him stating that in consequence of the persuasions of the neophyte Paul de Burgos he had decided to remain true to the new faith, and exhorting Duran to follow his example. Duran's answer was the famous satiric epistle called, after the repeatedly recurring phrase, "Al Tehi Ka-Aboteka" (Be Not Like Thy Fathers). It was written about 1396, and was circulated by Don Meïr Alguades, to whom it had been sent. It is so ingeniously ambiguous that the Christians, who called it "Alteca Boteca," interpreted it in their favor; but as soon as they recognized its satirical import they burned it publicly. This epistle, with a commentary by Joseph b. Shem-Ṭob and an introduction by Isaac Akrish, was first printed at Constantinople in 1554, and was republished in A. Geiger's "Melo Chofnajim," 1840, in the collection "Ḳobeẓ Wikkuḥim," 1844, and in P. Heilpern's "Eben Boḥan," part 2, 1846. Geiger also translated most of it into German ("Wissenschaftliche Zeitschrift," iv. 451).

Connected with this epistle is the polemic "Kelimmat ha-Goyim" (still in manuscript), a criticism of Christian dogmas written in 1397 at the request of Don Ḥasdai Crescas, to whom it was dedicated.

In 1395 Duran compiled an almanac in twenty-nine sections entitled "Ḥesheb ha-Efod," and dedicated to Moses Zarzal, physician to Henry III., King of Castile. That Duran was familiar with the philosophy of Aristotle as interpreted by the Arabian philosophers, is apparent from his synoptic commentary on Maimonides' "Moreh Nebukim," which was published at Sabbionetta in 1553, at Jessnitz in 1742, and at Zolkiev in 1860.

Duran's chief work, praised by both Christians and Jews, is his philosophical and critical Hebrew grammar, "Ma'aseh Efod," containing an introduction and thirty-three chapters, and finished in 1403. He wrote it not only to instruct his contemporaries, who either knew nothing about grammar or had erroneous notions concerning it, but especially to refute mistakes promulgated by the later grammarians. He frequently cites the otherwise unknown Samuel Benveniste as an eminent grammarian. See the edition of J. Friedländer and J. Kohn (Vienna, 1865).

Duran was also a historian. In an unknown work entitled "Zikron ha-Shemadot" he gave the history of Jewish martyrs since the destruction of the Temple. Grätz has shown that this work was used by Solomon Usque and Ibn Verga.

In 1393 Duran wrote a dirge on Abraham b. Isaac ha-Levi of Gerona, probably a relative; three letters containing responsa, to his pupil Meïr Crescas; and two exegetical treatises on several chapters of II Samuel, all of which have been edited as an appendix to the "Ma'aseh Efod."

At the request of some members of the Benveniste family, Duran wrote an explanation of a religious festival poem by Ibn Ezra (printed in the collection "Ṭa'am Zeḳenim" of Eliezer Ashkenazi), as well as the solution of Ibn Ezra's well-known riddle on the quiescent letters of the Hebrew alphabet (quoted by Immanuel Benvenuto in his grammar "Liwyat Ḥen," Mantua, 1557, without mentioning Duran), and several explanations relating to Ibn Ezra's commentary on the Pentateuch.

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Simon S. Solomon Duran: Rabbi in Algiers, 1531; grandson of Simon ben Ẓemaḥ. He and his brother Ẓemaḥ are the authors of the responsa which appeared under the title “Yakin u-Bo‘az,” Leghorn, 1782, the fifty-one responsa printed in the second part (“Bo‘az”) being Simon’s work. His liturgical poems (nine dirges) still exist in manuscript (Zunz, “Literaturgeschichte der Synagogalen Poesie,” p. 534).
M. K.

Simon b. Ẓemaḥ Duran (RaShBaẒ): Rabbinical authority; born Adar, 1361, not in Barcelona, as Zunz (“Zeitschrift,” p. 132) and others assert, but on the island of Majorca; a near relation but not a grandson of Levi b. Gershon; died in 1444. He was a pupil of Ephraim Vidal, and of Jonah de Maestre, rabbi in Saragossa or in Calatayud, whose daughter Bongoda he married. He was also a student of philosophy, astronomy, mathematics, and especially of medicine, which he practised for a number of years at Palma.

After the persecution of 1391 (see Balearic Isles) he went with his father and sister to Algiers, where, in addition to practising medicine, he continued his studies during the earlier part of his stay. In 1394 he and the Algerine rabbi Isaac b. Sheshet drafted statutes for the Jewish community of Algiers. After Sheshet’s death Simon was chosen as rabbi on condition that he would not, like his predecessor, have his election confirmed by the regent. As Duran had lost all his property during the massacre at Palma, he was forced against his will to accept a salary from the community, not having other means of subsistence. He held this office until his death. His epitaph, written by himself, has been reprinted for the first time, from a manuscript, in “Orient, Lit.” v. 452. According to Joseph Sambari, Simon was much respected in court circles (“Medieval Jew. Chron.” i. 130).

Simon was a very active literary worker. He wrote commentaries on several tractates of the Mishnah and the Talmud and on Alfasi (Nos. 4, 5, 7, 11, 12, and 16 in the list of his works given below); he treated of various religious dogmas and of the synagogal rite of Algiers (Nos. 5, 8, 10, 16); while in his responsa he showed a profound acquaintance with the entire halakic literature. His theologico-philosophical scholarship, as well as his secular learning, is conspicuous in his elaborate work, “Magen Abot,” in which he also appears as a clever controversialist (No. 7). The same ability is evidenced in his writings against Ḥasdai Crescas, which afford him an opportunity to defend Maimonides (No. 2); in his commentary on the Pentateuch (No. 6), where he takes occasion to enter into polemics with Levi b. Gershon; and in that on the Book of Job (No. 1), especially the introduction. In his commentary on the Pirḳe Abot he shows a broad historical sense (No. 7, part iv.); and it is not improbable that the tradition which ascribes to him the historico-didactic poem “Seder ha-Mishneh leha-Rambam” (No. 9), is well founded.

Simon also wrote a considerable number of poems, both religious and secular (Nos. 9 [?], 15); commented on the Pesaḥ Haggadah, the Hosha‘not, and the works of more ancient poets (Nos. 5 (*c*), 13, 14); and was the author of numerous pamphlets. The following list of Duran’s writings is arranged according to the letters of the Hebrew alphabet, on the basis of a catalogue drawn up by the author himself (Responsa, vol. iii.):

1. “Oheb Mishpaṭ,” commentary on the Book of Job, with a theologico-philosophical introduction, Venice, 1589; Amsterdam, 1724–27 (in the Rabbinic Bible “Ḳehillat Mosheh”).
2. “Or ha-Ḥayyim,” controversial treatise against Ḥasdai Crescas’ “Or Adonai.”
3. “Zohar ha-Raḳia‘,” commentary on Solomon ibn Gabirol’s “Azharot,” Constantinople, 1515. (Jacob Ḥagis [“Petil Tekelet”] and Moses Pisante [“Ner Miẓwah”] have reedited this work, of which a shorter recension also exists.)
4. “Ḥiddushe ha-Rashbaẓ,” novellæ on and elucidations of Niddah, Rosh ha-Shanah, Ḳinnim, Leghorn, 1744. (“Ḥiddushim,” novellæ to Ketubot and Giṭṭin [Fürth, 1779], is erroneously ascribed to Duran.)
5. “Yabin Shemu‘ah”: (*a*) precepts for sheḥiṭah and bediḳah; (*b*) “Ma’amar Ḥameẓ,” precepts concerning ḥameẓ and maẓẓah; (*c*) “Afiḳomen,” commentary on the Pesaḥ Haggadah; (*d*) “Tif’eret Yisrael,” on the computations of the new moon (“moladot”); (*e*) “Perush,” commentary on the Mishnah Zebaḥim, ch. v. (“Ezehu Meḳoman”), and the “Baraita de Rabbi Yishma‘el” (taken from the Sifra) subjoined thereto in the prayerbook (Leghorn, 1744). Part (*c*) appeared as “Ma’amar Afiḳomen” with the Haggadah (Rödelheim, 1822).
6. “Liwyat Ḥen,” commentary on the Pentateuch; also two tracts against Ḥasdai Crescas (“‘Anaḳim,” “Ma’amar ha-Yiḥud”).
7. “Magen Abot,” consisting of four parts with special titles: i., “Ḥeleḳ Eloah mi-Ma‘al”; ii., “Ḥeleḳ Shosenu”; iii., “Ḥeleḳ Ya‘aḳob”; iv., “Ḥeleḳ Adonai ‘Ammo.” Part iv., a commentary on Abot, including a literary-historical introduction on the sequence of tradition, appeared under the title “Magen Abot,” Leghorn, 1762; reedited by Y. Fischl, Leipsic, 1855. Under the same title appeared parts i.–iii., with the exception of one chapter in part ii. (*ib.* 1785). The missing chapter in this edition, being a polemic against Christianity and Islam, was published under the title “Ḳeshet u-Magen” (*ib.* 1785–90; reedited by Steinschneider, Berlin, 1881). Extracts from this chapter, “Setirat Emunat ha-Noẓrim,” are contained in “Milḥemet Ḥobah,” Amsterdam, 1710. It is largely taken from Profiat Duran’s “Kelimmat ha-Goyim” (“Monatsschrift,” iv. 179).
8. “Minhagim,” ritual observances, presumably treating of the rites in Algiers.
9. “Seder ha-Mishneh leha-Rambam,” didactic poem, ascribed to Duran in MS. Poc. 74 (Neubauer, “Cat. Bodl. Hebr. MSS.” No. 1971).
10. “Perush ha-Ketubbah weha-Geṭ,” on marriage contracts and divorces, Constantinople, *c.* 1516–48.
11. “Perush Hilkot Berakot le-Harif,” commentary on Alfasi’s “Berakot.”
12. “Perush Masseket ‘Eduyyot,” commentary on ‘Eduyyot.
13. “Perush ‘al ha-Hosha‘not,” published with the “Hosha‘not” according to the Spanish rite, Ferrara, 1553. (A short extract from the “Perush” is contained in the Spanish prayerbook of 1571.)
14. “Perush Ḳeẓat Piyyuṭim,” of which several pieces are inserted in the Algiers Maḥzor, Leghorn, 1772. (The commentary on the introduction, “[Baruk] Asher Ishshesh,” may also be found in B. Goldberg’s “Ḥefes Maṭmonim,” pp. 85 *et seq.*, Berlin, 1845.)
15. “Ḳunṭras Teḥinnot u-Pizmonim,” religious and secular poems. (The elegy [“ḳinah”] on the destruction of Jerusalem, “Eksof le-Sapper,” was published in Profiat Duran’s “Iggeret Al-Tehi,” Constantinople, *c.* 1577; that on the persecutions in Spain in the second edition of “Magen Abot,” Leipsic, 1855. A larger collection was edited by I. Morali in part i. of his “Ẓofnat Pa‘aneaḥ,” Berlin, 1897.)
16. “Remaze Pisḳe Niddah” (distinct from No. 4).
17. “Tiḳḳun ha-Ḥazzanim,” of which the title only is known.
18. “Taḳḳanot ha-Rashbaẓ,” inserted in part ii. of the responsa (19), and in Judah ‘Ayyash’s responsa, entitled “Bet Yehudah,” Leghorn, 1746.
19. “Tashbaẓ,” 802 responsa in three parts, Amsterdam, 1738–39; title ed., *ib.* 1741.

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Zunz, *Literaturgesch.* pp. 521 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 100; Brody, in *Isr. Monatsschr.* 1897, No. 7; I. Morali, *Ẓofnat Pa'aneaḥ*, i., Berlin, 1897; Kaufmann, in *Monatsschrift*, xli. 660.

M. K.—H. B.

Solomon b. Simon Duran (abbreviated **RaSh-BaSh**): Son and successor of Simon b. Ẓemaḥ Duran; born in Algiers about 1400; died there 1467. In his youth he became familiar with the Talmud and rabbinical literature, and with a resoluteness remarkable for his time he protested against the Cabala. Like his father, he was the author of many responsa (published in Leghorn, 1742); his letter, written in the language of the Talmud, to Nathan Nagara in Constantine has been separately reprinted, with an index of passages ("Kerem Ḥemed," ix. 110 *et seq.*). His defense of the Talmud, written in 1437 against the attacks of the convert Geronimo de Santa Fé, appeared under the title "Milḥemet Ḥobah," and also the title "Setirat Emunat ha-Noẓrim," after the second part of his father's "Ḳeshet u-Magen." It was also published separately at Leipsic in 1856. His treatise "Tiḳḳun Soferim," which has frequently been ascribed to his father, is printed as an appendix to the work "Yabin Shemu'ah," Leghorn, 1744. A dirge written by him has been preserved in manuscript.

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Solomon ben Ẓemaḥ Duran: Rabbi in Algiers, where he died after 1593; great-great-grandson of Solomon ben Simon Duran. In addition to some responsa, which have been added to Simon ben Ẓemaḥ Duran's collection, he wrote a detailed commentary on Proverbs, which appeared under the title "Ḥeshek Shelomoh," Venice, 1623; six discourses on the seven kinds of wisdom; a commentary on the book of Esther; and a treatise on temperance. All these works were completed by the year 1591, and published under the title "Tif'eret Yisrael," Venice, (c. 1596) (Roest, "Cat. Rosenthal. Bibl." pp. 494 *et seq.*).

Ẓemaḥ Duran (also called **Astruc**): Father of Simon Duran; went from Provence to Palma, and thence to Algiers, where he died in 1404. He had some knowledge of medicine and astronomy, and was preacher at Algiers ("Rev. Et. Juives," xlii. 277).

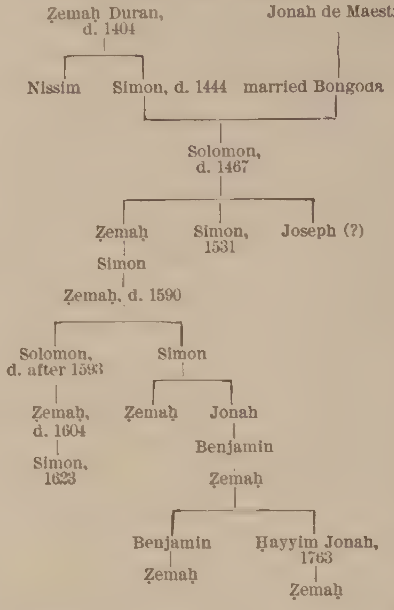
Bibliography: Isaac b. Sheshet, *Responsa*, No. 60; Kayserling, *Gesch. der Juden in Spanien*, i. 169.

Ẓemaḥ b. Simon b. Ẓemaḥ Duran: Great-grandson of the preceding; died 1590; author of a commentary on a liturgical poem for Purim by Isaac b. Ghayyath. This poem, with the Aramaic text, was printed in "Tif'eret Yisrael," a work written by his son Solomon b. Ẓemaḥ Duran (Roest, "Cat. Rosenthal. Bibl." Appendix, p. 494; Steinschneider, "Cat. Bodl." p. 2761).

Ẓemaḥ ben Solomon Duran: Great-grandson of Ẓemaḥ Duran.

Ẓemaḥ ben Solomon Duran: Talmudist; died Sept., 1604; was mourned in an elegy by Abraham Gavison (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 49).

Pedigree of the Duran Family.
("Cat. Bodl." col. 2306.)



G. M. K.

DURESS (Hebrew, אונס): In law, the use of such unlawful force against a contracting party as will entitle him to rescind a contract. The rabbinical law on this subject goes back to the wars of Vespasian and Titus, when many Jews, in order to save their lives, gave up their lands to armed robbers ("siḳariḳin" = daggermen; Giṭ. v. 6).

From several Talmudic passages (compare B. B. 40b, 47b; B. Ḳ. 62a) the standards have drawn the following rules:

> "If one has been put under duress until he sells, and takes the purchase-money, even if they hang him up till he sells, yet the sale is valid, whether of movables or of lands, and this though the price has not been accepted before witnesses. Hence he should make his protest before two witnesses, and say to them: 'Know ye that I sell this field [or this article] under compulsion.' If the seller does this, the sale may be set aside after many years' possession, and the buyer must make restoration. But the witnesses must know of their own knowledge that force was used; and when the protest is written out to be signed by them, it should recite such knowledge on their part. This refers only to a sale of property or to the compromise of a claim; but a gift of property, or the free release of a claim, is void whenever the donor or releasor protests his unwillingness at the time, though he be not under duress at all. Beating or other bodily violence is not the only form of duress; duress may consist in the threat of any harm which it is in the power of the other party to inflict. . . . But no protest is necessary to prevent the possession of land which is taken by sheer violence from ripening into a title by prescription. An admission made by the seller after the protest does not estop; for it is presumed that he was forced to make it" (Maimonides, "Yad," Mekirah, x.; much to the same effect is Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 205).

What has been said as to deeds or other acts of conveyance would, with proper changes, apply to bonds or promises of payment made under compulsion; but the case of sale under duress, being that which occurs most frequently, has been especially treated here.

L. G. L. N. D.

DURKHEIM, EMILE: French writer; born at Epinal, in the department of Vosges, France, April

15, 1858. He was educated at the college of his native town, and later in Paris at the Lycée Louis le Grand and the Ecole Normale Supérieure. From 1882 to 1887 he occupied the position of professor of philosophy in various lycées, in 1887 became professor of sociology at the Faculté des Lettres of the University of Bordeaux, and in 1902 was called to the Sorbonne. It was Durkheim who introduced the study of sociology into the French universities. In 1897 he founded an annual, "L'Année Sociologique," in which he gives an account of the sociological literature of France and other countries. He has published the following works: "De la Division du Travail Social," Paris, 1893; "Les Règles de la Méthode Sociologique," Paris, 1895; "Le Suicide: Etude de Sociologie," Paris, 1897. Besides these Durkheim published a great number of essays in the "Revue Philosophique," "Revue Bleue," and elsewhere.

Bibliography: *La Grande Encyclopédie*; *Nouveau Larousse Illustré*.

S.

DURLACHER, ELCAN: Hebraist and publisher; born at Karlsruhe, Germany, in 1817; died Dec. 21, 1889. He went to Paris in 1845 as a teacher of languages, and founded a Hebrew publishing-house, which was continued, after his death, by his son. He compiled a Hebrew reader and an almanac, and wrote a small book entitled "Joseph and His Brothers." His two most notable works are a French translation of the German Maḥzor, and another of the daily prayer-book, which he made with the assistance of L. Wogue, whose edition of the Pentateuch he published.

S. J. W.

DURY, JOHN: English divine of the seventeenth century. During his travels abroad he met Manasseh ben Israel in 1644, and heard from him an account of Antonio de Montesino's alleged discovery of the Ten Tribes in America. In 1649 he addressed a further inquiry to Manasseh on the subject, which resulted in the publication of "The Hope of Israel." Dury was also author of a pamphlet issued in 1656 entitled "A Case of Conscience: Whether It Be Lawful to Admit Jews into a Christian Commonwealth." To a question put to him by Samuel Hartleb, as to the general lawfulness of their admission, Dury replied in the affirmative; but from the point of view of expediency he considered that circumstances as to a particular time and place might render their admission unwise.

Bibliography: Worthington's *Diary*, i. 78, 83; *Jewish Chronicle* (London), Feb. 10, 1899; Rev. S. Levy, in *Trans. Hist. Soc. Eng.* iv.

J. G. L.

DUSCHAK, MORITZ: Austrian rabbi and author; born in Triesch, Moravia, Nov. 14, 1815; died in Vienna July 21, 1890. He was a pupil in Talmud of R. Moses Sofer of Presburg, and was for a long time rabbi at Gaya, Moravia. In 1877 he became preacher in Cracow and teacher of religion at the gymnasium of that city. He was a modern preacher and the author of works in the German language. Although engaged to deliver his sermons at the Temple, his sympathies were mostly with the old-style Orthodox people of the "Klaus," who could better appreciate his Talmudical knowledge. His position as preacher was thus somewhat anomalous; and after several years' service he left Cracow and settled in Vienna, where he spent his last days in neglect and disappointment.

Duschak wrote much for various periodicals, and was, besides, the author of the following works: "Mor Deror," on Josephus and tradition, Vienna, 1864; "Das Mosaisch-Talmudische Eherecht mit Besonderer Rücksicht auf die Bürgerlichen Gesetze," Vienna, 1864; "Gideon Brecher, eine Biographische Skizze," Prossnitz, 1865; "Gesch. und Darstellung des Jüdischen Cultus," Mannheim, 1866; "Das Mosaisch-Talmudische Strafrecht," Vienna, 1868; "Zur Botanik des Talmuds," Budapest, 1871; "Schulgesetzgebung und Methodik der Alten Israeliten," Vienna, 1872; "Die Biblisch-Talmudische Glaubenslehre," etc., *ib.* 1872; "Die Moral der Evangelien und des Talmuds," Brünn, 1878. He also wrote "Jerushalayim ha-Benuya," a commentary on the Mishnah, treatise Mo'ed, Cracow, 1880.

Bibliography: *Ha-Asif*, 1894, pp. 139–140; *Ha-Ẓefirah*, xvii., No. 183.

S. P. Wi.

DUSCHENES, FRIEDRICH: Austrian jurist; born at Prague Jan. 18, 1843; died there Jan. 11, 1901. He received his education at the Unter-Realschule of his native town, and in deference to the wish of his father became a teacher at the Jüdische Hauptschule. Duschenes went in 1867 to the University of Vienna, whence he was graduated as doctor of law in 1871. Returning to Prague, he was (1878) admitted to the bar and engaged in practise. He retired from professional life in 1899.

Duschenes, with Wenzel, Ritter von Belsky, and Carl Baretta, edited from 1890 the "Oesterreichisches Rechts-Lexikon," published in Prague, which was also translated into Bohemian. He took an active part in the councils of the Jewish community and in the political life of Prague.

Bibliography: *Oesterreichische Wochenschrift*, Jan. 25, 1901, pp. 62, 63; *Prager Tageblatt*, Feb. 22, 1901; *Prager Gemeindezeitung*, 1901, No. 3.

S. F. T. H.

DUSCHINSKY, WILHELM: Austrian writer; born in Strasnitz, Moravia, May 6, 1860. He attended the gymnasium in Vienna, and afterward studied Romanic and Germanic philology at the universities of Vienna and Paris. Since 1892 he has been professor at the Ober-Realschule in the seventh district of Vienna. The following monographs of his may be mentioned: "Zur Lautlehre des Französischen," 1887; "Die Technik von 'Hermann und Dorothea,'" 1888; "Das Stumme 'e' im Französischen, in Prosa und Vers," 1889; "Die Analytische Methode im Sprachunterrichte," 1889–90; "Das Französische Verb," 1891; "Sur le 'Misanthrope' de Molière," 1893; "Shakespearische Einflüsse auf Schiller's 'Tell,'" 1898; "Ueber die Quellen von Grillparzer's 'Esther,'" 1898; "Ueber die Quellen von Kleist's 'Prinz von Homburg,'" 1900; "Uebungsbuch zur Französischen Syntax," 1901; "Zur Reform der Französischen Syntax," 1901; "Gesch. des Neuphilologischen Vereines an der Wiener Universität," 1902; "Choix de Lectures Expliquées," 1902.

S.

DÜSSELDORF: City in Rhenish Prussia, situated on the right bank of the Rhine. According to the census of 1910 it had 4,300 Jews (about 1,000 households) in a total population of 358,728. In 1890 it had 1,401 Jews in a total population of 144,642. Although Düsseldorf was raised to the rank of a town in 1288, its Jewish community is one of the youngest in Germany, the history of the Jews in the duchy of Jülich-Berg, of which Düsseldorf was the capital, dating only from 1608; in Düsseldorf itself the first records of Jews are of a much later date. The synods or councils of the Jews of the duchy were usually held in Düren, and the name of Düsseldorf is rarely mentioned in the records which have come down to us. In the "ketab rabbanut," or contract, dated June 6, 1746, by which R. Simson ha-Levi was chosen rabbi of Jülich-Berg, it is stipulated that, inasmuch as R. Simson had taken up his residence in Düsseldorf, which is remote from some parts of Jülich, he must visit central localities like Jülich and Düren at least once a year. Similar stipulations were made with R. Mordecai b. Eliezer Halberstadt, author of the responsa "Ma'amar Mordekai" (Brünn, 1790), when he was chosen to succeed R. Simson in 1752. R. Mordecai had already styled himself rabbi of Düsseldorf and the surrounding country, which tends to prove that the community was rising in importance in the second half of the eighteenth century. An interesting incident during the rabbinate of R. Mordecai was the ordering by him of special prayers after the earthquake of Lisbon (Nov. 16, 1755; see Carl Brisch, "Zur Gesch. d. Juden im Bergischen Lande," in "Israelit," 1879, No. 7).

R. Mordecai died in 1769, at the age of 84, and was succeeded by R. Jacob Brandeis (d. 1775), who had been rabbi of Fürth and of Darmstadt for twenty years. It is stated by Adolph Kohut, editor of the "Düsseldorfer Zeitung," that R. Judah Löb Abraham Scheuer of Fürth, who died in 1821, aged 87, was rabbi of Düsseldorf and of Jülich-Berg for 42 years. Since the incorporation of Düsseldorf in the kingdom of Prussia in 1815, the community has not been connected with the neighboring communities, and later rabbis, as A. Wedell or the present incumbent, have not been "Landesrabbiner," as were their earlier predecessors.

The remains of numerous members of Heinrich Heine's family are buried in the old Jewish cemetery of Düsseldorf, which is now within the city limits, and was closed Jan. 1, 1877. Among other prominent personages buried there are David Selig, the first Jewish "Stadtrath" of Düsseldorf (d. 1849); the mother of Ḥakam Bernays (d. 1855); and Solomon Eichberg, who was cantor of the community for 50 years and died aged 85.

The anti-Jewish demonstration which occurred in Düsseldorf at the time of the reaction in 1819, seems to have been confined to "black marks and threatening placards placed on the doors of several Jewish houses" (Graetz, "Hist." v. 30). After the emancipation the Jewish community of Düsseldorf soon rose to importance among the Jewish communities of Germany, and is now the home of two prominent Jewish national organizations—the Bildungsanstalt für Israelitische Lehrer and the Verein zur Verbreitung und Förderung der Handwerke Unter den Juden. The last-named society, founded about 1880, maintains a home for apprentices, and is doing much good work. Stadtrath Gustav Herzfeld (b. 1828) is one of the founders, and was for a long time its president. The Jewish community also has charge of five foundations, which bear the names of their founders or of their dedicatees: Martha Horn, S. Scheuer, S. Simon, N. Franck, and D. Fleck. The erection of the new synagogue was decided on in March, 1899. Düsseldorf has the following institutions: Ḥebra Ḳaddisha we-Haknasat Kalah; Ḥebrah Gemilut Ḥasadim; Ḥebrah Malbish 'Arumim; Ẓedakah-Verein for general charity; and Israelitischen Privatverein for the prevention of house-to-house begging.

In 1901 the Regierungsbezirk Düsseldorf, which comprises 24 districts, had 16,032 Jews in a total population of 2,191,359.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1877, p. 379; Kaufmann, *Mi-Pinḳes ha-Medinah shel Ḳ. Ḳ. Düsseldorf*, in *Oẓar ha-Sifrut*, iii. 7-16; *Israelitische Monatsschrift* (supplement to *Jüdische Presse*), 1888, No. 11, p. 43; Schulmann, *Mi-Meḳor Yisrael* (Heine's biography), pp. 15-17, Vienna, 1876; *Aus Heinrich Heine's Stammbaum Väterlicherseits*, in *Allg. Zeit. des Jud.* 1901, No. 30; see also the supplement (*Gemeindebote*) to that periodical for 1898, No. 4; for 1899, No. 2; for 1900, No. 41; for 1901, No. 48; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, v. 15, Berlin, 1901, s.v. *Düsseldorf*. A *Geschichte der Jüdischen Gemeinde Düsseldorfs*, by A. Wedell, rabbi of that city, appeared in 1888 as a part of the *Geschichte Düsseldorfs*, which was published (Düsseldorf, 1888) by its historical society in commemoration of the 600th anniversary of the foundation of the city of Düsseldorf.

D. P. Wi.

DUTCH WEST INDIES: A name by which the Dutch colonies of Curaçao and Surinam are sometimes designated. See under West Indies.

DUTY (Hebr. "miẓwah" = commandment; later Hebr. "ḥobah" = obligation): That which is due to God as the Master of life, or to a fellow man, or to oneself. "Duty" is an ethical term; its recognition as such is urged by the inner voice called conscience (see Wisdom xvii. 11), which tells man what he ought or ought not to do. It derives its sanction and authority from God. "Fear God and keep his commandments, for this is the whole of man" (Eccl. xii. 13; A. V. wisely adds the word "duty"). "Duty" is too abstract a term to find a place in the Biblical terminology, but the idea of duty as inseparable from life is expressed in different forms in the Bible. It is "the keeping of the way of the Lord" (Gen. xviii. 19); it is defined by Micah (vi. 8, Hebr.): "He hath told thee, O man, what is good and what the Lord requireth of thee: to do justly, to love kindness, and to walk humbly with thy God"; and it is summed up in the commandment: "Holy shall ye be, for I the Lord your God am holy" (Lev. xix. 2). This thought of duty runs through all Jewish literature. "Walk after the Lord thy God; as He is merciful, be thou also merciful; as He is kind, be thou also kind" (Soṭah 14a). So also Philo: "Man was created in the image of God; it must therefore be his aim to become more and more like God" ("De Decalogo," § 197; "De Migratione Abrahami," iii. § 470); "Man's highest duty is to imitate God according to the best of his ability, and to neglect no opportunity to become like God" (*ib.* § 40).

The Jewish conception of duty is therefore superior to that of the Greek and the Roman in that it emanates from a God of holiness, and life is based upon duties and obligations which form the contents of the Law, and the faithful fulfilment of which by the Jewish people establishes their claim to the

The Extent of Duty.

title "'am ḳadosh" (holy people: Ex. xix. 6, xxii. 30; Lev. xi. 44, 45; xix. 2; xx. 7, 26; Num. xv. 40; Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9). True, in the Pentateuch no distinction is made between duties of various kinds; the ceremonial duty is of as great importance as the moral act. In Lev. xix., which may be assumed to represent the spirit of Pentateuchal legislation at its best, the duty to offer sacrifices (verses 5–7)—a purely ritual obligation—is given as high sanction as the fear of father and mother (3), the care of the poor (10), honesty in speech and dealing (11), respect for the aged (32), love for one's neighbor (18), and similar moral duties of the highest type. The command to keep the Sabbaths (3) has no more binding force than that requiring honesty in regard to weight and measure (35). From the standpoint of the Mosaic legislation life in its various aspects is one, and no distinction is made between the different kinds of duty enjoined; God commanded them all, and therefore they all have equal sanction.

Prophetic Hierarchy of Duties.

The prophetic conception of life, however, distinguished between the various kinds of duties. To the Prophets duty meant chiefly to do justice and to love mercy (compare Isa. i. 26; Jer. vii. 5–8; Hosea vi. 6; Amos v. 24; Zech. vii. 9, 10). This characteristic of prophetic thought is expressed very clearly by R. Simlai (Mak. 23b). Similarly, Baḥya ben Joseph ibn Paḳuda, in his "Ḥobot ha-Lebabot," distinguishes between the various kinds of duties by dividing them into two classes: "ḥobot ha-ebarim" and "ḥobot ha-lebabot," the external religious duties and the duties of the heart, or the ritual duties and the moral obligations. However, though individual thinkers made these distinctions, yet Jewish tradition developed the thought that all duties derive their sanctity from the Law as the unchangeable will of God. And here lies the danger of Legalism, inasmuch as every ceremonial law is regarded from this point of view as an actual debt ("ḥobah" = ὀφείλημα) incumbent upon man, and of which he must rid himself (יצא ידי חובתו or simply יצא; Ber. ii. 1, 8b, 20b; Yer. Sanh. vii. 21b; Eccl. vii. 18) by performing it. This debt is a sin while it remains unpaid ("ḥobah"); but when paid it becomes a merit ("miẓwah"; Yer. Ber. ix. 4—according to the Pharisees; compare Montefiore, "Hibbert Lectures," 1892, pp. 467–563; see also Ceremonies and the Ceremonial Law; Commandment).

Motive.

In the fulfilment of duty, possibly the chief consideration is the character of the motive. Why shall duty be performed: for reward or for its own sake? In this matter Jewish ethics rest on the highest plane. The sages taught, "Whether one do much or little, all that is necessary is that the intention be pure" (Ber. 17a). The classical saying of Antigonus of Sokho clearly expresses the true Talmudic ideal of the spirit that should accompany the performance of duty: "Be not like servants who serve their master for the sake of the reward, but be like servants who serve their master not for the sake of the reward, and let the fear of Heaven be upon you" (Ab. i. 3). The usual expression for this thought of doing duty for duty's sake is "le-shem shamayim" (in the name of God), or "lishmah" (for its own sake); thus it is said, "Those who occupy themselves with communal affairs should do so in the name of God," and "Let all thy deeds be done in the name of God" (Ab. ii. 2, 16). Another manner of expressing the same thought appears in the phrase "raḥmana libba ba'e" (God requires the intention of the heart to be pure; see Sanh. 106b). This doctrine is clearly taught in passages like the following: "The words 'to love the Lord thy God, to harken to Him, and to cling to Him' mean, 'Let no man say, "I will study so that people shall call me a wise man; I will learn that they may call me rabbi; I will learn that I may become an elder and preside over the academy."' Let him learn for the love of learning, and the honor will come in the end" (Ned. 62a). So also says R. Eleazar, commenting upon Ps. cxii. 1: "Happy he who delighteth in His commandments, but not for the reward that might come from observing them" ('Ab. Zarah 19a). Baḥya (*ib.* Introduction) says: "I am convinced that all actions which are to conduce to the honor of God must have their basis in purity of the heart and of the intention; if the intention be not pure the deeds will not be acceptable, be they ever so numerous, as it is said in Scripture, 'If ye heap up ever so many prayers I will not hear, for your hands are full of blood; wash yourselves, make yourselves clean'" (Isa. i. 15, 16, Hebr.). See Ethics.

K. D. P.

DUX, ADOLF: Hungarian writer; born at Presburg Oct. 25, 1822; died at Budapest Nov. 20, 1881; cousin of Leopold Dukes. He studied law and philosophy at the University of Vienna, and was connected with the "Presburger Zeitung" until 1855, when he became a correspondent of the "Pester Lloyd." He translated Alexander Petöfi's and Josef Eötvös' Hungarian poems, and Katona's tragedy, "Bank Ban," and wrote "Aus Ungarn," and various stories in German under the title "Deutsch-Ungarisches."

S. A. Ku.

DUX, LUDWIG. See Dóczy, Ludwig.

DUYTSCH, CHRISTIAN SALOMON: Hungarian clergyman; born in Temesvár, Hungary, in 1734; died in 1797. He attended the Talmud Torah in Prague. Returning to Temesvár, he received in 1760 the title of "Morenu." Two years later, excited on the subject of conversion and distracted by religious doubt, he became a wanderer, and visited Dresden, Leipsic, Berlin, Amsterdam, Arnheim, Wesel, Halle, and even London. In 1767, owing to the influence of Pastor van Essen, he received baptism in Amsterdam. In 1768 he married for the third time, and then studied theology at the University of Utrecht, becoming in 1777 a preacher at Mijdrecht.

A number of Duytsch's sermons were published; and his confession of faith, entitled "Jehova Verheerlijkt door de Erkenning van den Waren Messias Jezus Christus," had a large sale. His principal work was "Israels Verlossinge en Eeuwige Behoudenis," 3 vols., Amsterdam, 1769–93. His "Nederlands Deborah 't Middle in God's Hand tot Redding van 't Zinkend Vaderland" appeared in 1767, and a new edition in 1873.

Bibliography: De le Roi, *Gesch. der Evangelischen Juden-Mission*, pp. 59–61.

S. N. D.

DVINSK (formerly **DÜNABURG**): City in the government of Vitebsk, Russia. It is situated on the River Düna, at the intersection of two railroads. It was founded in 1278 by the Knights of the Livonian Order, and in 1561 was annexed to Poland. In 1910 it had a population of 110,912, the Jews numbering 49,700. The latter are engaged in commerce, industries, and manufacturing. The local trade is entirely in their hands, and the chief articles of commerce are flax, flaxseed, and timber. Toward the end of the last century the business transactions amounted to ten millions of rubles annually.

Industrial occupations are also left almost entirely to the Jews. According to the official census of industries made in 1893, there were in Dvinsk 330 industrial establishments owned by Jews, and 99 owned by non-Jews, while the number of Jewish artisans was only 741. As a matter of fact both the absolute and the relative number of Jewish artisans is much greater. According to a private investigation in 1898 there were 4,862 Jewish artisans, including 2,193 masters, 1,760 journeymen, and 909 apprentices.

The most important of the trades followed by the Jews are tailoring (1,210) and shoemaking. In the 32 local factories and workshops (match factory, tannery, sawmill, button factory, etc.), all owned by Jews, there is a total of 2,305 employees, of whom 1,942 are Jews. There are in Dvinsk 658 Jewish day-laborers.

Taking the average family as consisting of five persons, it appears that in 1898 thirty per cent of the Jewish population of Dvinsk applied for aid from the community. The help given to poor and destitute Jews comes from a savings and lending association, and from various charitable institutions. The first of these, founded in 1900, was established as a mutual aid society. It has more than 1,200 members, and lent in 1902 (up to Sept. 1) various small sums, ranging from 15 to 50 rubles, and aggregating 41,321 rubles. There is another organization, established on charitable principles, for the advancement of small loans. This is a loan fund of 13,000 rubles founded in memory of M. Vitenberg. Loans, secured by personal property, are advanced without interest. Of other charitable institutions there are a society for aiding the poor, founded by the governor, with an income in 1899 of 8,917 rubles; a cheap dining-hall; a bikkur ḥolim; a dispensary; and a lying-in hospital.

In the year 1898, in the general schools of Dvinsk there were 1,203 pupils, 359 of them being Jews. In the schools exclusively Jewish there were 401 pupils. The attendance in the general schools was as follows: scientific high school, non-Jews 344, Jews 36; girls' classical high school, non-Jews 240, Jews 140; city school, containing industrial classes, non-Jews 151, Jews 74; private four-class girls' school, non-Jews 73, Jews 76; one-class girls' school, non-Jews 36, Jews 33.

In the Jewish schools: Talmud Torah, 122; Jewish school, with preparatory class, 116; three-class Jewish industrial school, 87; private Jewish school for boys and girls, 51; private Jewish one-class school, 25.

In several of the general schools Jews are not accepted; and those that are open to them are so crowded that many Jewish children can not gain admittance. The poor people can not even send their children to the "melammed," for the latter charges from 40 to 50 rubles a year for instruction. The local Zionist association opened in 1901 a model free ḥeder, where about 80 children get instruction. Thanks to the efforts of the Zionists, there were established in 1900 a library and reading-room, with a charge of three kopeks for admission.

Dvinsk is one of the chief depots for artillery of the Empire.

Bibliography: *Moskovskiya Vyedomosti*, 1886, No. 234; *Voskhod*, 1900, No. 53; 1901, Nos. 18 and 28; 1902, No. 40.

H. R. S. J.

DWARF.—Biblical Data: The rendering in A. V. of דק (Lev. xxi. 20, literally "thin"), denoting one of the physical disqualifications of priests for the service. In this sense דק is taken by Targ. Yer. (ננס) and Ibn Ezra *ad loc.* (comp. Bek. vii. 6), but the adopted rabbinical tradition (see Sifra, Emor, 3; Bek. 45) and modern commentators explain the word differently (see commentaries *ad loc.*); nevertheless, the dwarf is declared unfit for service (Ḥullin 63a; Sifra, *l.c.*; Bek. *l.c.*; see Blemish). Legends concerning giants and dwarfs exist among all nations (Tylor, "Primitive Culture," i., ch. x.; German ed., i. 379 *et seq.*; comp. Wutke, "Der Deutsche Volksaberglaube der Gegenwart," p. 42; Lehmann, "Aberglaube und Zauberei," p. 67, Stuttgart, 1898; Seifert, "Zwerge und Riesen," in "Neue Jahrbücher für das Klassische Alterthum," etc., vol. v., part 2, p. 9). These legends are based mostly on primitive conceptions regarding the original inhabitants of a country. In the Bible the pre-Israelitic inhabitants of the Holy Land are supposed to have been gigantic —a reminiscence of the prehistoric man (comp. the Hebrew dictionaries *s.v.* נפילים, ענק; also Gen. vi. 2 and the commentaries to the respective passages; Baedeker, "Palästina," 5th ed., p. 59; Pirḳe R. El. xxii.). Compared with these the Israelites regarded themselves as "grasshoppers" (Num. xiii. 33). Dwarfs are said to have been numerous in the towers of the fortresses of Tyre (Ezek. xxvii. 10 [A. V. 11]).

Bible.

E. G. H.

——**In Rabbinical Literature:** In tradition the dwarf (נָנָס or נַנָּס, *νάνος*) is mentioned frequently, and the word has been adopted in the Judæo-German jargon. One who sees a giant or a dwarf should say: "Blessed be God, who alters man" (Tosef., Ber. vii. 3). The apes were regarded by many nations as human dwarfs (Tylor, *l.c.*), and strangely enough the Talmud enjoins that the same benediction be said when seeing an elephant, or apes, or birds looking like men (see Rashi on Ber. 58b).

Talmud.

In opposition to the gigantic Philistines the Caphtorim (Gen. x. 14, כפתורים: according to Targ. Onḳ.

"Cappadocians," according to modern commentators "Cretes") are called dwarfs (Gen. R. xxxvii. 5). There is here, no doubt, the general legend in regard to dwarfish tribes and nations. Legendary elements may perhaps also be found in the following parable: The governor of a province summoned for the king the men having the necessary military stature. A woman complained that her son, who was a dwarf, but whom she called "swift-footed giant" (μακροέλαφος), had been overlooked. She was answered: "Though he be in your eyes a makroelaphos, in our eyes he is a dwarf of the dwarfs" (Gen. R. lxv. 11; Cant. R. ii. 15). L. B.

Nebuchadnezzar is frequently called in rabbinical literature "the dwarf of Babel" (Pesiḳ. xiii. 112a; Pesiḳ. R. xxxi.), or "the little one ell dwarf" (with reference to Dan. iv. 14, 17), "the lowest of men" (Yalḳ. ii. 1062); according to another tradition, Pharaoh was the dwarf referred to in Daniel, *l.c.* (M. Ḳ. 18a). The description "one ell the height, one ell the beard, and one ell and a half another member of his body" makes it probable that the grotesque, dwarfish figure of some popular deity or demon, such as the Egypto-Arabic Bes, a god of music and dancing which under the Ptolemies appeared on coins and structures all over Asia (Erman, "Zeitschrift für Numismatik," 1882, pp. 296 *et seq.*; Wiedman, "Ægyptische Geschichte," pp. 391, 595), was identified by the Babylonian Jews with either Nebuchadnezzar or Pharaoh.

S. S. K.

DYATLOVO. See Grodno.

DYBOSSARI. See Dubosary.

DYER, ISADORE: American merchant and communal worker; born in Dessau, Germany, 1813; died at Waukesha, Wisconsin, 1888. He went to America while young, living first in Baltimore, whence in 1840 he moved to Galveston. He was engaged in mercantile pursuits till 1861, when, after a successful business career, he retired. In 1866 he was elected to the presidency of the Union Marine and Fire Insurance Company of Galveston, which position he filled until the company discontinued business in 1880. He held high place in the Odd Fellows' lodge, and was among the earliest of its grand masters. The first Jewish religious services in Galveston were held at his house (1856). He made provision in his will for the maintenance of the two Hebrew cemeteries, and left bequests to the Congregation B'nai Israel ("to afford increased pews and seating capacity for the poor Israelite families who are unable to purchase or rent same"), and to the Protestant Orphans' Home of Galveston.

Bibliography: *Records of the City of Galveston*, 1840–88; *Encyclopedia of the New West*, 1886; *Records of the Probate Office of Galveston, Texas*, 1888; *Publications Am. Jew. Hist. Soc.* No. 2, 1894.

A. H. C.

DYER, LEON: American soldier; born at Alzey, Germany, Oct. 9, 1807; died in Louisville, Ky., 1883. At an early age he went with his parents to Baltimore. Dyer was self-educated. In the early part of his career he worked in his father's beef-packing establishment (the first in America). As a young man he enjoyed great popularity with the citizens of Baltimore, and filled a number of minor public offices. When the great Baltimore bread riots broke out, he was elected acting mayor, and through his intervention order was soon restored. While Dyer was engaged in business in New Orleans in 1836, Texas called for aid in her struggle for independence. Dyer was at that time quartermaster-general of the state militia of Louisiana. With several hundred citizens of New Orleans he embarked at once on a schooner bound for Galveston, arriving two days after the battle of San Jacinto. He received a commission as major in the Texas forces, signed by the first president, Burnett. The Louisiana contingent was assigned to the force of Gen. Thomas Jefferson Green, and saw active service clearing western Texas of bands of plundering Mexican troops. When Santa Anna was taken from Galveston to Washington, Major Dyer accompanied the guard, and Santa Anna's autograph letter thanking Dyer for courtesies received on the journey testifies to the general's gratitude.

Medal Presented to Leon Dyer by the Baltimore Community, 1847.

Dyer's natural talent and strong patriotic feeling won him the confidence of ante-bellum statesmen, and in Van Buren's administration he was chosen to be the bearer of despatches to the Prussian government. Dyer saw extended service in the United States army. He was on General Scott's staff in the Florida campaign against Osceola, the Seminole chief, and was wounded in the neck in the final battle which ended in Osceola's defeat and subsequent capture. During the Mexican war Dyer, then with the rank of colonel, was appointed quartermaster-general by Gen. Winfield Scott.

In 1848 Colonel Dyer crossed the plains to California, and settled in San Francisco, where he founded a congregation—the first on the Pacific coast. Before his departure from Baltimore he had been presented with a medal by the community of that city (1847).

Bibliography: *Records of the City of Galveston*, 1888; *Encyclopedia of the New West*, 1886; *Publications Am. Jew. Hist. Soc.* No. 2, 1894.

A. H. C.

DYES AND DYEING (= צובע): Though not mentioned as a special art in the Bible, dyeing was probably practised as in Egypt by the fuller and the tanner. Dyed stuffs are mentioned among the vestments of the high priest and the appurtenances of the Tabernacle. Red, however, seems to have been the only dye manufactured. In fact, in several instances "adom" (red) is used as a synonym of "ẓeba'" (later Hebrew and Talmudic), "dye," from "ẓaba'," to dye, dip, immerse (see Ex. xxv. 5, xxvi. 14, xxxv. 7, xxxvi. 19, xxxix. 34); in Ezek. xxiii. 15 the word "ṭebulim" = dipped, is used; in Isa. lxiii. 1, "ḥamuẓ" = leavened; in Judges v. 30, "ẓeba'." Dyes, dyers, and dyeing, with occasional mention of manufactured colors, are referred to in the Talmud (Shab. vii. 2; Sheb. vii. 1–2; Pes. iii. 1; Tosef., Sheb. v. 1; Men. 42a–44a; Meg. 24b; Yer. Shab. i. 3b, vii. 10c; B. Ḳ. 100b; Yer. B. Ḳ. ix. 6d). Abba Hoshayah of Tarya, the saint, was a fuller who also practised dyeing (Yer. B. Ḳ. x. 7c). Amram, the dyer, is mentioned in Giṭ. 52b. Regarding the purple dyeing of the Phenicians see Delitzsch, "Iris," 1888, pp. 46 *et seq.*; and Purple. Especially was the tribe of Zebulon believed to have acquired this art, together with that of glass manufacture, from the Phenicians (see Sifre, Debarim, 354; Meg. 26a; Herzfeld, "Handelsgeschichte der Juden des Alterthums," 1879, p. 106). According to Shab. 26, the Jews in the vicinity of Tyre manufactured purple stuffs for the market (comp. Schürer, "Geschichte," 3d ed., ii. 56, notes, and Herzfeld, *l.c.* pp. 108, 307). A Jewish gild of purple dyers is mentioned on a tombstone inscription in Hierapolis (Schürer, *l.c.*, 3d ed., iii. 14). In the twelfth century the Jews of Tyre were still purple dyers and manufacturers of glass (see Benjamin of Tudela, "Travels," ed. Asher, p. 30b). In St. George, the ancient Luz, Benjamin found one Jew to be a dyer (*ib.* 32b), and in Thebes, Greece, the Jews were the most eminent manufacturers of silk and purple cloth (*ib.* 16b). They were noted for being skilled dyers also in Italy, Sicily, and elsewhere (*ib.* 15a; see also Bedarride, "Les Juifs en France, Italie et Espagne," 1867, p. 179; Depping, "Die Juden im Mittelalter," German transl., 1834, pp. 136, 353, 401). Delitzsch ("Jewish Artisan Life," p. 27) speaks of "Migdal Ẓeboa'ya" ("the tower of the dyers"; Lam. R. ii. 2), and cites Yer. Shab. 3b to the effect that when walking abroad the dyers hung red and blue threads behind one ear, and green and pale-yellow threads behind the other. Purple was the most costly dye known to the ancient Hebrews. "The blood of the purple mollusk is used to dye wool purple" (Menaḥot 44a). Each shell secreting but one drop of the dye, and the work of preparation being tedious, such dyeing was costly. Akhissar, the ancient Thyatira, a Jewish stronghold in Asia Minor, seems to have been connected with the dyeing trade in the early centuries, and even to-day the crimson fez usually worn in the East is generally manufactured and dyed in that locality (Brightwen, "Side-Lights on the Bible," p. 47). In antiquity the trade obtained some distinction, purple being the royal color. The almond-trees of Bethel and Luz ("luz" = almond-tree) produced a color used in dyeing.

Jews seem for a long time to have held the monopoly of the dyeing trade. In Asia they were especially noted as dyers, as they were also, according to Beckmann, in Italy and Sicily. The Jews' tax in southern Europe was sometimes called "tincta Judæorum," as it was levied on dyed goods (Abrahams, "Jewish Life in the Middle Ages," p. 219; Güdemann, "Geschichte des Erziehungswesens," ii. 312).

In the itinerary of Benjamin of Tudela (*c.* 1170) it is noted that Brindisi contained ten Jews who were dyers (p. 45, Asher's ed.); that purple dye was found in the neighborhood of New Tyre (p. 63); that one Jew, a dyer, lived at St. George, the ancient Luz (p. 65); that the dye-house in Jerusalem was rented by the year; that the exclusive privilege of carrying on that business had been purchased by the Jews, two hundred of whom dwelt in one corner of the city under the tower of David (p. 69); and that but twelve Jews lived in Bethlehem, two in Bet Nuba, one in Jaffa, one in Ḳaryaten Binyamin, and one in Zer'in, the ancient Jezreel—all dyers (pp. 75, 78, 80, 87). Rabbi Pethahiah of Regensburg visited Jerusalem in the twelfth century, and found only one Jew there, Rabbi Abraham, the dyer ("Travels of R. Petachia," ed. Benisch, pp. 38, 60). Naḥmanides (*c.* 1250) also found in Jerusalem only one or two families of dyers (Graetz, "History of the Jews," iii. 606).

Dyeing was the occupation of the Jews in Aragon in the Middle Ages (Jacobs, "Sources," p. 16), and there were many dyers among the Jews of Prague in the seventeenth century (Abrahams, "Jewish Life in the Middle Ages," p. 248). Dr. Wolff ("Narrative of the Mission of Dr. Wolff to Bokhara," ii. 3) mentions that in 1844 there were in Bokhara 10,000 Jews, "mostly dyers and silk merchants"; and Franz von Schwarz ("Turkestan, die Wiege der Indogermanischen Völker," p. 441) says that "the Jews of Bokhara devote themselves to commerce and industry. . . . Nearly all the dyers, especially the dyers of silk, are Jews. . . . The Jews of Bokhara have in a way monopolized the commerce with dyed raw silk."

According to Errera ("The Russian Jews," p. 177), the Jews in Russia created the industries of dyeing and preparing furs. The manufacture of ẓiẓit, ṭallit, and arba' kanfot in Russia, and the dyeing which is incidental to the last two, have placed a considerable part of the dyeing business in the hands of the Jews of that country. See Artisans; Color.

Bibliography: Güdemann, *Geschichte des Erziehungswesens in Italien*, p. 312, note v.

A. H. C.—K.

DYHERNFURTH: Town in Prussian Silesia, with 1,463 inhabitants; founded Jan. 20, 1663. In that year the Austrian emperor Leopold I., desiring to reward the Silesian chancellor, Baron von Dyhern, gave his estate Przig the rights and status of a city with the name "Dyhernfurth." To further the prosperity of his city its owner obtained permission (July 12, 1667) to establish a printing-house, which, however, soon ceased to exist. In 1688, under Baron von Glaubitz, the new lord of the estate and of the city, the workers whom the printer Shabbethai Bass had gathered about him became a community—the first in Silesia since the expulsion of the Jews from that province in 1584. The Jewish cemetery established by Bass in 1689 has twice been enlarged (1805 and 1881) by purchase. Until 1761 the Jews of Breslau buried their dead in the Dyhernfurth cemetery. A synagogue had been established and maintained by Feibl Pesong, its president; in 1785 it was succeeded by a new temple, which was superseded in 1851.

Among the rabbis who served the community of Dyhernfurth were: Wolf Katz (כ"ץ = Kohen Ẓedeḳ) Schotten, who founded its ḥebra ḳaddisha; Rabbi Jacob Löb Falk, later dayyan in Breslau; and Ḥayyim Kroner. A branch community existed formerly in the neighboring town of Auras. The community of Dyhernfurth has steadily diminished, numbering at present only nineteen; its president is M. B. Weinbaum.

Bibliography: Grünwald, *Zur Gesch. der Jüdischen Gemeinde Dyhernfurth*, in Liebermann's *Jahrbuch zum Volkskalender*, Brieg, 1882; idem, *Zur Gesch. der Juden in Schlesien*, in *ib.* 1862; Brann, *Gesch. des Landrabbinats in Schlesien*, in *Grätz Jubelschrift*, Breslau, 1887; *Statistisches Jahrbuch des Deutsch-Israelit. Gemeindebundes*, 1901.

D. S. Sa.

——**Typography:** The earliest Hebrew printing-office in Dyhernfurth was established in 1681 by the bibliographer Shabbethai ben Joseph Bass. The place was well fitted for such an enterprise. Eastern Europe was the best market for Hebrew books, and, outside Prague, had no Hebrew printing-office at that time. A further point in its favor was the fact that the books supplied by Holland were very expensive. The first work to be issued from the presses of Dyhernfurth was Samuel ben Uri's "Bet Shemuel," on the Shulḥan 'Aruk, Eben ha-'Ezer (1689). In the same year appeared David ha-Levi's commentary on Rashi to the Pentateuch; three prayers to be recited in the cemeteries (with a Judæo-German translation by Eliezer Liebermann); and the mystic prayers of Nathan Nata' ben Moses of Hanover. In 1708 the establishment was partly destroyed by fire. It was, however, soon rebuilt, and in 1712 Shabbethai transferred it to his son Joseph, whose name appeared on the title-pages, together with that of his father, after 1707. During his last ten years of active work, Shabbethai confined himself chiefly to liturgical productions. In these years he issued four editions of the Pentateuch; a Judæo-German edition, by Ḥayyim ben Nathan, of the historical parts of the Bible; four editions of the Psalms; seven of the Siddur; four of the Maḥzor; five of the Seliḥot; and two of the Tiḳḳum recited on the nights of Shabu'ot and Hosh'ana Rabba.

About this time Joseph, with his father, was accused by the Jesuits of circulating a book containing blasphemies against Christianity. They were imprisoned, and business was practically suspended. The subject of the accusation was the "Sha'are Ẓiyyon" of Nathan of Hanover, published at Dyhernfurth in 1705. No works published by the Bass firm from 1714 to 1718 are known to be extant. In the latter year business seems to have been resumed by Berl Nathan of Krotoschin, husband of Shabbethai's granddaughter Esther. Berl Nathan paid 5,000 thalers purchase-money. After Nathan's death in 1729, it was carried on by his widow.

About 1780 Jehiel Michael May from Breslau established another printing-office, which, after his death in 1790, was managed at first by his widow Rachel, and his sons Michael, Simon, Aron, and Joseph, but later by Joseph alone. In recent times a printing-office was established in Dyhernfurth by Warschauer & Co.

Although there have been issued from the Dyhernfurth presses many important works, such as the Babylonian Talmud and the Yad ha-Ḥazaḳah, and although for a long time they supplied Silesia and the neighboring territories with books, they failed, owing to poor type and the lack of correctness, to find much favor.

Bibliography: Cassel and Steinschneider, in Ersch and Gruber, section ii., part 28, p. 87; C. F. Unger, *Neuer Büchersaal*, ix. 696, xiv. 91 *et seq.*, where are given the publications of Dyhernfurth up to 1712; Brann, in *Monatsschrift*, xl. 474 *et seq.*

J. I. Br.

DYTE, D. M.: English Jew who distinguished himself by saving the life of George III. of England under the following circumstances: On May 15, 1800, George III. attended the Drury Lane Theater to witness a comedy by Colley Cibber; and while the monarch was acknowledging the loyal greetings of the audience, a lunatic named Hadfield fired a horse-pistol pointblank at his Majesty. Two slugs passed over the king's head, and lodged in the wainscot of the royal box. The king escaped unhurt; but it was only subsequently realized that Hadfield had missed his aim because some man near him had struck his arm while in the act of pulling the trigger. This individual was Dyte, father of **Henry Dyte,** at one time honorary secretary to the Blind Society. It is said that Dyte asked as his sole reward the "patent" of selling opera-tickets, then a monopoly at the royal disposal.

Bibliography: Picciotto, *Sketches of Anglo-Jewish History*, London, 1875; Howell, *State Trials*.

J. G. L.

DYVIN: Village in the government of Grodno, Russia. It has a very old Jewish community, but it is impossible to determine when Jews first settled there. When the town endeavored to secure the Magdeburg Law, the Jews contributed for the purpose fifty gold coins, in return for which they were to be allowed to avail themselves of the privileges and income of the town. Notwithstanding this the burghers often attempted to curtail the rights of the Jews. In 1634 King Ladislaus IV. granted them certain privileges, and recognized their rights to the possession of houses, market-places, the public bath, and lands legally acquired by them. The right to own a synagogue and a burial-ground, and to free and undisturbed conduct of religious services, was also recognized. They were permitted to engage in commerce, and to enjoy other privileges, on equal terms with the burghers of Dyvin. They were subject to the jurisdiction of the Dyvin court, but had the right to appeal from this to the judges of the king's court. With the burghers, the Jews have often farmed various profitable portions of municipal property, as, for instance, the flour-mills and the distillery.

In 1656 the commissioners appointed by the king, on the complaint of the Jews, reaffirmed that the latter, having enjoyed for many years with the burghers the privileges and incomes of the city, and having contributed to the expense of securing the Magdeburg Law, were entitled to avail themselves, to an equal extent with the burghers, of the income from the farming of public property. But since for a number of years they had neglected to avail themselves of these rights, the commissioners conceded to the Jews the right to share, as was done in other towns, in one-third of the farming privileges. Subsequently new differences arose between the burghers and the Jews in regard to the unequal distribution of taxes for the maintenance of soldiers. These differences were settled by mutual agreement on Feb. 9, 1661.

In 1898 the Jewish population of Dyvin averaged twelve per cent. of the total, there being 1,200 Jews in a total of 10,000 inhabitants. The greater part of the Jewish population follows commercial and industrial occupations. There are 237 Jews who earn their livelihood as artisans; others are engaged in agricultural pursuits. The educational institutions include a Talmud Torah with an attendance of 24 pupils, and ten ḥadarim with an attendance of 115.

Bibliography: *Regesty i Nadpisi*, i. 365, 440, 448, St. Petersburg, 1896.

H. R. S. J.

E

EAGLE: The rendering in the English Bible versions of the Hebrew "nesher." The nesher, however, was bald; nested on high rocks; and was gregarious in its habits (Micah i. 16; Job xxxix. 27, 28; Prov. xxx. 17), all of which characteristics belong to the griffin-vulture, but not to the eagle.

Several species of eagles inhabit Palestine; and these are probably all included in the term "'ozniyyah" (Lev. xi. 13; Deut. xiv. 12; compare Tristram, "Natural History of the Bible," p. 181).

Reverse of Copper Coin Bearing an Eagle, Attributed to Herod the Great.
(After Madden, "History of Jewish Coinage.")

The Talmud says that the eagle is the king of birds, but that it is afraid of the flycatcher (Shab. 77b). It flies rapidly without tiring (קל כנשר = "light like the eagle," Ab. v. 20).

The eagle is ranked among the unclean birds—a fact variously explained by the Talmudic writers (Ḥul. 61a). The nesher is found deified in the Assyrian Nisroch, the vulture-headed god (II Kings xix. 37; Isa. xxxvii. 38), and in the Arabic idol Nasr. In Ezekiel (i. 10, x. 14) the eagle is mentioned in connection with the throne of God. In rabbinic parlance "nesher" is used as a title of distinction; *e.g.*, to denote the Roman government (Sanh. 12a).

On the ancient fallacy that the eagle could renew its youth see Bochart, "Hierozoicon," part ii., bk. ii., ch. 1 (compare Ḳimḥi on Ps. ciii. 5).

Bibliography: J. G. Woods, *Animals of the Bible*, Philadelphia, 1872; L. Lewysohn, *Die Zoologie des Talmuds*, 1858.

E. G. H. H. H.

EARNEST-MONEY: Part payment of the price by the buyer of a commodity as a guaranty that he will stand by the bargain.

Wherever the payment of the whole price secured title to property, the payment of a part of the price did the same. All objects, whether movable or immovable, could be acquired by the payment of money, and part payment was sufficient to make a sale valid. The payment of a "peruṭah," the smallest coin of Palestinian currency, on account of the purchase was sufficient to bind the bargain (Ḳid. 3a; Maimonides, "Yad," Mekirah, i. 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 190, 2). The law regarding acquisition was restricted by the earlier rabbis, however, to immovable property. Because of certain apprehensions, they provided that movable property could be acquired only by actual possession of the object (B. M. 47b; see Alienation and Acquisition). Hence, where there was no delivery the payment of the purchase-money did not constitute a sale. It was, however, considered a breach of good faith if one of the contracting parties retracted after the payment of an earnest or of the whole sum, and the following curse (מי שפרע) was pronounced upon him:

> "He who revenged Himself on the men of the generation of the Flood, and on the men of the generation of the division of languages ["haflagah"], and on the men of Sodom and of Gomorrah, and on the Egyptians who were drowned in the sea, will revenge Himself upon him who does not abide by his word" (B. M. 44a, 48a).

In cases of hiring and letting, the payment of an earnest was sufficient (Ḥoshen Mishpaṭ, 198, 5, Isserles' gloss; 198, 6; 199).

In the case of immovable property the payment of earnest-money constituted a sale where local custom did not require the formality of a deed of sale ("sheṭar"). The remainder of the purchase-money was then considered a loan to be paid by the buyer at a stipulated time. If the seller was urgent for the payment, and thus made it obvious that he sold the property because he was in need of money, either of the parties could retract before the payment of the last instalment; for it was evident that the seller did not agree to sell except on condition that he receive the full amount. If, however, this urgency could be explained in another way—for instance, when the property was in bad condition and the seller was afraid lest the buyer find some excuse to retract, or when the seller wished to remove to another place—then the sale was valid and neither could retract (B. M. 77b; Maimonides, *l.c.* viii.; Ḥoshen Mishpaṭ, 190, 10–16). In cases where the earnest did not validate the sale, he who retracted had to submit to the conditions of the other party as to the manner in which the earnest-money should be refunded (*ib.*).

A pledge, either for part or for the whole of the purchase-money, was not considered an earnest, and did not constitute a sale (Ḳid. 8b).

All the laws that applied to the acquisition of immovable property applied also to the acquisition of slaves (see SLAVES). See also ḲINYAN.

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S. S. J. H. G.

EARNINGS. See MASTER AND SERVANT.

EARRING: A ring or hook passed through the lobe of the ear. Earrings, so widely used by Eastern peoples, have no particular designation in Hebrew. The word נזם is applied to both the ornament for the ear and that for the nose; so that when this term occurs in the Bible, it may mean either. When the writer wished to specify, he added the word אזן to indicate earrings, or אף to indicate nose-rings. The word נזם ("stringed ornament"), the equivalent of the Arabic "naẓm," induces one to suppose that the primitive form of the ear-pendants was a string of pearls, beads, etc., of a globular form. It is perhaps this shape which is indicated by the word נטיפות (lit. "drops," Judges viii. 26). The references in Ex. xxxii. 2 and Judges *l.c.* to earrings of gold, show at the same time that there also existed earrings of other materials. It was not until the time of Ezekiel that earrings acquired a circular form, and were then called עגיל (Ezek. xvi. 12). It is true that this word occurs also in Num. xxxi. 50, but there is nothing to indicate that it means "earrings." The passage in Exodus proves that earrings were worn by women and by the youth of both sexes.

Earrings seem to have been regarded by Eastern nations as sacred things—some scholars even suggest as amulets—for the sons of Jacob surrendered their earrings with the idols which Jacob afterward concealed under the oak-tree (Gen. xxxv. 4). The Targum and the Samaritan version of the Pentateuch always translate נזם by קדשא (Syriac, "ḳadasha"), which Buxtorf ("Lex. Rab." *s.v.* קדשא) supposes to mean "the ornament consecrated to Astarte"; but there is no proof that this belief in the sacredness of earrings was current among the ancient Hebrews. If the word לחשים, occurring in Isa. iii. 20, A. V., really means "earrings," the latter are so called because, these ornaments being suspended from the ears, they are figuratively looked upon as whispering to the wearer.

E. G. H. M. SEL.

EARTH (אדמה): The Hebrew expression for "earth" means primarily earth or soil as an element, and also the surface of the earth and plowed land, the latter being probably of the red color characteristic of Palestinian soil (compare Abu al-Walid, "Dictionary," *s.v.*; Credner, "Der Prophet Joel," 1831, pp. 123 *et seq.*). Josephus says that the Hebrew for "man" (אדם ='Αδαμος), which is related to "earth" according to Gen. ii. 7, really means "red," since virgin soil is red ("Ant." i. 1, § 2). The Syrians also called the earth אדמתא (*ἀδαμθά* in Theodoret, "Quæst. lx. in Gen."; compare Mishnah Shab. viii. 5); the expression is not found in the other Semitic languages, surviving only in the protoplast ADAM. The original meaning of אדמה is, however, not certain; Friedrich Delitzsch thinks it means, as in the Assyrian, "arable land" ("The Hebrew Language Viewed in the Light of Assyrian Research," p. 58). Another expression for "earth," ארץ, is equivalent to "terrestrial globe," in contrast with "the heavens." According to a rabbinical interpretation, the earth has four names, "ereẓ," "tebel," "adamah," and "arḳa," corresponding to the four points of the compass (Gen. R. xiii. 12).

In Hebrew, "heaven and earth" together constitute the universe. The earth has foundations and pillars (I Sam. ii. 8; Ps. lxxv. 4, civ. 5; Job ix. 6, xxxviii. 6); it rests on the ocean, out of which it rises (Ps. xxiv. 2, cxxxvi. 6); it is suspended in space (Job xxvi. 7); the idea of its free suspension in the air is especially worked out in the mystical "Book of Creation" (Sefer Yeẓirah). Like most peoples of antiquity, the Hebrews conceived of the earth as a disk (Prov. viii. 27; Job xxvi. 10; Isa. xl. 22); and they spoke, therefore, of peoples like the Assyrians, Egyptians, Persians, and Medes as living at the ends of the earth (see Gesenius, Commentary on Isaiah, i. 247). As Ezekiel (v. 5) could describe the Israelites as being set in the "midst of the nations," so also could he speak of their land as being the "navel of the earth" (xxxviii. 12, Hebr.); for Palestine in fact occupied a central position as regards Assyria and Egypt, the two chief powers of antiquity. In later times, indeed, it was positively asserted that Palestine, or Zion, was the physical center of the earth (Enoch, xxvi. 1, 2; Book of Jubilees, viii.); and the Rabbis interpreted the phrase "midst of the nations" as referring both to Palestine and to Jerusalem as the center of Palestine (Tan., ed. Buber, iii. 78).

The earth was destined not for a desert, but for the habitation of man (Isa. xlv. 18). In Ecclus. (Sirach) xl. 1c the earth is called "the mother of all living" (comp. Targum on Job i. 24). The Biblical conception of the paramount importance of the earth prevailed down to the time of the great astronomical discoveries of Copernicus and Kepler. The allusions of the Prophets to a new heaven and a new earth (Isa. lxv. 17, lxvi. 22) were interpreted even as early as Maimonides in a non-physical sense ("Moreh," ii. 29). In mystical speculations the earth, like the other heavenly bodies, was taken to be an animated being, having therefore its own genius (Num. R. xxiii. 6), and also its guardian angels (Schwab, "Vocabulaire de l'Angélologie," p. 75).

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E. G. H. S. KR.

EARTHQUAKE: The Hebrew word "ra'ash," as well as its Assyrian and Arabic equivalents designating an earthquake, is indicative of a great noise or tremendous roaring. In Ps. lxxii. 16 the same word is used to describe the gentle rustling of wheat. It is also employed in poetry to express the harmonious choral song of angels. It would thus seem that during an earthquake the Hebrew was most impressed by the rumbling connected with it, which he regarded as a theophany (Ps. xviii. 8 [A. V. 7]; Hab. iii. 6; Nahum i. 5; Isa. v. 25). The trembling and smoking of the mountains, as during the revelation on Sinai (Ex. xix. 18, xx. 18), the moving of the door-posts, as during Isaiah's initiation (Isa. vi. 4), accompanying great theophanies, must in the view of the authors be regarded as earthquakes (comp. I Kings xix. 11, 12).

Palestine was subject to frequent earthquakes, the volcanic nature of the region around the Dead Sea and the Sea of Gennesaret being a contributory cause. The earthquake mentioned under Ahab (I Kings xix. 11) is legendary, but that under Uzziah (809–759 B.C.) is historical: time was counted from it (Amos i. 1; Zech. xiv. 5). Ibn Ezra and R. David Ḳimḥi refer Amos' entire prophecy, especially Amos ix. 1, to this earthquake (comp. Eusebius, "Demonstratio Evangelica," vi. 18).

Josephus describes an earthquake that occurred in Judea during the battle of Actium. The earth trembled, and many animals and more than 30,000 persons perished ("Ant." xv. 5, § 2). The earthquake at the death of Jesus is mentioned in Matthew (xxvii. 52), but not in the other Gospels (see Crucifixion). A few years before Bar Kokba's insurrection, the cities of Cæsarea and Emmaus were destroyed by an earthquake (Eusebius, "Chronicon," eleventh year of Hadrian). In 499 severe earthquakes devastated Asia Minor, continuing until 502, when the synagogue of the Jews at Beirut fell (Assemani, "Bibl. Orient." i. 272; "Jerusalem," vi. 17). Antioch was visited by numerous earthquakes in the sixth century (Procopius, "De Bello Persico," ii. 14; Evagrius, "Hist. Eccl." v. 17, vi. 8). Bar Hebræus, 'Abd al-Laṭif, and the "Gesta Dei per Francos" mention many earthquakes in Palestine during the Middle Ages. On Jan. 1, 1837, the whole province of Galilee was shaken; the cities of Safed and Tiberias especially suffered, 4,000 Jews perishing. The seismic disturbance was also felt at Tyre, Sidon, Beirut, and even at Jerusalem. The last-named city has otherwise been free from earthquakes (Robinson, "Biblical Researches in Palestine," etc., iii. 500–585; "Jerusalem," v. 295).

The Rabbis, following Joel and Amos, use the expression שאג in the sense of "earthquake" (Yer. Ber. 13c; Ex. R. xxix. 9). Earthquakes, according to them, are a divine punishment for the performances in the circus and theater of the heathens, or for their immorality. Others held that earthquakes were meant to remind men of their sins. An earthquake, like thunder and lightning, called forth the benediction, "Praised be Thou, Eternal One, with whose power and might the world is filled" (Ber. ix. 1). A chapter on "Thunder and Earthquake," in the form of a calendar, is contained in the appendix to "Milḥemet Ḥobah," Constantinople, 1710.

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E. G. H. S. Kr.

EASEMENT: An incorporeal right, existing distinct from the ownership of the soil, consisting of a liberty, privilege, or use of another's land without profit or compensation; as, an easement consisting of a right of way, a right to running water, to free air, etc. According to rabbinical legislation, an easement was acquired by mere possession, provided no objection was raised against it by the other parties concerned. The later authorities, however, differed with regard to the conditions that constitute such possession (see Ḥazaḳah). If one erected a rain-spout from his roof leading to his neighbor's premises, and the neighbor did not object, he acquired the use of his neighbor's premises to that extent, while the neighbor also acquired the use of the water coming from the rain-spout onto his premises. The owner of the rain-spout could not remove it without the permission of his neighbor, while his neighbor could not compel him to remove it after he had once acquired the right (B. B. 58b, 59a). For such a right could never be destroyed; and consequently if one acquired the right of opening a window or a door into his neighbor's premises, the right, or easement, would exist even after the house containing the window or door was destroyed; and in rebuilding the house, he might open a window or a door of the same size and in the same place, even if his neighbor then objected (*ib.* 60b). One who possessed an easement of a window overlooking his neighbor's premises could prevent his neighbor from building in front of it and thus shutting out its light; or if his neighbor were to build a wall against the window, he could compel him to remove the wall at least four cubits from the window (*ib.* 22a, 59b).

In some cases the possession of an easement was not sufficient to establish a right to it. The construction of a window opposite another's window, even though the other did not object at first, did not establish an easement, for the Rabbis considered it indecent to look into another's house and watch his actions and movements (היזק ראיה; *ib.* 60a). The establishment of a baker's or of a potter's oven, which emitted large volumes of smoke, or of a factory from which much dust issued, in the immediate vicinity of another's house, or of anything that caused obvious injury to another's property, although no objection had been raised against it at first, did not constitute an easement (*ib.* 23a). The rules which applied to easements in the property of individuals also applied, with a few exceptions, to easements in the common property of the community. See Boundaries; Neighbors; Partnership.

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S. S. J. H. G.

EAST: מזרח or מזרחהשמש = "rising" or "the rising of the sun" [opposed to מערב = "west": Isa. xli. 2, 25; Ps. l. 1, ciii. 12], or קדם = [lit. "forward"] the direction of the face, west being "behind" [אחור], north "to the left" [שמאל], and south "to the right" [ימין: Job xxiii. 8–9; Gen. xiii. 14, xxviii. 14; Num. x. 5, 6]): Worshipers of the sun turned toward the east, with their backs to the Holy of Holies (Ezek. viii. 16; comp. Suk. v. 4), whereas the Jews of the Exile prayed toward the Temple (Dan. vi. 11; I Kings viii. 38, 44 *et seq.*; Ber. iv. 5; Sifre, Debarim, 29). For those living in the west, therefore, the east was the direction in which they were to pray (see "Ḳiblah" in the article Mohammed).

East is the part of the world where God planted paradise (Vita Adæ et Evæ, 18, 22; [Lat.] Apoc.

Mosis, i., according to Gen. iii. 24, LXX.). According to the "Didascalia," prayer is offered with the face turned to the east "because God ascended to the heaven of heavens to the east, and because paradise is situated in the east" ("Apost. Const." ii. 57). This was enjoined on the early Christians (see Clemens Alexandrinus, "Stromata," vii. 7; Syriac Canons [Teachings] of the Apostles, i.; Ante-Nicene Library, viii. 668, New York, 1890; Tertullian, "Apology," 16). A much older custom, which goes back to very primitive times and is connected with the belief that the dead go down to the land of Hades in the west, but will rise again with the sun in the east, is the burying of the dead with the face toward the east (see Tylor, "Primitive Culture," 1874, pp. 422 *et seq.*). See also MIZRAḤ.

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E. G. H. K.

EAST INDIES. See COCHIN; INDIA.

EASTER (from "Eostre," "Ostara," the Teuton goddess of the rising day, particularly of spring): Name given by Anglo-Saxons to the Christian Passover as the Feast of Resurrection, and rather incorrectly used for the Jewish Passover (Acts xii. 4, A. V.). Originally "Pascha," or "Passover," was the name given by the Christians to the fourteenth day of Nisan as the day of the Crucifixion, corresponding to the eve of the Jewish Passover, the season of the sacrifice of the paschal lamb; this was followed by the memorial of the Resurrection on the succeeding Sunday; the former was regarded as a day of fasting and penitence, the latter as a festival of joy. Under the first fifteen bishops of Jerusalem, who were all Jews, no difference occurred between the Jewish and the Christian dates.

In the course of time it appears that custom and tradition differed in the various churches of the East and the West, some laying stress upon Friday as the historical day of the Crucifixion, others again adhering more to the Jewish custom of celebrating the fourteenth day of Nisan; but as the anti-Judean element obtained ascendency, the connection of the Jewish and the Christian Passover was severed, and adhesion to the fourteenth day of Nisan by Christians (the "Quatrodecimani") was condemned as heresy. Greater stress was laid, in the Western Church at least, on the connection of Easter with the vernal equinox of the sun than with the full moon of the fourteenth of Nisan. In other words, Easter became a solar date, whereas Passover was essentially lunar. The Metonic cycle was, however, employed by both Jews and Christians to reconcile the calculations by sun and moon respectively; Passover and Easter always occur, therefore, about the same time of the year, though they only rarely fall on the same day. At the Nicene Council in 325 it was decided that the Christian Passover should be celebrated on the Sunday following the full moon of the vernal equinox (March 21); and in the Western Church it was decreed that, in case the full moon falls on Sunday, so that there arises the possibility of a common celebration of Passover by Christians and Jews, the Christian Passover should be postponed until the next Sunday; the reason for this given by Emperor Constantine (Socrates, "Hist. Eccl." i. 9) was that "it seemed very unsuitable that we should follow this custom of the Jews, who, constantly erring in the utmost degree, celebrate the Feast of Passover a second time in the same year"; *i.e.*, celebrate it sometimes before the spring equinox. See PASSOVER.

Thus the Crucifixion day, the Friday before Easter, gradually lost its ancient paschal, or Jewish, character, and the day of the Resurrection assumed more and more the character of the Teutonic and Slavonic spring festival with all its pagan rites and festive symbols. Regarding the (Easter) egg at the Jewish Seder, see SEDER.

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K.

EATING. See BANQUETS; CLEAN AND UNCLEAN ANIMALS; COOKERY; DIETARY LAWS; FOOD.

EBAL (עיבל; Septuagint, Γαιβάλ; now called "Jabal Slamiyyah"): **1.** A bare mountain 2,900 feet high, north of Sichem, opposite Mt. Gerizim. At the base toward the north are several tombs. The higher part is on the west, and contains the ruins of some massive walls called "Al-Ḳal'ah"; east of this are other ruins now called "Kunaisah." In the Old Testament Ebal is mentioned only infrequently: Joshua built an altar of unhewn stones there (Joshua viii. 31 *et seq.*; compare Deut. xxvii. 5–7); there must have been a sanctuary on this spot. Another account (Joshua viii. 32; compare Deut. xxvii. 1–4, 8) relates that large stone slabs whitened with lime were erected there with the Law inscribed upon them. In Deut. xi. 29, xxvii. 13; Joshua viii. 33, one-half of the people were ordered to place themselves on Mt. Ebal to pronounce curses against those who disobeyed the twelve precepts of prime religious and ethical importance, while the remainder of the tribes, standing upon Mt. Gerizim opposite, pronounced the corresponding blessings upon those who obeyed them. **2.** Name of an Edomite tribe (Septuagint, Γαιβὴλ; Gen. xxxvi. 23; I Chron. i. 40). **3.** Name of an Arab tribe (I Chron. i. 22; Gen. x. 28); the Samaritan text has "Ebal" also; the Septuagint Γαιβὴλ; while the Masoretic reading is עובל ("'Obal").

E. G. H. F. BU.

EBED-MELECH.—Biblical Data: A Cushite officer at the court of King Zedekiah, who interceded in behalf of Jeremiah, and was sent by the king with thirty (Ewald and Duhm, "three") men to draw up the prophet from the pit (A. V. "dungeon") into which he had been cast by order of the princes (Jer. xxxviii. 4–13). For this deliverance Ebed-melech was prophetically assured of safety in the general overthrow of Zedekiah (*ib.* 16–18). The name occurs in the Phenician inscription, "C. I. S." i. 46, 3 (Lidzbarski, in "Handbuch der Nordsemitischen Epigraphik," p. 334; see also Grey, "Hebrew Proper Names," pp. 117, 147).

E. G. H. G. B. L.

——In Apocryphal and Rabbinical Literature: Ebed-melech is the hero of popular legend. According to "The Rest of the Words of Baruch,"

published by J. Rendel Harris in Greek under the title *Τὰ Παραλείπομενα Ιερεμίου τοὺ Προφητὸυ* (Cambridge, 1889), Ebed-melech slept under a tree during the sixty-six years which elapsed between the destruction of the Temple in the month of Ab and the return of the exiles from Babylonia on the 12th of Nisan; during all this time the figs in the basket which Jeremiah had sent him to carry to the sick in Jerusalem remained fresh as when first put there. Ebed-melech is also counted among the nine persons who entered paradise alive ("Masseket Derek Ereẓ," i., ed. Taurogi, p. 8; "Alphabeticum Siracidis," ed. Steinschneider, pp. 27 *et seq.*; comp. "J. Q. R." v. 409–419).
K.

There is a disagreement among rabbinical writers as to the identification of Ebed-melech. Jonathan b. Uzziel rendered the name "the servant of the king," considering "ha-Kushi" to apply to Zedekiah. This interpretation was adopted by the Talmudists (M. Ḳ. 16b). But the Talmud does not state who the servant of Zedekiah was. In Pirḳe Rabbi Eliezer liii. (see also Pesiḳ. R., ed. Friedmann, 131b), Ebed-melech is identified with Baruch b. Neriah, to whom the epithet "ha-Kushi" is referred. Still, Ebed-melech is generally counted among the nine persons who entered paradise alive, or among the thirteen who never tasted death (Derek Ereẓ Zuṭa ch. i., end; Yalḳ. ii. 367; Yalḳ, Ḥadash, *s.v.* גן עדן). The source of this legend is Jeremiah xxxix. 16, from which is also derived the Ethiopian legend that Ebed-melech, like Ḥoni ha-Ma'gal, slept for seventy years (see R. Basset, "Les Apocryphes Ethiopiens," fascic. x., and Syriac MS. No. 65, fols. 230b–247a in the Bibliothèque Nationale of Paris).
S. S. M. Sel.

EBED ṬOB. See Abdi Ḥeba.

EBEL RABBATI. See Semaḥot.

EBEN-EZER (Hebr. "Eben ha-'Ezer" = the stone of help): **1.** Scene of two battles in which the Israelites were defeated by the Philistines. In the first engagement they lost 4,000 men. The Ark of the Covenant was then fetched from Shiloh, in the hope that its presence might bring victory to the Israelites; but in a second battle they lost 30,000 men. The Ark was captured, and Hophni and Phineas, the sons of Eli, were killed (I Sam. iv. 1–11).

The exact site of Eben-ezer has not been determined. It was near Aphek, and near enough to Shiloh for a man who had been in the second battle to reach Shiloh the same day that it was fought (see G. A. Smith, "Historical Geography," p. 223, note).

2. Name given by Samuel to the stone set up by him between Mizpeh and Shen to commemorate the victory of the Israelites (I Sam. vii. 12).
J. Jr. C. J. M.

EBER: The eponymous ancestor of the Hebrews; grandson of Arphaxad and great-grandson of Shem; father of Joktan, the ancestor of the Arabs, and of Peleg, among whose progeny, in the fifth generation, was Abram (Gen. x. 22, 25–30; xi. 18–26).

The word "Eber" signifies "the region beyond." Of the nine words in Genesis that designate Shem's descendants, at least two, "Arphaxad" and "Serug" (Gen. xi. 10, 21), are identical with the names of districts: the former indicating the district of Arrapachitis on the upper Zab, the latter the place where Abu Zaid of "Saruj," the hero of Ḥariri's "Maḳamat," had his home. The conclusion is therefore warranted that the term "Eber" originally designated a district.

The use of "Eber" as a "nomen appellativum" is common; it denotes originally "that which is beyond." This explains the fact that, in the genealogy of the Semites, Abraham and, especially, Israel are called descendants of "Eber"; for if "Eber" had been originally the name of a person, it would be strange that Abraham should have been so closely linked with him, since Eber was not his immediate ancestor, but one six times removed. It is because "Eber" was originally the name of a region that it took so important a place in the genealogical tree.

"Eber" designates the region occupied longest and most continuously by the peoples that traced their descent from Shem through Arphaxad. This is apparent in the words, "And ships shall come from the coast of Chittim [Kition, on the island of Cyprus], and shall afflict Asshur, and shall afflict Eber" (Num. xxiv. 24). Here "Eber" designates a country in the neighborhood of Assyria, and to a certain extent forming a part of it—the country beyond the Euphrates. The importance of that river for anterior Asia may serve to explain the fact that the country beyond the Euphrates was designated *κατ' ἐξοχὴν* as the "region beyond."

The Babylonian name corresponding to the Hebrew "'Eber ha-Nahar" is "'Ebir Nari" (comp. Winckler, "Gesch. Israel's," i. 223, note 1). It occurs in an inscription of Assur-bel-kala (Hommel, "Ancient Hebrew Tradition," p. 195, line 5) about 1100 B.C. In I Kings v. 4 (A. V. iv. 24) "'Eber ha-Nahar" is descriptive of the limits of Solomon's kingdom.

Hommel's opinion is that the region beyond Wadi Sirḥan is indicated; but see Ed. König, "Fünf Neue Arabische Landschaftsnamen im Alten Testament," 1901, p. 44.
E. G. H. E. K.

EBER BEN PETHAHIAH: Moravian scholar; lived in Ungarisch-Brod at the beginning of the eighteenth century. Steinschneider indicates the possibility of the name being merely a pseudonym. It appears on the title-page of "Mar'eh ha-Ketab we-Rashe Tebot," a guide to Hebrew-German and its abbreviations (n.d.). See Ḥayyim b. Menahem of Glogau.

Bibliography: Steinschneider, *Cat. Bodl.* col. 901; Fürst, *Bibl. Jud.* i. 219; Benjacob, *Oẓar ha-Sefarim*, p. 370.
G. M. Sel.

EBERLEN, ABRAHAM BEN JUDAH: German mathematician; lived at Frankfort-on-the-Main in the first half of the sixteenth century. He was the author of a work entitled "Sefer ha-Ẓifar," containing mathematical problems with solutions, which was finished Tuesday, Feb. 27, 1537.

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1271, 10.
G. M. Sel.

EBERTY, GEORGE FRIEDRICH FELIX: German jurist and author; born in Berlin Jan. 26, 1812; died at Arnsdorf (Riesengebirge) July 7, 1884. He was educated at the universities of Berlin and Bonn. In 1849 he became privat-docent at the University of Breslau in natural and criminal law, and in 1854 associate professor.

Eberty's principal works are: "Die Gestirne und die Weltgeschichte: Gedanken über Raum, Zeit, und Ewigkeit," Breslau, 1846, 3d ed. 1874; translated and published in English, and retranslated into German by Voigts-Rhetz, Leipsic, 1860; "Versuch auf dem Gebiete des Naturrechts," Leipsic, 1852; "Geschichte des Preussischen Staats," 7 vols., Breslau, 1866–73; "Walter Scott, ein Lebensbild," 2 vols., Leipsic, 1860; translated into several languages, and reissued in 1870; "Lord Byron, eine Biographie," 2 vols., *ib.* 1862, 2d ed. 1879; "Jugenderinnerungen eines Alten Berliners," Berlin, 1878. De le Roi, in his "Geschichte der Evangelischen Juden-Mission" (i. 240), cites Eberty as a convert to Christianity.

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S. M. Co.

EBIASAPH or **ABIASAPH** (אביאסף, אביסף): A Levite, descendant of Kohath, and one of the ancestors of the prophet Samuel and of Heman, the singer. In Exodus vi. 24 and I Chronicles vi. 22 (37), ix. 19, Ebiasaph (Abiasaph) occurs as a son of Korah and brother of Assir and Elkanah; but in I Chronicles vi. 8 (23) he is stated to have been a son of Elkanah, son of Assir, son of Korah.

K. M. Sel.

EBIONITES (from אביונים = "the poor"): Sect of Judæo-Christians of the second to the fourth century. They believed in the Messianic character of Jesus, but denied his divinity and supernatural origin; observed all the Jewish rites, such as circumcision and the seventh-day Sabbath; and used a gospel according to Matthew written in Hebrew or Aramaic, while rejecting the writings of Paul as those of an apostate (Irenæus, "Adversus Hæreses," i. 262; Origen, "Contra Celsum," ii. 1; Eusebius, "Hist. Eccl." iii. 27; Hippolytus, "Refutatio Hæresium," vii. 34; Jerome, Commentary on Isaiah, i. 3, 12; on Matt. xii. 13). Some Ebionites, however, accepted the doctrine of the supernatural birth of Jesus, and worked out a Christology of their own (Origen, *l.c.* v. 61).

The origin of the Ebionites was, perhaps intentionally, involved at an early date in legend. Origen ("De Principiis," iv. 1, 22; "Contra Celsum," ii. 1) still knew that the meaning of the name "Ebionim" was "poor," but refers it to the poverty of their understanding (comp. Eusebius, *l.c.*), because they refused to accept the Christology of the ruling Church. Later a mythical person by the name of Ebion was invented as the founder of the sect, who, like Cerinth, his supposed teacher, lived among the Nazarenes in Kokabe, a village in the district of Basan on the eastern side of the Jordan, and, having spread his heresy among the Christians who fled to this part of Palestine after the destruction of the Temple, migrated to Asia and to Rome (Epiphanius, "Hæreses," xxx. 1, 2; Hippolytus, *l.c.* vii. 35, x. 22; Tertullian, "De Præscriptione Hæreticorum," 33). The early Christians called themselves preferably "Ebionim" (the poor; comp. Epiphanius, *l.c.* xxx. 17; Minucius Felix Octavius, ch. 36), because they regarded self-imposed poverty as a meritorious method of preparation for the Messianic kingdom, according to Luke vi. 20, 24: "Blessed are ye poor: for yours is the kingdom of God"; and "Woe unto you that are rich! for ye have received your consolation" (=Messianic share; Matt. v. 3, "the poor in spirit," is a late modification of the original; comp. Luke iv. 18, vii. 22; Matt. xix. 21 *et seq.*, xxvi. 9 *et seq.*; Luke xix. 8; John xii. 5; Rom. xv. 26; II Cor. vi. 10, viii. 9; Gal. ii. 10; James ii. 5 *et seq.*). Accordingly they dispossessed themselves of all their goods and lived in communistic societies (Acts iv. 34 *et seq.*). In this practise the Essenes also were encouraged, partly by Messianic passages, such as Isa. xi. 4, xlix. 3 (comp. Ex. R. xxxi.), partly by Deut. xv. 11: "The poor shall never cease out of the land"—a passage taken to be a warning not to embark upon commerce when the study of the Law is thereby neglected (Ta'an. 21a; comp. also Mek., Beshallaḥ, ii., ed. Weiss, 56; see notes).

Origen (*l.c.* ii. 1), while not clear as to the precise meaning of the term "Ebionim," gives the more important testimony that all Judæo-Christians were called "Ebionites." The Christians that fled to the trans-Jordanic land (Eusebius, "Hist. Eccl." iii. 5, 3), remaining true to their Judean traditions, were afterward regarded as a heretic sect of the Ebionites, and hence rose the legend of Ebion. To them belonged Symmachus, the Bible translator (*ib.* vi. 17).

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K.

EBONY (הבנים): This word is mentioned only once in the Old Testament, namely, Ezek. xxvii. 15, where it is stated that the Arabian merchant people, the Dedanites (see Dodanim), brought horns of ebony to Tyre. The genuine ebony is the wood of the *Diospyros Ebenum* and of several kindred species. It is now indigenous to eastern Asia and Ceylon, but is found in Zanzibar and Mozambique also. In ancient times ebony was brought from Ethiopia; and this variety, which was considered superior to that of India, was held to be very precious. The Phenicians, Egyptians (Thebes; see "Zeit. für Aegyptologie," 1886, xiii.), and Babylonians ("ushu"; see Schrader, "K. B." iii. 37) used it for fashioning images of their gods and all kinds of precious vessels for sacred and profane use. Cheyne thinks, with some degree of probability ("Encyc. Bibl."), that ebony is mentioned also in I Kings x. 22, where, corresponding to Ezek. xxvii. 15, he reads שן והבנים, "ivory and ebony," instead of שנהבים.

E. G. H. I. Be.

EBRON (A. V., incorrectly, **Hebron**). See Abdon, of which it is a variant form.

EBSTEIN, WILHELM: German physician; born in Jauer, Prussian Silesia, Nov. 27, 1836. He studied medicine at the universities of Breslau and Berlin, graduating from the last-named in 1859. In this year he was appointed physician at the Allerheiligen Hospital, Breslau; in 1868, chief physician at the municipal poorhouse; in 1869, privat-docent; in 1874, professor in Göttingen University (which chair he held many years); and in 1877, director of the university hospital and dispensary.

Ebstein's specialties were malassimilation and defective nutrition, in the treatment of which he introduced several new methods. He eliminated the hydrocarbons from the food almost entirely, but allowed fat to be taken with adequate albumen, his theory being that fat contains nutritive matter equivalent to two and a half times that of hydrocarbons (see the following by Ebstein: "Die Fettleibigkeit," etc., 7th ed., Wiesbaden, 1887; "Fett oder Kohlenhydrate," Wiesbaden, 1885; and "Wasserentziehung und Anstrengende Muskelbewegungen," *ib.* 1885; also Oertel, "Die Ebsteinsche Flugschrift über Wasserentziehung," Leipsic, 1885). In this field Ebstein became one of the leading specialists of the world. He died Nov. 21, 1912.

Of his numerous works may be mentioned: "Nierenkrankheiten Nebst den Affectionen der Nierenbecken und der Urnieren," in Von Ziemssen's "Handbuch der Speziellen Pathologie und Therapie," 2d ed., vol. ix.; "Traumatische Leukämie," in "Deutsche Med. Wochenschrift," 1894; "Handbuch der Praktischen Medizin," *ib.* 1899; "Die Medizin im Alten Testament," Stuttgart, 1901; "Handbuch der Praktischen Medizin," (with Schwalbe), *ib.* 1901; "Die Krankheiten im Feldzuge Gegen Russland," *ib.* 1902; "Dorf- und Stadthygiene," *ib.* 1902; "Die Medizin in Bibel und Talmud" (New Testament and Talmud), *ib.* 1903.

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S. F. T. H.

Name and Authorship.

ECCLESIASTES, BOOK OF: The name "Ecclesiastes"—literally, "Member of an Assembly," often thought to mean (after Jerome) "Preacher"—is the Septuagint rendering of the Hebrew "Ḳohelet," apparently as an intensive formation from the root "ḳahal," with which such forms as the Arabic "rawiyyah" (professional reciter) have been compared. The Hebrew word is given by the author of the book as his name, sometimes with the article (xii. 8, and probably vii. 27), but ordinarily without it: similar license is allowed in Arabic in the case of some common nouns used as proper names. The author represents himself as the son of David, and king over Israel in Jerusalem (i. 1, 12, 16; ii. 7, 9). The work consists of personal or autobiographic matter, with reflections on the purpose of life and the best method of conducting it. These, the author declares, were composed by him as he increased in wisdom, were "weighed," studied, corrected, expressed in carefully chosen phrases, and correctly written out (xii. 9, 10), to be taught to the people.

The fact of the author describing himself in the foregoing style, together with his statements concerning the brilliancy of his court and his studies in philosophy (i. 13–17, ii. 4–11), led the ancients to identify him with Solomon; and this identification, which appears in the Peshiṭta, Targum, and Talmud (compare 'Er. 21b; Shab. 30a), passed unquestioned till comparatively recent times. The order of the Solomonic writings in the canon suggested that Ecclesiastes was written before Canticles (Rashi on B. B. 14b); whereas another tradition made their composition simultaneous, or put Ecclesiastes last (Seder 'Olam Rabbah, ed. Ratner, p. 66, with the editor's notes). The fact that Ḳohelet speaks of his reign in the past tense (i. 12) suggested that the book was written on Solomon's death-bed (*ib.*). Another way of accounting for it was to suppose that Solomon composed it during the period in which he was driven from his throne (Giṭ. 68b), a legend which may have originated from this passage. The canonicity of the book was, however, long doubtful (Yad. iii. 5; Meg. 7a), and was one of the matters on which the school of Shammai took a more stringent view than the school of Hillel; it was finally settled "on the day whereon R. Eleazar b. Azariah was appointed head of the assembly." Endeavors were made to render it apocryphal on the ground of its not being inspired (Tosef., Yad. ii. 14; ed. Zuckermandel, p. 683), or of its internal contradictions (Shab. 30b), or of a tendency which it displayed toward heresy—that is, Epicureanism (Pesiḳ., ed. Buber, viii. 68b); but these objections were satisfactorily answered (see S. Schiffer, "Das Buch Ḳohelet," Frankfort-on-the-Main, 1884). It was assumed that Solomon had taken the name "Ḳohelet," just as he had taken the name "Agur" (Prov. xxx. 1), as a collector (see, further, Eppenstein, "Aus dem Ḳohelet-Kommentar des Tanchum Jeruschalmi," Berlin, 1888); and probably the Septuagint rendering represents a theory that the name contained an allusion to I Kings viii. 1, where Solomon is said to have gathered an assembly.

Date.

As to the age of the work, there is an indication of the latest date at which it could have been written in the fact that Ben Sira repeatedly quotes or imitates it (Ecclus. [Sirach] xxvii. 26, from Eccl. x. 8, verbatim [comp. LXX.]; xviii. 5, from Eccl. iii. 14, inverted, probably for metrical reasons; xxx. 21, from Eccl. xi. 10; xxxiv. 5b, from Eccl. v. 9; xiii. 21, 22, after Eccl. ix. 16; xxxvii. 14, after Eccl. vii. 19; xxxiv. 1, after Eccl. v. 11; comp. "The Wisdom of Ben Sira," ed. Schechter and Taylor, Introduction, pp. 13 *et seq.*, and p. 26, note 2). Since Ben Sira declares himself a compiler from the Old Testament (xxiv. 28), whereas Ecclesiastes claims originality (xii. 9, 10), it seems certain, in the case of close agreement between the two books, that Ben Sira must be the borrower. This fact gives some date about 250 or 300 B.C. as the latest possible for the composition of the book in its present form; for this repeated borrowing implies that Ben Sira regarded it as part of his canon, which would scarcely contain any works that had been produced in his lifetime. With this fact the nature of Ben Sira's language, as preserved in Talmudic quotations, agrees; for such decided Neo-Hebraisms as עסק ("business"), שמא ("lest"), and הרשה ("authorize") are not found in Ecclesiastes, though, had they been in vogue in the author's time, he would have had constant occasion to employ them. He uses instead חפץ, למה (vii. 16, 17; also used in the Phenician Eshmunazar inscription), and השלים. Though allusions to Ecclesiastes are not common in the New Testament, Matt. xxiii. 23, R. V., "These ye ought to have done, and not to have left the other undone," seems clearly a reminiscence of Eccl. vii. 18. It is therefore necessary to reject all theories that bring the book down to a date later than 250 B.C., including that of Graetz, who regarded it as Herodian—in which he is followed by Leimdörfer (Erlangen, 1891), who makes Simeon ben Shetaḥ the author—and that of Renan, who places it somewhere before 100 B.C. These theories are largely based on conjectural interpretations of historical allusions, which, though often attractive, are not convincing. The Grecisms supposed to be found in the book are all imaginary (for instance, פתגם has no connection with φθέγμα; the phrase "under the sun," which occurs so frequently, is also found in the Eshmunazar and Tabnith inscriptions, not later than 300 B.C., as the equivalent of "on earth"), and the suppositions as to borrowings from Greek philosophy which some have professed to detect are all fallacious (see Ad. Lods, "L'Ecclésiaste et la Philosophie Grecque," 1890).

On the other hand, there is much in the language which, with the present knowledge of Hebrew, one should be disposed to regard as characteristic of a comparatively late period. H. Grotius, in the sixteenth century, collected about a hundred words and phrases of this sort occurring in the book; but several apparent modernisms may represent usages which must have been introduced into Palestine at an early period (*e.g.*, ש for אשר, and the abstracts in ות, both from Assyrian), or words which may have been largely used in ancient times (*e.g.*, "taḳḳen," "to correct," also Assyrian); and even in the case of some idioms which seem especially characteristic of late Hebrew, the likeliest account is that they were preserved through long ages in remote dialects (so "kebar," "already," occurring only in this book —apparently an old verb, "kabur," "it is great"; *i.e.*, "it is a long time since"; comp. the Arabic "ṭalama"); certain Persisms, however (פתגם, "account" [viii. 11], Persian "payghām"; פרדס, "park" [ii. 5], Zend "pairidaeza," Armenian "partez"), seem to provide a more certain clue; and that the book is post-exilic may be asserted with confidence, though how near the latest possible limit the date can be brought down can not be fixed with precision. Hence the Solomonic authorship (which few now hold) may be dismissed; nor indeed could the second king of the dynasty have spoken of "all which were in Jerusalem before me."

Beyond the fact that Ḳohelet was uncritically identified with Solomon, it seems impossible to discover any connection between the two names. The interpretation of the word "Ḳohelet" as a substantive is purely conjectural; and though the phrase rendered "masters of assemblies," but more probably signifying "authors of collections," lends some color to the rendering "collector," it is not free from grave difficulty. As a proper name, however, it might be derived from "ḳahal" in one of the Arabic senses of that root, though its use with the article would in that case constitute a difficulty; finally, it might be a foreign word. The Talmud seems rightly to call attention to the importance of the past tense in i. 12; for one who says "I *was* king" implies that his reign is over: he must be speaking either as a dead man or as one who has abdicated. Ḳohelet is then either a fictitious person or an adaptation of some monarch, like Al-Nu'man of Arabic mythology (Ṭabari, i. 853), who, becoming conscious of the instability of the world, abandons his throne and takes to devotion. Similarly, Ḳohelet appears to pass from king to preacher, though it is not actually stated that he abandons his throne. The references to kings in all but the earliest chapters rather imply that the author is a subject; but this may be unintentional. The author's idea of a king would seem to be modeled on the monarchs of Persia, with kings and provinces subject to them (ii. 8); and the gardens with exotics (ii. 5) and irrigated parks (ii. 6) are likely to belong to the same region.

The Israelitish name for God is nowhere employed, nor does there appear to be any reference to Judaic matters; hence there seems to be a possibility that the book is an adaptation of a work in some other language. This supposition would agree with the fact that certain of the idioms found in it are not so much late Hebrew as foreign Hebrew (*e.g.*, vii. 24, viii. 17, xii. 9); with the frequent use of the participial present (*e.g.*, viii. 14); with the unintelligible character of several phrases which are apparently not corrupt (*e.g.*, iv. 17, x. 15, much of xii. 4–6); and with the want of sharpness that characterizes some of the aphorisms (*e.g.*, x. 9). Further, the verb אזן (xii. 9), which describes a process to which the author says he subjected his proverbs, should, on the analogy of the Arabic "wazan," refer to the numbering of syllables; and the following phrases, apparently meaning "searched out and corrected" or "carefully straightened," have the appearance of referring to metrical correctness, though their exact import is not easy to fix. Of any such formal technicality the verses of Ḳohelet bear no trace in their existing form; yet there are places where the introduction of words would be more intelligible if the author had a fixed number of syllables to make up (*e.g.*, xii. 2, "while the sun *or the light* or the moon or the stars be not darkened"). If this be so, the character of the idioms noticed (*e.g.*, xii. 9, "the wiser Ḳohelet became, the more did he teach") renders it probable that the language of the model was Indo-Germanic; and the introduction of the names "David," "Israel," and "Jerusalem," as well as the concealment of all names in the case of the anecdotes which the author introduces (*e.g.*, iv. 13–15, ix. 14–16), is with the view of accommodating the work to Jewish taste.

In Ecclesiastes there are some continuous sections of considerable length: (1) Ḳohelet's autobiography, i. 12–ii. 26; (2) a statement of the doctrines of determinism and Epicureanism, ix. 1–12; (3) a description of death, xii. 1–8. The rest of the book is in shor paragraphs or isolated aphorisms; and the author in xii. 11, 12 declares that the aphoristic style is superior to the continuous discourse—a doctrine which in modern times has been associated with the name of Bacon. In the autobiography the author states that he experimented with various forms of study, pleasure, and enterprise, in the hope of finding the meaning of the endless chain of phenomena, but that he

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abandoned them in disgust. The morals that he draws, however, appear to be inconsistent; since, while some verses encourage the theory that pleasure is the summum bonum, others seem to warn youth against any such view. This inconsistency, which could probably be paralleled from the works of Oriental pessimists like Omar Khayyam and Abu al-'Ala of Ma'arrah, attracted attention, as has been stated, in early times; but the various attempts that have been made to bring the author into harmony with himself are too subjective to be convincing. Thus some would regard all the edifying passages as interpolations (so Haupt, "Oriental Studies," pp. 243 *et seq.*); others would regard the Epicurean passages as to be read with interrogations (so some rabbis), while it has also been suggested (by Bickell, "Der Prediger") that the sheets of the book have been displaced. None of these opinions can be received without external evidence. It seems more probable, therefore, that the author expresses the varying sentiments of different moods, just as the second of the writers mentioned above alternates between orthodoxy and blasphemy.

After his personal history the author proceeds to give illustrations of more general experiences. In these he speaks as a subject rather than as a king; he cites the prevalence of injustice in the world, for which he had some tentative solutions (iii. 17, 18); later, however, he relapsed into the Epicurean conclusion (iii. 22), accentuated by further observation into pessimism (iv. 1–4). At this point he proceeds to introduce a variety of maxims, illustrated by anecdotes, leading up to the conclusion (vii. 17) that the plan of the universe is incomprehensible. Chapter ix. formulates the doctrine that men's actions and motives are all foreordained, and advises gaiety on the ground that whatever is to happen is already fixed, and that there will be no room for activity in the grave. This is emphasized by anecdotes of the unexpected happening (11–16). There follows another series of maxims leading up to a poetical description of death, and, after some observations on the value of the aphorism, to the assertion that the substance of the whole matter is "Fear God and keep his commandments, . . . for God shall bring every work into judgment" (xii. 13–14).

The felicity, wisdom, and profundity of many of the aphorisms probably endeared the book to many who might have been displeased with the Epicurean and pessimistic passages. Yet without the idea that Ḳohelet was Solomon one could scarcely imagine the work ever having been included in the canon; and had it not been adopted before the doctrine of the Resurrection became popular, it is probable that the author's views on that subject would have caused his book to be excluded therefrom. Mystical interpretation of the book began fairly early (see Ned. 32b); and the work was a favorite source of citation with those rabbis who, like Saadia, were philosophers as well as theologians.

Bibliography: See, besides the commentaries of Hitzig, Delitzsch, Volck-Oettli, Siegfried, and Wildeboer, the following: Ewald, *Poetische Schriften des Alten Testaments*, iv.; Renan, *L'Ecclésiaste*, Paris, 1882; Graetz, *Koheleth*, Breslau, 1871; C. H. H. Wright, *The Book of Kohelet*, London, 1883; Bickell, *Kohelet*, 1886; Plumptre, *Ecclesiastes*, Cambridge, 1881; Tyler, *Ecclesiastes*, London, 1874; Wünsche, *Bibliotheca Rabbinica, Midrash Koheleth*, 1880; Cheyne, *Job and Solomon*, London, 1887; also the following monographs on special points: Haupt, *The Book of Ecclesiastes* (*Oriental Studies of the Philadelphia Oriental Club*), 1894; Euringer, *Der Masoratext des Kohelet*, Leipsic, 1890; Köhler, *Ueber die Grundanschauungen des Buches Kohelet*, Erlangen, 1885; Bickell, *Der Prediger über den Wert des Daseins*, Innsbruck, 1884; Schiffer, *Das Buch Kohelet Nach der Auffassung der Weisen des Talmuds und Midrasch*, 1884; Renan, *Histoire du Peuple d'Israel*, vol. v., ch. xv.; Piepenbring, *Histoire du Peuple d'Israel*. For further bibliography consult Palm, *Die Qoheleth Litteratur*, Tübingen, 1888; and Siegfried, *Commentary*, pp. 25-27.

J. JR. D. S. M.

ECCLESIASTICUS. See Sirach.

ECHO DES JUDENTHUMS. See Periodicals.

ECIJA (איסגה): Spanish city in the province of Seville. A charge of ritual murder occurred in the time of the "great king" Alfonso (Alfonso X., or Alfonso XI.). The Jew charged with the crime was imprisoned on the eve of the Passover. At the mere report the populace rose. Many Jews saved their lives by taking refuge in the houses of the nobles. In Ecija, his birthplace, the fanaticism of the archdeacon Ferrand Martinez found a fruitful soil. At his bidding the synagogue was destroyed (Dec., 1390, not 1395 as in Jacobs, "Sources," No. 1318). The great Jewish massacre in 1391 spread from Seville to Ecija, where most of the Jews joined the Church. With no less cruelty were the Maranos treated in 1473, until a few knights came to their rescue.

Bibliography: Ibn Verga, *Shebeṭ Yehudah*, pp. 25, 88; Amador de los Rios, *Hist.* ii. 611 *et seq.*, iii. 159; Jacobs, *Sources*.

G. M. K.

ECIJA, JOSEPH DE. See Benveniste, Joseph ben Ephraim ha-Levi.

ECK, JOHANN MAIER VON: Catholic theologian; born at Eck, Bavaria, Nov. 13, 1486; died in Ingolstadt Feb. 10, 1543. One of the most active antagonists of Luther, he was an equally zealous enemy of the Jews. His work, "Verlegung eines Juden-Büchleins, Darin ein Christ (der) Ganzen Christenheit zu Schmach Will, als Geschähe den Juden Unrecht, in Bezüchtigung der Christ-Kinder-Mord," an endeavor to fasten the blood accusation on the Jews, was published in Ingolstadt in 1542. Eck translated the Vulgate into German in an effort to counteract the influence of Luther's version of the Bible. His translation, known as "Die Ingolstadter Bibel von 1538," is by no means as accurate or as well written as Luther's version. He also edited Haggai in Hebrew.

Bibliography: *Allgemeine Deutsche Biographie*, v. 596; Fürst, *Bibl. Jud.* i. 220; Grätz, *Gesch.* ix. 310 *et seq.*; Herzog-Hauck, *Real-Encyc.*, and Wetzer and Welte's *Kirchenlexikon*, s.v.

J. A. M. F.

ED ("witness"): Name supplied by the English versions for the altar erected by the tribes on the east of the Jordan (Joshua xxii. 34). The name does not appear in the Masoretic text nor in the Septuagint. The Hebrew reads simply, "And the children of Reuben and the children of Gad called the altar, for it is a witness between us that the Lord is God"; and it would seem that the name of the altar must have been dropped by a copyist.

Dillmann (Joshua *ad loc.*) suggests "Gal-'ed," as in Gen. xxxi. 47 (A. V. "Galeed").

E. G. H. G. B. L.

'EDAH ḲEDOSHAH or **ḲEHALA ḲADDISHA:** Two Hebrew appellations signifying respectively "holy congregation" and "sacred college"; the former being peculiar to the Palestinian sources, while the latter is used exclusively in the Babylonian Talmud. They designate a Palestinian association of scholars that flourished in the second century (last tannaitic generation), and of which Jose ben Meshullam and Simeon ben Menasya were members; but whether these two constituted the whole association, or merely formed part of a larger aggregation, can only be conjectured, the purport of the main sources relied upon in this instance being somewhat ambiguous and contradictory. The Palestinian Talmud (Ma'as. Sh. ii. 53d) asserts, "By 'Edah Ḳedoshah are meant R. Jose ben ha-Meshullam and R. Simeon ben Menasya."

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S. S. S. M.

EDDINUS: One of the three "holy singers . . . , the sons of Asaph" (I Esd. i. 15), at Josiah's Passover. He alone belonged to the royal suite. The name is a Greek equivalent of "Jeduthun." See the parallel passage—II Chron. xxxv. 15.

E. G. H. E. I. N.

EDEL, JUDAH LÖW BEN MOSES HALEVI: Russian preacher; born at Zamoscz, government of Lublin, Poland; died at Slonim 1827. He was a pupil of Elijah Wilna, and, besides possessing great homiletic talent, was a Hebraist and a Talmudic scholar. He wrote: "Safah le-Ne'emanim," a concise Hebrew grammar for beginners (Lemberg, 1793); "Afiḳe Yehudah," a collection of homilies, of which only the first volume, containing twenty-four sermons, appeared (*ib.* 1802); "Me Neftoaḥ," a commentary on Maimonides' introduction to Ṭohorot (Byelostok, 1816); "Mayim Ṭehorim," a commentary on Ṭohorot (*ib.* 1817); "Iyye ha-Yam," essays on the Haggadah, edited by his son Solomon (Ostrog, 1835); "Yam ha-Talmud," casuistic notes; "Redife Mayya," on Hebrew synonyms.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 220; Fuenn, *Keneset Yisrael*, p. 415; Zeitlin, *Bibl. Post-Mendels.* p. 71.

K. M. SEL.

EDELMANN (ḤEN-ṬOB), HIRSCH: Author and editor; born in Swislocz, Russia, 1805; died at Berlin, Nov. 20, 1858. He was the son of a rabbinical scholar, and received a good Talmudical education, which he later supplemented by acquainting himself thoroughly with ancient and modern Hebrew literature. In 1839 Edelmann published his first work, "Haggahot u-Bi'urim," notes and commentaries to the "Me'irat 'Enayim" of Nathanson and Etlinger, Wilna, 1839. Five years later he published "'Alim le-Mibḥan," specimens or extracts from his work on difficult passages of the Haggadah in the Talmudim and Midrashim, with an appendix, "Megillat Sefer," on Purim and the Megillah, Danzig, 1844. The following year he published in Königsberg (where, as at Danzig, he had charge of a printing establishment) two critical editions of the Haggadah for Passover, with introductions, annotations, etc. The same year he published, also in Königsberg, the "Siddur Hegyon Leb," which is commonly known as "Landshuth's Prayer-Book." To this work Edelmann also contributed glossaries, emendations, and notes.

Edelmann spent about ten years in England, and was one of the first competent scholars to examine the manuscripts and rare printed books of the Oppenheim collection in the Bodleian Library, Oxford, and to give the outside world some knowledge of their contents. In this work he was assisted by Leopold DUKES; and they jointly edited and published "Ginze Oxford" (with an English translation by M. H. Bresslau, London, 1851).

To this period of Edelmann's activity belong also: "Derek Ṭobim," ethical wills of Judah ibn Tibbon and Maimonides; also ancient Arabic and Greek proverbs rendered into Hebrew, with English translation by Bresslau, London, 1852; "Dibre Ḥefeẓ," extracts from various unprinted works, London, 1853; "Tehillah la-Yesharim," poem by Moses Ḥayyim LUZZATTO from an Oxford manuscript, with preface by Edelmann, London, 1854; and "Ḥemdah Genuzah," unedited manuscripts by early rabbinical authorities, with a literary-historical introduction, Königsberg, 1856. Edelmann also brought out a valuable critical new edition of Estori ha-Farḥi's "Kaftor u-Feraḥ," Berlin, 1851, and wrote "Gedullat Sha'ul," a biography of Rabbi Saul WAHL, the alleged one-day King of Poland, with an appendix, "Nir le-Dawid ule-Zar'o," the genealogy of Denis M. Samuel of London, a descendant of that rabbi, London, 1854. In 1852 Edelmann settled in Berlin. For three months before his death he was in the insane department of the Charité hospital of that city.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* s.v.; *Allg. Zeit. des Jud.* 1858, No. 51; Fürst, *Bibl. Jud.* i. 222.

L. G. P. WI.

EDELMANN, SIMḤAH REUBEN: Russian grammarian and commentator; born in Wilna Jan., 1821; died in Warsaw Dec., 1892. He received a good Talmudical education at home and later at the yeshibah of Volozhin. He lived in Rossein for about thirty years, mainly in the employ of a rich merchant of the name of Gabrilovitch, but for a part of the time in business for himself. Edelmann was the first to discover the latent talent of the poet Judah Loeb GORDON, for whom he obtained a position as teacher in Gabrilovitch's house. After the death of his wife Edelmann left Rossein and lived for a short time in Tels (1867). Later he was employed successively in Mohilev and Königsberg. In his later days he was again in business for himself, first in Brest and then in Kovno, and at last settled in Warsaw, the home of his surviving children, where he died.

Edelmann was the author of the following works: "Shoshannim," containing, besides some treatises on grammar and exegesis, a few poems, and a commentary on Canticles, Königsberg, 1860; "Ha-Mesillot," in three parts, of which the first treats of the Masoretic text of the Bible and of the changed readings occurring in the Bible quotations of the Talmud;

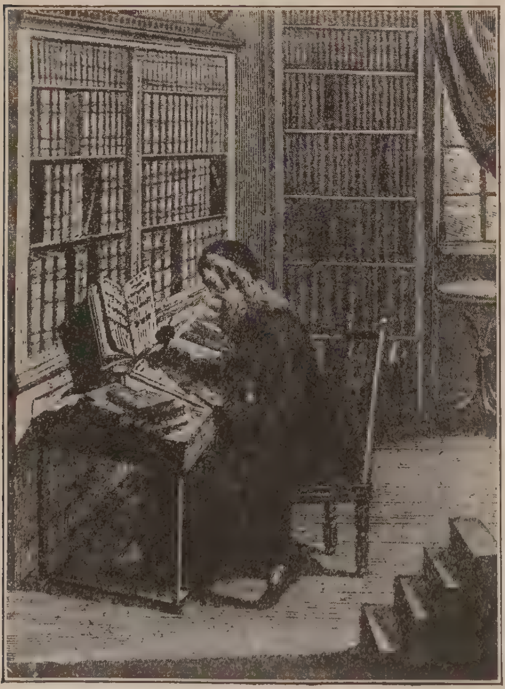
the second is a quasi-critical commentary on Psalms lxviii., xc., and c., and the third contains commentaries and explanations on various difficult passages of the Haggadah, Wilna, 1875; "Ha-Tirosh," a commentary on Midrash Rabbah, part 1, Genesis, Warsaw, 1891; and "Doresh Reshumot" (a scathing criticism of the liberal views advanced by Weiss in "Dor"), *ib.* 1892. He also contributed valuable articles to Fuenn's "Ha-Karmel" and Atlas' "Ha-Kerem."

Edelmann was considered one of the foremost champions of Orthodoxy in modern Hebrew literature.

BIBLIOGRAPHY: *Ḥakam we-Dor*, a biography of S. R. Edelmann by his son Mordecai Isaac, Warsaw, 1885 (Hebrew); Zeitlin, *Bibl. Post-Mendels.*

L. G. P. Wi.

EDELS, SAMUEL ELIEZER BEN JUDAH: Polish rabbi; born in Posen, 1555; died at Ostrog Nov. 30, 1631. He was a son-in-law of Rabbi Moses Ashkenazi, author of "Zikron Mosheh." Samuel bears the name of his mother-in-law, Edel. In 1585 his wife's parents founded for him a large yeshibah, which was under his management until 1609. His mother-in-law supported the students out of her own money. In 1590 he was already recognized as an eminent scholar, and together with other rabbis, who were in convention at the city of Lublin, he signed the anathema against the use of money for the purpose of securing a rabbinical position. In 1610 he became rabbi of Chelm, which position he held with distinction for four years; he was then elected rabbi and head of the yeshibah at Lublin (1614). From Lublin he was called to Tictin (Tykoczin). During the remainder of his life Edels was rabbi and head of the yeshibah of Ostrog, in the Russian province of Volhynia.



Samuel Edels.
(From a traditional portrait.)

Edels conceived a new method in the study of the Talmud. His efforts were directed toward the investigation of the Tosafot, and the explanation of any passages on them which seemed to be unclear or to contradict the Talmud. He thus succeeded in producing many "ḥiddushim" (novellæ) on the entire Talmud. His constant desire was to discover something new and original, and because of his originality discussions that were really complex and difficult seemed to him extremely simple.

Edels in 1600 published part of his ḥiddushim anonymously. On learning that his new method had made a favorable impression upon his contemporaries, he published the remaining part in 1611.

Edels also endeavored to apply his new method to the Haggadot of the Talmud. This he did in a work which he published in 1627 in opposition to the many rabbis who devoted their time to the Cabala, and who tried to explain the Haggadah by means of it. Edels considered the method of his opponents as a mere waste of time.

From his various works it is clear that Edels possessed a knowledge of astronomy and philosophy; of the latter science, indeed, he made a deep and careful study.

His published works are: novellæ on Beẓah and Yebamot, Basel, 1600; on Niddah and Nedarim, Prague, 1602; and on the other treatises of the Talmud, Lublin, 1611–21; novellæ on the haggadic portions of the Talmud, vol. i., *ib.* 1627; vol. ii., Cracow, 1631; supplement to parts of his halakic novellæ, Lublin, 1670; hymns for the Sabbath in the work "Ḳabbalat Shabbat," *ib.* 1620. Most editions of the Talmud contain Edels' novellæ.

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L. G. B. F.

EDEN, GARDEN OF (Hebrew, גן עדן; Arabic, "Jannat 'Adn".—**Biblical Data:** Name given to the "earthly paradise" occupied by Adam and Eve before their fall through sin. The word "Eden," perhaps an Assyrian loan-word, is of the same root as the Assyrian "edinu," synonymous with "ṣeru" (= field, depression; compare the Arabic "zaur," which is the name still given to the country south of Babylon and extending to the Persian Gulf; the nomadic tribes inhabiting it were called by the Assyrians "sabe edini") (see Delitzsch, "Wo Lag das Paradies?"). Its connection with the Hebrew word עדן is of later origin. Sprenger ("Das Leben und die Lehre des Mohammad," ii. 507) explains it through the Arabic "'adn."

The writer of the Biblical story of Eden (Gen. ii.–iii.) is evidently describing some place which he conceives to be on the earth; hence the exact details: "God planted a garden eastward, in Eden," etc. Many attempts have been made to determine the precise geographical location. The most ancient

Views of Delitzsch.

tradition, going back to Josephus and followed by most of the Church Fathers, makes Havilah equivalent to India, and the Pison one of its rivers, while Cush is Ethiopia and the Gihon the Nile. A very popular theory places Eden in Babylonia. Calvin made the Shaṭṭ al-ʻArab—formed by the union of the Tigris and Euphrates—the river that "went out of the garden"; but it is now known that in ancient times the two rivers entered the Persian Gulf separately. Friedrich Delitzsch also places Eden in the country around Babylon and south of it, a country which was so beautiful in its luxuriant vegetation and abundant streams that it was known as "Kar-Duniash," or "garden of the god Duniash." Rawlinson even tried to show the identity of the names "Gan-Eden" and "Kar-Duniash." This region is watered practically by the Euphrates alone, which is here on a higher level than the Tigris. The Pison and the Gihon are identified with two canals (they may originally have been river-beds) which branch out from the Euphrates just below Babylon. The former, to the west, is the Pallacopas, upon which Ur was situated, and Havilah is thus identified with the portion of the Syrian desert bordering on Babylonia, which is known to have been rich in gold. The latter, Gihon, is the Shaṭṭ al-Nil, which passes the ruins of the ancient Erech, while Cush is the Mat Kashshi, or the northern part of Babylonia proper. Curiously enough, this region was also called "Meluḥa," which name was afterward transferred to Ethiopia. Other Assyriologists (*e.g.*, Haupt, "Wo Lag das Paradies?" in "Ueber Land und Meer," 1894–95, No. 15) do not credit the Biblical writer with the definiteness of geographical knowledge which Delitzsch considers him to have had.

The Gilgamesh Epic.

A very natural theory, which must occur to any one reading the Babylonian Gilgamesh epic, connects Eden with the dwelling of Parnapishtim, the Babylonian Noah, at the "confluence of streams." This is supposed to have been in the Persian Gulf or Nar Marratim ("stream of bitterness"), into which emptied the four rivers Euphrates, Tigris, Kercha, and Karun (compare Jensen, "Kosmologie der Babylonier," p. 507, and Jastrow, "Religion of the Babylonians and Assyrians," p. 506). It is probable, however, that the story as given in the Bible is a later adaptation of an old legend, points of which were vague to the narrator himself, and hence any attempt to find the precise location of Eden must prove futile. Indeed, the original Eden was very likely in heaven, which agrees with the view on the subject held by the Arabs. Gunkel, in his commentary on Genesis, also adopts this view, and connects the stream coming out of Eden with the Milky Way and its four branches.

The El-Amarna Tablets.

Though there is no one Babylonian legend of the Garden of Eden with which the Biblical story can be compared as in the case of the stories of the Creation and of the Flood, there are nevertheless points of relationship between it and Babylonian mythology. On one of the tablets found at Tell el-Amarna, now in the Berlin Museum, occurs the legend of Adapa. Adapa, the first man, is the son of the god Ea, by whom he has been endowed with wisdom, but not with everlasting life. He lives in Eridu, and cares for the sanctuary of the god. One day while fishing in a calm sea the south wind suddenly arises and overturns his boat. In his anger Adapa fights with the south wind and breaks his wings so that he can not blow for seven days. Anu, the god of heaven, hearing of this, summons Adapa before him. Ea gives his son instructions as to his behavior before Anu; among other things he tells him: "Bread of death will they offer thee: eat not of it. Water of death will they bring thee: drink not of it." Adapa does as he is told, but the bread and water Anu causes to be placed before him are of life, not of death. Thus Adapa loses his chance of eternal life. He puts on the garment, however, which is offered him, following Ea's instructions. In this story the bread of life is parallel to the tree of life in the Biblical story. It is probable that the water of life also formed a part of the original story, and that the river of Eden is a trace of it. In Ezek. xlvii. 6–12 and, with some variation, in Rev. xxii. 1, 2 mention is made of a "river of water of life, . . . and on either side of the river was there the tree of life," showing that the water of life was associated with the tree of life.

Further, in the Biblical story, as in the Adapa legend, man is prevented from eating the food of life through being told that it means death to him. "In the day that thou eatest thereof thou shalt surely die" (Gen. ii. 17); and it is Ea, who has formed man, who is the means of preventing him from attaining life everlasting, just as it is God who removes man from out of Eden "lest he put forth his hand and take also of the tree of life, and eat, and live for ever" (*ib.* iii. 22). Jastrow (*l.c.*) remarks that the Hebrew story is more pessimistic than the Babylonian, since God even begrudges man knowledge, which the Babylonian god freely gives him. Adapa, who has been endowed with knowledge, puts on the garment given him by Anu, and Adam and Eve, after eating of the tree of knowledge, make for themselves garments of fig-leaves.

Schrader ("K. A. T." ii. 1, 523) calls attention to the possibility of associating the name "Adam" with "Adapa." The "garden of God," situated on the mountain, in Ezek. xxviii. 13, 14, and the tall cedar in Ezek. xxxi. 3, may have some connection with the cedar-grove of Khumbaba in the Gilgamesh epic and with the high cedar in the midst of the grove. In this connection may be mentioned the attempt to associate Eden with the mountain in Iranian mythology, out of which rivers flow, or with the Indian mountain Maru with the four rivers (Lenormant). Jensen ("Keilschriftliche Bibliothek," vi.) places the "confluence of the streams" in the Far West, and associates the island with the Greek Elysium.

Snake and Cherubim.

The snake in the story is probably identical with the snake or dragon in the Babylonian story of the Creation. In the British Museum there is a cylinder seal which has been supposed by Delitzsch, among others, to represent the Babylonian story of Eden (see illustration, Jew. Encyc. i. 174). The seal represents two figures, a male and a female, seated on opposite sides of a tree, with hands stretched toward it; behind the woman is an upright snake. This picture alone, however, is hardly sufficient basis for believing that the Babylonians had such a story. The cherubim placed to guard the entrance to Eden are distinctly Babylonian, and are identical with the immense winged bulls and lions at the entrances to Babylonian and Assyrian temples. See CHERUB.

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—**In Rabbinical Literature:** The Talmudists and Cabalists agree that there are two gardens of Eden: one, the terrestrial, of abundant fertility and luxuriant vegetation; the other, celestial, the habitation of righteous, immortal souls. These two are known as the "lower" and "higher" Gan Eden. The location of the earthly Eden is traced by its boundaries as described in Genesis.

In 'Erubin 19a (comp. Rabbinovicz, "Variæ Lectiones," *ad loc.*) Resh Laḳish expresses himself to the following effect: "If the paradise is situated in Palestine, Beth-Shean [in Galilee] is the door; if in Arabia, then Bet Gerim is the door; and if between the rivers, Damascus is the door." In another part of the Talmud (Tamid 32b) the interior of Africa is pointed out as the location of Eden, and no less a personage than Alexander the Great is supposed to have found the entrance of Gan Eden in those regions which are inhabited and governed exclusively by women. Alexander, who desired to invade Africa, was directed to Gan Eden by the advice of the "elders of the South."

A baraita fixes the dimensions of Gan and of Eden by comparisons with Egypt, Ethiopia, etc.: "Egypt is 400 parasangs square, and is one-sixtieth the size of Cush [Ethiopia]. Cush is one-sixtieth of the world [inhabited earth], the Gan being one-sixtieth of Eden, and Eden one-sixtieth of Gehinnom. Hence the world is to Gehinnon in size as the cover to the pot" (Ta'an. 10a). The same baraita in the Jerusalem Talmud defines the territory of Egypt as 400 parasangs square, equal to forty days' journey, ten miles being reckoned as a day's journey (Pes. 94a).

The Rabbis make a distinction between Gan and Eden. Samuel bar Naḥman says that Adam dwelt only in the Gan. As to Eden—"No mortal eye ever witnesseth, O God, beside thee" (Isa. lxiv. 4, Hebr.; Ber. 34b).

Identification of the Four Rivers.

The Midrash (Gen. R. xvi. 7) identifies the "four heads" of the rivers with Babylon (Pison), Medo-Persia (Gihon), Greece (Hiddekel), Edom-Rome (Perat), and regards Havilah as Palestine. The Targum Yerushalmi translates "Havilah" by "Hindiki" ("Hindustan," or India), and leaves "Pison" untranslated. Saadia Gaon, in his Arabic translation, renders "Pison" the Nile, which Ibn Ezra ridicules, as "it is positively known that Eden is farther south, on the equator." Naḥmanides coincides in this view, but explains that the Pison may run in a subterranean passage from the equator northward. Obadiah of Bertinoro, the commentator of the Mishnah, in a letter describing his travels from Italy to Jerusalem in 1489, relates the story of Jews arriving at Jerusalem from "Aden, the land where the well-known and famous Gan Eden is situated, which is southeast of Assyria." Jacob Safir, who visited Aden in 1865, describes it in his "Eben Sappir" (ii. 3) as sandy and barren, and can not posssibly indorse the idea of connecting Aden with the Eden of Genesis. The opinions of the most eminent Jewish authorities point to the location of Eden in Arabia. The "four heads" or mouths of the rivers (= seas) are probably the Persian Gulf (east), the Gulf of Aden (south), the Caspian Sea (north), and the Red Sea (west). The first river, Pison, probably refers to the Indus, which encircles Hindustan, confirming the Targum Yerushalmi. The second river, Gihon, is the Nile in its circuitous course around Ethiopia, connecting with the Gulf of Aden. The third river, Hiddekel, is the Tigris, which has its course in the front (קדמת) of Assur (= Persia), speaking from the writer's point of view in Palestine. Some explain the difficulty of finding the courses of the rivers by supposing that since the Deluge these rivers have either ceased to exist, entirely or in part, or have found subterranean outlets. Indeed, the compiler of the Midrash ha-Gadol expresses himself as follows: "Eden is a certain place on earth, but no creature knows where it is, and the Holy One, blessed be He! will only reveal to Israel the way to it in the days of the king Messiah" (Midr. ha-Gadol, ed. Schechter, col. 75).

The boundary line between the natural and supernatural Gan Eden is hardly perceptible in Talmudic literature. In fact, "Gan Eden and heaven were created by one Word [of God], and the chambers of the Gan Eden are constructed as those of heaven, and as heaven is lined with rows of stars, so Gan Eden is lined with rows of the righteous, who shine like the stars" (Aggadat Shir ha-Shirim, pp. 13, 55).

Earthly and Heavenly Gan Eden.

The leviathan disturbs the waters of the seas, and would have destroyed the life of all human beings by the bad breath of his mouth, but for the fact that he occasionally puts his head through the opening of Gan Eden, the spicy odor issuing from which acts as an antiseptic to his bad smell (B. B. 75a). Ḥiyya bar Ḥanina says that God had prepared for Adam ten canopies of various precious stones in Gan Eden, and quotes Ezek. xxviii. 13 (B. B. 75a). This, according to the Midrash, relates to the celestial Gan Eden. The Zohar claims for everything on earth a prototype above (Yitro 82a). Naḥmanides also says that the narrative of Eden in Genesis has a double meaning, that besides the earthly Gan Eden and the four rivers there are their prototypes in heaven (Commentary to Gen. iv. 13). See PARADISE.

S. S. J. D. E.

—**In Arabic Literature:** The Arabic word for Eden is "'Adn," which, according to the commentators and lexicographers, means "fixed residence," *i.e.*, the everlasting abode of the faithful. "'Adn," preceded by "jannat" (gardens), occurs ten times in the Koran (suras ix. 73, xiii. 23, xvi. 33, xviii. 30, xix. 62, xx. 78, xxxv. 30, xxxviii. 50, xl. 8, xli. 12), but always as the abode of the righteous and never as the residence of Adam and Eve, which occurs in the Koran only under the name of "jannah" (garden), although the Moslem commentators agree in calling it "Jannat 'Adn" (the Garden of Eden). In sura ii. 23 occur the words: "And we have said to Adam: 'Stay with thy wife in the garden ["fi al-jannah"],'" which Baiḍawi explains: "The garden here is the 'Dar al-Thawab' [The House of Recompense], which is the fourth of the eight heavens." According to the Koran, the gardens of Eden are in heaven, and form a part of the blissful abode of the believers. In sura ii. 23 it gives the command: "Announce that the believers will reside in delightful gardens," on which Baiḍawi remarks: "According to Ibn al-'Abbas, there are seven gardens, one of which is called 'Firdaus' [Paradise] and one ''Adn' [Eden]." Hence there is a difficulty as to the Eden from which Adam was cast out. Baiḍawi says on sura ii. 23: "Some people have thought that this Eden was situated in the country of the Philistines, or between Persia and Karman. God created it in order to put Adam to the test." Mohammed Ṭahir ("Majma' al-Biḥar," p. 225), speaking of the tradition that the rivers Jaiḥun and Jaiḥan are rivers of the garden ("al-jannah"), says: "The terms are figurative, implying that faith extended to those regions and made them rivers of paradise." In another place (*ib.* p. 164) he says: "The four rivers, Siḥan [Jaxartes], Jaiḥan [Gihon], Furat [Euphrates], and Nil [Nile], are rivers of paradise." Abu Mohammed Mu'afa al-Shaibani, author of the "Uns al-Munkaṭi'in," states the following tradition: "When God created the Garden of Eden, He created in it that which the eye had never seen before, that which the ear had never heard of before, and that which had never been desired before by man's heart." There is another tradition that God, having created the Garden of Eden, ordered it to speak. The garden pronounced the following words: "There is no God besides Allah." The garden was ordered to speak a second time, and it added: "The faithful will be happy." After a third order it said: "Misers or hypocrites will never enter me." Wahb ibn Munabbah says: "There is a tradition that the Garden of Eden has eight gates, the porters of which must not let anybody come in before those who despise earthly things and prefer those of heaven." According to one tradition the tree of life was a stalk of wheat—which in the days of Adam grew to the size of a tree—a vine, a fig-tree, or a "tree that whoever eats of it grows young again" (Baiḍawi, Commentary on Koran, sura ii. 33). Weil, in "Biblische Legenden der Propheten," gives some interesting traditions in regard to Eden and Satan.

Bibliography: Hughes, *Dictionary of Islam*, s.v. *Eden*; D'Herbelot, *Bibliothèque Orientale*, i. 166; Mohammed Ṭahir, *Majma' al-Biḥar*, pp. 164, 225; A. Geiger, *Judaism and Islam*, pp. 32, 33, Madras, 1878.

E. G. H.

M. Sel.

EDER, EDAR: **1.** A place near Ephrath, *i.e.*, Bethlehem. Jacob, while journeying from Bethlehem to Hebron, encamped "beyond the tower of Eder" ("Migdal-'eder," Gen. xxxv. 21). The name "Migdal-'eder," signifying "tower of the flock," was probably derived from a tower used as a lookout for robbers (comp. Micah iv. 8).

2. A city in Judah "toward the border of Edom in the south" (Josh. xv. 21, R. V.), identified by Conder with Khirbat al-'Adar, five miles south of Gaza.

3. A Levite of the Merari clan, a contemporary of David (I Chron. xxiii. 23, xxiv. 30).

4. A Benjamite chief (A. V. "Ader," I Chron. viii. 15).

E. G. H.

E. I. N.

EDERSHEIM, ALFRED: Christian theologian and missionary to the Jews; born at Vienna, of Jewish parents, March 7, 1825; died at Menton March 16, 1889. He embraced Christianity in 1846, and was for some time a missionary to the Jews in Jassy, Rumania. After having been successively a Presbyterian and a member of the Free Church, he joined the Episcopalians, settling at Oxford in 1882. His last ecclesiastical appointment was that of vicar of Loders, Dorsetshire, which he resigned in 1883.

Edersheim's works include: "A History of the Jewish Nation After the Destruction of Jerusalem," 1856; "The Temple; Its Ministry and Services," 1874; "Life of Jesus, the Messiah," 2 vols., 1883 (his most important work); "Prophecy and History in Relation to the Messiah," being his Warburtonian Lectures; and a commentary on Ecclesiasticus, in Wace's commentary on the Apocrypha.

Bibliography: *Tohu va Bohu*, (Edersheim's autobiography), London, 1890; *Dict. National Biography*, s.v.; *The Times* (London), March 20, 1889.

S.

J.

EDESSA (Urhai, 'Οσροήνη): The present Urfa, a city in the vilayet of Aleppo, Asiatic Turkey. No mention of the name is found in Jewish writings, except, perhaps, in Yoma 10a (ארכת or אריכות; Neubauer, "G. T." p. 346; but explained by Jastrow, *s.v.*, as Warka in southern Mesopotamia). The Targum Yer. has הדס ("Edessa") for ארך in Gen. x. 10. Jews certainly lived here in early times. One of the pre-Christian rulers, Bakru I., son of Phradasht (115-112), is said to have been saved by a Jewess named Kutbi, whom the Mesopotamians afterward adored as a goddess (Cureton, "Spicilegium Syriacum," 25, 11). At the beginning of the first century c.e. a Parthian family ruled here, whose first member was Abgar VII., son of Izates, son of Helena of Adiabene. When Addai, the apostle, came to Edessa, he is said to have stayed at the house of a Jew named Tobias, and to have converted many of his host's coreligionists. The influence of the Jews is seen as well in the fact that the Peshiṭta translation—with its Jewish tendencies—was made in Edessa, as in the Jewish material to be found in the writings of such Syriac Church fathers as St. Ephraim. The old Edessan chronicle mentions at least two synagogues (בית שבתא דיודיא), one of which was turned by Bishop Rabbula (412) into the chapel of Mar Stephen (though Heller reads עודיא, a Christian sect); the notice is repeated in pseudo-Dionysius of Tellmaḥre and by Bar Hebræus. The latter relates also ("Eccl. Chron." i. 359) that the Moslem Mohammed ibn Ṭahir built a mosque in 825 where formerly there had been a synagogue. The city was visited by Pedro de Texeira (seventeenth century) and Benjamin II. (*c.* 1860); both report the legends which connect the place with Abraham because of its proximity to Harran. The Syriac Midrash identifies ארך with Edessa, as in Targum Yer. (Budge, "The Bee," p. 37; Bezold, "Die Schatzhöhle," p. 154). The house where Abraham was born and the furnace into which he was thrown by Nimrod are still to be seen, and the great mosque still bears the name "Khalil al-Raḥman" (*i.e.*, "Abraham"). The house of Job is also to be seen, and, according to Julius Africanus, the tent of Jacob was preserved here. According to Benjamin II., the city had, in his day, 150 Jewish inhabitants; according to Cuinet, the whole sanjak, of which Urfa is the capital, had in 1904 about 367 Jews in a total population of 143,483; the city itself 322 in a total of 55,000, which was reduced to 30,000 in 1906.

Bibliography: Rubens Duval, *Histoire . . . d'Edesse*, pp. 16 *et seq.*; L. Hallier, *Untersuchungen über die Edess. Chronik*, pp. 8, 106; Bonet Maury, in *Rev. Hist. des Relig.* xvi. 281; Cuinet, *Turquie en Asie*, s.v.).

J. G.

EDINBURGH: Capital of Scotland. When the Jews began to settle in Scotland early in the nineteenth century, they appear to have been attracted in the first instance to Edinburgh. The first regular synagogue was established in 1816 with twenty families. This synagogue was situated in a lane off Nicholson street. After a year the congregation moved to a small hall in Richmond Court; and here it remained until it acquired a synagogue in Park Place, the old Ross House having been adapted for the purpose (1868). The congregation worshiped here until quite recent years. The present synagogue in Graham street was erected in 1897. Until 1880 there was only one synagogue in Edinburgh. By that time a number of foreign families, principally engaged in the water-proof clothing industry, had settled in the Dalry quarter of the city, and they formed a congregation and erected a small place of worship in Caledonian Crescent.

The original cemetery of the Edinburgh Jews was situated near the Causeway side. This ceased to be used about a quarter of a century ago, when a portion of the Echo Bank Cemetery was acquired and railed off for Jewish purposes.

The first minister was the Rev. Moses Joel of London, who continued in office forty-six years, until his death in 1862. He was succeeded in the order named by Elkan, Rosebaum, Abraham Harfield (1864–66), B. Rittenberg (1867–73), Albu, and S. Davidson. J. Fürst, a native of Courland, educated at the rabbinical college of Wilna, has been the minister since 1879.

Edinburgh has three Jewish charities: a benevolent loan society, a board of guardians, and a lying-in society. A Hebrew school is attached to the Graham Street Synagogue; and there is a Jewish literary society as well as a Jewish amateur orchestral society. The Jews number (1911) about 2,000 in a total population of 320,318

Bibliography: *Edinburgh Evening Express*, March 29, 1883; *Jewish Year Book* 5663 (= 1902–3).

J. I. H.

EDINGER, MARKUS: German deputy; born at Worms Jan. 14, 1808; died at Mannheim Feb. 9, 1879. He was the first Jew summoned by the government to act as juror, serving at Mayence in 1847. It was he who brought about at Mayence, in spite of the passionate opposition of the Orthodox, the holding of regular synagogue services in German. He took an active part in politics. In 1848 he was one of the leaders of the Democratic party, and his services were acknowledged in the following year when he was elected mayor, while in 1850 he was sent as deputy to the Upper House of Hesse—a distinction rarely enjoyed by a Jew in those days. The success of the reactionary party in 1853 obliged him to retire from his office for a time.

S. S. Ro.

Biblical Data.

EDOM, IDUMEA (אדום, Ἰδουμάια): Edom is the name which was given to Esau, the first-born son of Isaac, on the day he sold his birthright to Jacob for a mess of pottage, the reddish color of which gives it its name—"Adom" (Gen. xxv. 30). The country which was subsequently inhabited by Esau and his descendants was called "the field of Edom" (Gen. xxxii. 3, R. V.) or "the land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37). "Edom" in the Bible is also used as an equivalent for "Edomites," though the expression "the children of Edom" occurs but once (Ps. cxxxvii. 7). The country had before that been called "Mount Seir" (Gen. xxxii. 4 [Hebr.], xxxvi. 8), from "Seir" the progenitor of the Horites, who lived there previously (Gen. xiv. 6; xxxvi. 20, 21). According to Josephus ("Ant." i. 18, § 1), the name "Seir" is due to the fact that Esau was hairy (Gen. xxv. 25), but according to Gen. xiv. 6, the mountain was called "Seir" long before Esau's birth. The boundaries of Edom are very concisely defined: The country stretched along the route followed by the Israelites from the Sinaitic peninsula to Kadesh-barnea, that is, along the east side of the valley of Arabah. Southward it reached as far as Elath, which was the seaport of Edom (Deut. i. 2; ii. 1, 8). On the north of Edom was the territory of Moab (Judges xi. 17, 18; II Kings iii. 8, 9). The boundary between Moab and Edom was the brook Zered (Deut. ii. 13, 14, 18). The ancient capital of Edom was Bozrah (Gen. xxxvi. 33; Isa. xxxiv. 6, lxiii. 1, *et al.*). In the time of Amaziah (838 B.C.), Selah (Πέτρα) was its principal stronghold (II Kings xiv. 7); Elath and Ezion-gaber its seaports (I Kings ix. 26).

Contrary to the promise of Isaac that Esau's dwelling would be of the fatness of the earth and of the dew of heaven (Gen. xxvii. 39), Edom was a rocky and calcareous country. Esau is described as a man who subsisted by hunting (Gen. xxv. 27 *et passim*), as his descendants, the Edomites, did, living amid rocky fastnesses and mountain heights (Jer. xlix. 16; Obad. 3, 4). The name "Mount Seir" or "Mount of Esau" shows that Edom was a mountainous country, and therefore it was called by later writers "Gebalene" (the mountainous).

Rulers of Edom.

According to the Bible, immediately after Isaac's death Esau settled in Mount Seir (Gen. xxxvi. 6, 8), where he had lived before (Gen. xxxii. 3). The Edomites soon became powerful enough to extirpate the Horites, the former inhabitants of the country (Deut. ii. 12), whose ways of life they adopted. As among the Horites, each tribe was ruled by a prince or chief (אלוף), whose position resembled probably that of an Arab sheik (Gen. xxxvi. 15–19, 29–30). Later the Edomites organized themselves into a kingdom, and had had eight kings when the first king in Israel began his reign (*ib.* xxxvi. 31–39). However, a list of chiefs given after that of the kings (*ib.* xxxvi. 40–43) shows that subordinate chiefs ruled under the sovereignty of the king. In the time of Moses both chiefs and king are mentioned (Ex. xv. 15; Num. xx. 14). When the King of Edom refused to allow the children of Israel to pass through his land on their way to the land of Canaan the Israelites were expressly ordered not to wage war upon the Edomites, but to go round their country (Num. xx. 14–21; Deut. ii. 4–6). Neither did the King of Edom attempt hostilities against the Israelites, though he prepared to resist aggression.

Nothing further is heard of the Edomites until their defeat by Saul four hundred years later (I Sam. xiv. 47); forty years later David overthrew the Edomites in the "valley of salt," and his general Joab slew all their males (II Sam. viii. 13, 14; I Kings xi. 15, 16). Hadad, one of the royal family, fled to Egypt, and after David's death returned and endeavored to excite his countrymen to rebellion; failing in which he went to Syria (*ib.* xi. 14–22; Josephus, "Ant." viii. 7, § 6). From that time Edom remained subject to Israel. David placed over the Edomites Israelite governors or prefects (נציבים: II Sam. viii. 14), and this form of government seems to have continued under Solomon. When Israel divided into two kingdoms Edom became a dependency of Judah. In the time of Jehoshaphat (914 B.C.) a king of Edom is mentioned (II Kings iii. 9, 10, 13, 26), who was probably a Judean appointed by the King of Judah. It is stated further (II Chron. xx. 10–23) that the inhabitants of Mount Seir invaded Judea in conjunction with Ammon and Moab, and that the invaders turned against one another and were all destroyed. Edom revolted against Jehoram, elected a king of its own, and afterward retained its independence (II Kings viii. 20–22; II Chron. xxi. 8). Amaziah attacked the Edomites, and slew 10,000 in battle; 10,000 more being dashed to pieces from the cliffs. Their stronghold, Selah, was taken, but the Israelites were never able to subdue Edom completely (II Kings xiv. 7; II Chron. xxv. 11, 12).

In the time of Nebuchadnezzar the Edomites took an active part in the plunder of Jerusalem and in the slaughter of the Jews (Ps. cxxxvii. 7; Obad. 11, 13, 14). It is on account of these cruelties that Edom was so violently denounced by the Prophets (Isa. xxxiv. 5–8; Jer. xlix. 7–22; Obad. *passim*).

Post-Biblical Times.

Edom is mentioned in the cuneiform inscriptions in the form "Udumi" (u); three of its kings are known from the same source: Ḳaus-malaka at the time of Tiglath-pileser (*c.* 745), Malik-rammu at the time of Sennacherib (*c.* 705), and Ḳaus-gabri at the time of Esarhaddon (*c.* 680). According to the Egyptian inscriptions, the "aduma" at times extended their possessions down as far as the borders of Egypt (Müller, "Asien und Europa," p. 135). After the conquest of Judah by the Babylonians, the Edomites were allowed to settle in southern Palestine. At the same time they were driven by the Nabatæans from Idumea. In southern Palestine they prospered for more than four centuries. Judas Maccabeus conquered their territory for a time (B.C. 163; "Ant." xii. 8, §§ 1, 6). They were again subdued by John Hyrcanus (*c.* 125 B.C.), by whom they were forced to observe Jewish rites and laws (*ib.* xiii. 9, § 1; xiv. 4, § 4). They were then incorporated with the Jewish nation, and their country was called by the Greeks and Romans "Idumea" (Mark iii. 8; Ptolemy, "Geography," v. 16). With Antipater began the Idumean dynasty that ruled over Judea till its conquest by the Romans. Immediately before the siege of Jerusalem 20,000 Idumeans, under the leadership of John, Simeon, Phinehas, and Jacob, appeared before Jerusalem to fight in behalf of the Zealots who were besieged in the Temple (Josephus, "B. J." iv. 4, § 5).

From this time the Idumeans ceased to be a separate people, though the name "Idumea" still existed the time of Jerome.

According to the Law (Deut. xxiii. 8, 9), the congregation could not receive descendants of a marriage between an Israelite and an Edomite until the fourth generation. This law was a subject of controversy between R. Simeon and other Talmudists, who maintained that female descendants were also excluded until the fourth generation, contrary to R. Simeon, who regarded the limitation as applicable in only to male descendants (Yeb. 76b).

Use of Name.

The name "Edom" is used by the Talmudists for the Roman empire, and they applied to Rome every passage of the Bible referring to Edom or to Esau. In Leviticus Rabbah (xiii.) Rome, under the name of "Edom," is compared to a boar, and the symbolic name "Seir" was used by the poets of the Middle Ages not only for Rome (comp. Ecclus. l. 26, Hebr.), but also for Christianity (Zunz, "Literaturgesch." p. 620). On this account the word "Edom" was often expunged by the censor and another name substituted (Popper, "Censorship of Hebrew Books," p. 58). In place of "Edom," the word "Ḥazir" (swine) was occasionally used, perhaps as a mere term of reproach (but see Epstein, "Beiträge zur Jüd. Alterthumskunde," p. 35). In Midrash Tanḥuma Bereshit, Hadrian is called "the King of Edom." The Talmudists, however, made an exception in favor of Antoninus Pius, whom they assured would attain paradise, because he had not acted in the manner of Esau ('Ab. Zarah 10b). 'Abodah Zarah 10a, however, explaining Obadiah, verse 2, says that Edom had neither written nor spoken language. This is inconsistent with its application to Rome. See TEMAN.

BIBLIOGRAPHY: Buhl, *Die Edomiter*, 1893; Nöldeke, in Cheyne and Black, *Encyc. Bibl.* ii. 1181; Trumbull, *Kadesh Barnea*; Baethgen, *Beiträge zur Semit. Religionsgesch.* p. 10; Hommel, *Ancient Hebr. Trad.*, Index; Rapoport, *Erech Millin*, p. 14.

G. M. SEL.

EDREHI, MOSES: Moroccan cabalist and teacher of modern and Oriental languages of the earlier part of the nineteenth century; born in Morocco; resided in Amsterdam and in England. He was the author of: "Yad Mosheh," sermons for the festivals, Amsterdam, 1809, "Ma'aseh Nissim," an account of the River Sambatyon, London, 1834 (of this a Hebrew and a German edition appeared at Amsterdam, 1818); "An Historical Account of the Ten

Tribes, Settled Beyond the River Sambatyon in the East," London, 1836. Edrehi was a firm believer in the existence somewhere in western Asia of the Ten Tribes.

Moses Edrehi.

Edrehi appears to have been in Edinburgh in 1829, for in June of that year there appeared in "Blackwood's Magazine" one of Christopher North's "Noctes Ambrosianæ," devoted in large measure to Edrehi's peculiarities. His long beard and Oriental costume, and the mixture of tongues he employed to convey his meaning, are all adverted to with kindly humor.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1799; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

J. G. L.

EDREI: Ancient city in the Jordan valley, at present Der'at, southeast of Muzerib. The city is apparently mentioned as "Otara" in Egyptian inscriptions. In the Old Testament Ashtaroth and Edrei are referred to as the capital cities of King Og (Josh. xii. 4, xiii. 12). According to Num. xxi. 33 and Deut. i. 4, Og was defeated in a battle at this place. Edrei is mentioned as a boundary of the Israelitish conquests (Deut. iii. 10) and as situated in the territory of Manasseh lying beyond the Jordan (Josh xiii 31). Then the city disappears from historical notice, and it is met again only in post-Biblical times. After Pompey's conquest of the land, the city belonged to the Roman province of Syria, later to the province of Arabia. Eusebius calls it "Adraa." It was the seat of a Christian bishop. Part of the Jews whom Mohammed drove from Medina came to "Adra'at," as the Arabs called the city. In the history of the Crusades, "Adratum" is spoken of. The present comparatively populous city contains few ruins, as the old city was completely destroyed. A great Roman aqueduct ran from the city to Mukes. Extensive subterranean dwellings, forming an entire city, are one of the remarkable features of Der'at.

BIBLIOGRAPHY: W. Max Müller, *Asien und Europa*, p. 159; Wetzstein, *Reisebericht*, p. 47; Schumacher, *Across the Jordan*, pp. 1-148; *Z. D. P. V.* xi. 40; Schürer, *Gesch.* ii. 33.

E. G. H. F. Bu

EDRIS. See Enoch, Mohammedan Literature.

EDUCATION.—Biblical and Pre-Talmudical Data: The moral and religious training of the people from childhood up was regarded by the Jews from the very beginning of their history as one of the principal objects of life. Of Abraham the Lord says: "I have singled him out [A. and R. V. "known him"] to the end that he may command his children and his household after him that they keep the way of the Lord to do justice and judgment" (Gen. xviii. 19, Hebr.). All the festivals and ceremonies have for their object the inculcation of religious and moral lessons in the children (Ex. xii. 26 *et seq.*; xiii. 8, 14; Deut. iv. 9 *et seq.*; vi. 20 *et seq.*; xxxii. 7, 46). Especially are the fundamentals of the faith coupled with the admonition to teach the children and bring its truths by words and signs constantly and impressively to their consciousness (Deut. vi. 7, ix. 19).

The whole Law was at an early stage utilized for public instruction. The Deuteronomic law, whatever its contents were, was to be written "very clearly" on large stones on the highways, that all the people might read (Deut. xxvii. 1-8); and while each king or leader was to keep a copy of the Law and read therein all the days of his life (Deut. xvii. 18; comp. Josh. i. 8), all the people, "the men, women, and the little ones," were to assemble every seventh year at the close of the Sukkot festival to hear and to learn the Law. Out of this Biblical ordinance was evolved the custom of completing one consecutive reading of the Pentateuch at the Sabbath services within every three years (probably seven originally, later three and one-half, finally one year: Schürer, "Gesch." 3d ed., ii. 455; see Pentateuch and Liturgy). This custom, however, of reading the Law every Sabbath in public is so old that Josephus ("Contra Ap." ii. 17; "Ant." xvi. 2, § 4), Philo ("De Septennario," 6), and Eusebius ("Præparatio Evangelica," viii. 7, 12) assign its origin to Moses (comp. Acts xv. 21).

At any rate "Torah," denoting originally "Law" (Ex. xxiv. 12; Lev. vi. 2, vii. 1, xxvi. 46), assumed in the course of time the meaning of "religious teaching" (Deut. i. 5, iv. 44; Mal. ii. 7; Ps. xix 8; cxix. 71, 174; Prov. iii. 1, iv. 2, vi. 23, vii. 2), and religion to the Jew became the synonym of common instruction. For a long time the priests and Levites, as the keepers of the Law, were the main instructors of the people (Deut. xxxi. 9, xxxiii. 10; Jer. ii. 8, xviii. 8; Mal. ii. 6; II Chron. xvii. 7; Book of Jubilees, xxxi. 15). According to ancient rabbinical tradition, the tribe of Issachar produced many teachers of the Law (Gen. R. lxxii., xcix.; Sifre, Debarim, 354, based on I Chron. xi. 33); also the descendants of Jethro the Kenite are singled out as teachers (Mek., Yitro, 2; Ab. R. N. xxxv., after I Chron ii. 55).

The recital of the chapters Shema' and Wehayah Im Shamoa' (Deut. vi. 4-9, xi. 13-21) in the daily liturgy instituted by the founders of the Synagogue impressed each father with the obligation of teaching his children. Josephus ("Contra Ap." i. 12, ii. 18-25; "Ant." iv. 8, § 12), and Philo ("Legatio ad Caium," 16, 31) point with pride to the fact that Jewish children were from earliest childhood instructed and trained in the Law and the traditions of their fathers. The Books of Wisdom contain many pedagogic rules. Father and mother are regarded as the child's natural instructors (Prov. i. 8, iv. 1, vi. 20, xiii. 1, xxxi. 7; Ecclus. [Sirach] xxx. 1-13); "fear of the Lord," as the chief part or beginning of knowledge (Prov. i. 7; comp. ix. 10). The application of "the rod of correction" is often recommended (Prov. xiii. 24; xix. 18; xxii. 15; xxiii. 13; xxix. 15, 17), though to the intelligent reproof is better than a hundred stripes (xvii. 10). The chief admonition is to train the child at the right age (xxii. 6), and the child's life itself is to be a continual training (Prov. i. 2, 7, 8). The daughters probably remained under the supervision of the mother until their marriage (Cant. viii. 5).

From the hands of the parents, whose place in royal houses was taken by tutors (אומנים: II Kings x. 1, 5; comp. II Sam. xii. 25), the child passed into the hands of professional teachers (מורים or מלמדים: Prov. v. 13; Ps. cxix. 99), called also "the wise" (Prov. xiii. 21). The public teachers were also termed מבינים (Neh. viii. 7; Ezra viii. 16; I Chron. xxv. 8) and משכילים (Dan. xi. 33, 35; xii. 3). The pupils (למודים, Isa. viii. 16, liv. 13; or תלמידים, I Chron. xxv. 8) were addressed as "children" (Ps. xxxiv. 12; Prov. i. 8; Ecclus. [Sirach] ii. 1; iii. 1, 17, and frequently; see also Didache).

It is interesting to note that the commandment "teach them diligently to thy children" (Deut.. vi. 8) was referred to the instruction of pupils (לבניך אלו תלמידיך) at a time when the propagation of the Law was made the chief aim of life (Sifre, Debarim, 34; comp. Abot i. 1-2; Peah i. 1), and the synagogues were called "places for instruction" (Philo, "De Vita Moysis," iii. 27). It is quite characteristic of Judaism that the prophetic ideal of the future is of the time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9), when all will know the Lord, "from the least of them unto the greatest of them" (Jer. xxxi. 34). The time of King Hezekiah was believed to be of this kind, when men, women, and children alike studied and knew the Torah (Sanh. 94b).

How old the institution of the בית המדרש, or schoolhouse, is, first mentioned in Ecclus. (Sirach) li. 23, it is difficult to say (see Bet ha-Midrash).

Bibliography: Hastings, *Dict. Bible*, s.v.; Cheyne and Black, *Encyc. Bibl.* s.v.; Hamburger, *R. B. T.* s.v. *Erziehung* and *Unterricht*; Schürer, *Gesch.* ii. 3, 419-426.

E. G. H. K.

——**In Talmudical Times:** The period of book-learning or of the scribes ("soferim") has received its name from the practise of transcribing and commenting on the Book of the Law. In the latter years of the kingdom of Judah, and more especially under the discipline of the Exile, the religious teachings and the moral principles of the Law and the Prophets had assumed definite shape as the belief and religion of the people. After the end of the Exile it became necessary to preserve these teachings and the documents containing them. The education of the people passed from the hand of the prophet into those of the scribe or "sofer" (Mal. iv. 4). This period is introduced by Ezra the Scribe, who is extolled as the "restorer of the Torah" (Suk. 20a); and just as a band of disciples gathered around Samuel, so men gathered around Ezra, who, following Samuel's example, read the Law to the people distinctly and explained its meaning (Neh. viii. 5 *et seq.*). Ezra belonged to the priestly caste, to whom the task of education fell from this time forward, "for the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. ii. 7). Indeed, the body of scribes came from among the Levites (Neh. *l.c.*; II Chron. xxxv. 3, where the educational activity of the Levites is by an anachronism transferred to an earlier period). The men thus engaged are designated as מבינים or משכילים, *i.e.*, expounders of the Torah. Here for the first time in Jewish history is an organized body of teachers. The Prophets had been replaced by the priests; these in turn were succeeded by the scribes, "the wise" (comp. B. B. 12a, חכם עדיף מנביא). The latter are described in Dan. xii. 3 as the teachers, המשכילים; "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." The Talmud refers the second clause to the teachers. The study of Scripture grew to be the central point of the life of the people, and divided them into two classes, the erudite scribe ("ḥakam" or "ḥaber") and the unlettered class ("'am ha-areẓ"; compare Josephus, "Ant." i., end).

The Reform of Simon ben Sheṭaḥ.

The scribes at first restricted their educational activities to adults, delivering free lectures in synagogues and schools (see Bet ha-Midrash), while the education of children remained, as in olden times, in the hands of their fathers. But as boys often lacked this advantage, the state employed teachers in Jerusalem (B. B. 21a), to whose care the children from the provinces were entrusted; and as these did not suffice, schools were also established in the country towns. This arrangement must probably be referred to an ordinance of R. Simon b. Sheṭaḥ (Yer. Ket. viii., end), who was one of the presidents of the Sanhedrin during the last century of the Jewish state. These district schools were intended only for youths of sixteen and seventeen years of age who could provide for themselves away from home. The high priest Joshua b. Gamla instituted public schools for boys six and seven years of age in all the cities of Palestine, and on this account he was praised as the man who prevented teaching in Israel from being altogether neglected. It was said that no man who pretended to the title "Talmid ḥakam" ought to live in a place where there were no teachers for children (Sanh. 17b). One teacher was employed for every twenty-five boys. If the number reached forty, he was given an assistant ("resh dukna"; B. B. *l.c.*). Many rabbinical sayings indicate the extraordinary value placed by the Rabbis on education, on the school, and on the teacher. R. Eleazar b. Shamua' said:

> "Let the honor of thy pupil be as much to thee as thine own, and the honor of thy companion ["ḥaber"] as much as the reverence for thy teacher, and the reverence for thy teacher as much as the reverence for God" (Ab. iv. 12). "The study of the Torah outweighs all other religious commands" (Peah i. 1). "Touch not my anointed [Ps. cv. 15]: this refers to the school children; and do not offend my prophets: this refers to the teachers." "By the breath from the mouth of school children the world is sustained" (Shab. 119b). "Teaching must not be interrupted even for the reestablishment of the sanctuary in Jerusalem" (*ib.*). "Instruct thy son with the assistance of a good text" (Pes. 112a). "The advantage of reviewing is unlimited: to review 101 times is better than to review 100 times" (Ḥag. ix. 6). "As I have taught you without pay, says God, so must you do likewise" (Ned. 36a).

Education of Women.

The duty to give free instruction refers, however, only to teaching in the academies, not to elementary instruction. Women were excluded from this instruction. While, on the one hand, they were required to be taught the Torah, on the other hand it was said by R. Eleazar that he who instructs his daughter in the Law is like one who teaches her indecorous things (Soṭah iii. 4). Yet there were always educated, even learned, women. These principles obtained throughout the Middle Ages. Since religion entered into the whole sphere of life, as in determining the calendar, in agriculture, etc., astronomy and mathematics formed an integral part of instruction. Indeed, it is said that knowledge of these sciences reflected honor upon Israel in the eyes of the nations (Shab. 75a, with reference to Deut. iv. 6). Furthermore, it was the duty of a father to let his son learn a trade, not only that he might be able to support himself, but also because a one-sided intellectual occupation with the Torah was not considered to be conducive to success, but rather a drawback from a moral point of view (Ab. ii. 2; Ḳid. 29a). According to one opinion, a father was in duty bound to have his son taught even swimming (Ḳid. *l.c.*).

German Jewish School of the Sixteenth Century.

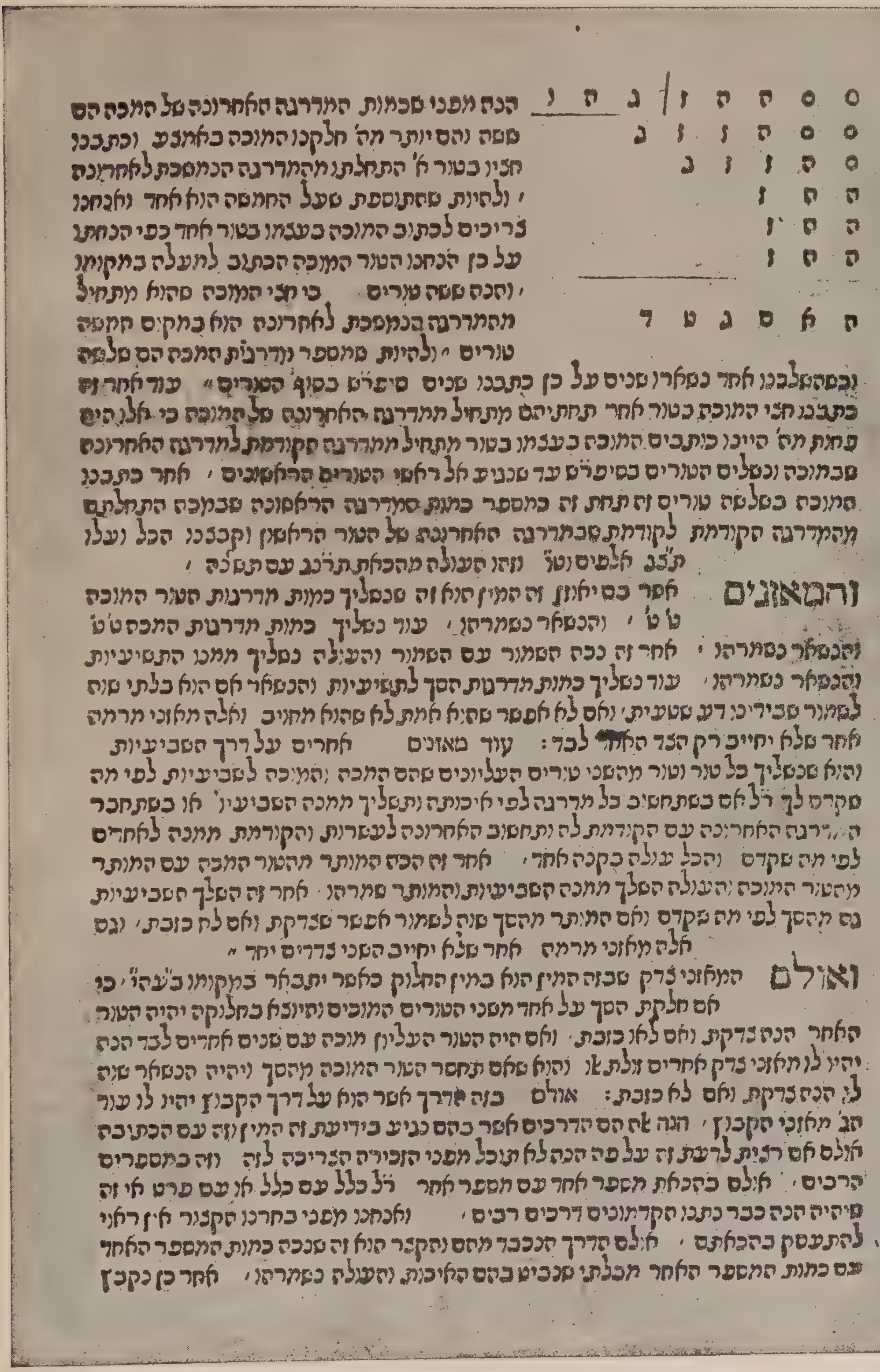
(After a contemporary woodcut.)

With the dissolution of the Jewish state, the Jewish system of education, while preserving intact its main characteristics, began to be differentiated according to the varying surroundings and outward circumstances of the Diaspora. In Egypt and in other countries along the Mediterranean, Judaism succumbed to Hellenism; but in Palestine the former conquered the latter so completely that after the destruction of the Temple the scribes formally banished Greek learning from the Jewish schools (Yer. Peah i.; B. Ḳ. 82b, 83a; Soṭah 41a; Men. 64b, 99b). But this uncompromising attitude toward "alien sciences" has never been adhered to either in principle or in practise. The Middle Ages furnish abundant proofs that the Jews took a large part in the culture and learning of the nations among which they dwelt.

Post-Talmudic Education.

Even after the dissolution of the Jewish state, Palestine remained for some time the seat of the patriarchy, and in consequence the center of Judaism. The most momentous achievement of that period was the final compilation of the Mishnah; and this became the foundation for all the lectures and discussions in the schools. Toward the end of the fifth century this compilation was edited under the name "Gemara" or "Talmud," and became the principal subject for study in the schools of the Diaspora. Babylon contributed largely to the work through its flourishing academies in Nehardea, Sura, and Pumbedita. The schoolhouse ("sidra," from which the presiding officer was called "resh sidra") was visited by hundreds of pupils, who listened all day long to the lecturer or to his interpreter ("meturgeman"). Gatherings, also ("kallah"), which attracted men from far and near, were held in the spring and the fall of the year. At these gatherings lectures were delivered, important decisions, or rules of conduct, were laid down, and rabbis were appointed with certain formalities and ceremonies, which served later as patterns for European universities (compare Jacob Alting, "Hebræorum Republica Scholastica," p. 122, Amsterdam, 1652). Discourses, also, called "rigle," were delivered on feast-days. Every community had, in addition to the higher schools ("metidtas"), preparatory or elementary schools (בית אולפנא ;בית ספר; אסכולא=σχολή) under direction of elementary teachers (מקרי דרדקי; פדגוג=παιδαγωγός), where the children were taught the Hebrew alphabet and the Bible.

The influence of Arabian civilization in developing the scope of Jewish education is quite noticeable. From the middle of the seventh century the rector of the academy at Sura bore the title "Gaon." The Geonim, instead of condemning secular knowledge, considered it a means for advancing and completing Jewish religious thought (Grätz, "Geschichte," v. 268). It is fair to assume that at that time, and in the homes of the great scholars of those days, in both the Orient and the Occident, special attention was paid to the system of education. A proof of this is to be found in such works as the "Testament" of Judah ibn Tibbon of Granada (1120–1190), as well as in the twenty-seventh chapter of the "Cure of Souls," by Joseph b. Judah ibn Aknin of Barcelona (end of twelfth century). Both writings give in detail a number of rules for pedagogy and for the course of instruction to be followed in the schools. Joseph ibn Aknin lays down the following desiderata for the successful teacher. He must have complete command of the subject he wishes to teach; he must carry out in his own life the prin-



Page from Elijah Mizraḥi's "Mispar," the First Hebrew Arithmetic, Printed by Soncino, 1532.

(In the Columbia University Library, New York.)

Qualifications of a Teacher.

ciples he wishes to inculcate in his pupils; he must exact no pay for his teaching; he must look upon his pupils as if they were his own sons, and treat them accordingly; he must train his pupils to lead an ethical life; he must not be impatient, but come to his pupils with a happy countenance; and he must teach his pupils according to the range of their intellectual abilities. The following order of studies to be pursued is recommended: reading, writing, Torah, Mishnah, Hebrew grammar, poetry, Talmud, philosophy of religion, logic, arithmetic, geometry, optics, astronomy, music, mechanics, medicine, and, lastly, metaphysics. Joseph also lays down rules which the pupils are to follow. They are to keep their bodies and souls pure; not to be ashamed to ask instruction in that in which they are ignorant; not to think of future gain or that their study has an ulterior object; to commence their studies by learning the elements and principles upon which science is built; to let no moment of the day or of the night pass in idleness; to make the acquisition of wisdom an end in itself; to leave their place of residence for some other place famous for its learning; and, lastly, to show their teachers even greater honor than their parents.

From the thirteenth century onward the "seven sciences" (שבעה חכמות), enumerated differently by various writers, comprised the prescribed curriculum among Jews as well as among Christians. Other authors who insist upon having education and teaching placed on a scientific basis are: Judah b. Samuel b. Abbas in his "Ya'ir Netib" (*c.* 1250); Shem-Ṭob b. Joseph Falaquera (died after 1290), especially in his didactic novel "Ha-Mebaḳḳesh"; Joseph Ezobi (*c.* 1250) in his didactic poem "Ḳa'arat Kesef"; and Profiat Duran of Catalonia (*c.* 1350) in the introduction to his grammatical work "Ma'ase Efod." Systematic Jewish education in Italy received like care and encouragement, due in part to the influence of scholars from Spain and Provence. Deserving of mention in this connection are: Jacob b. Abba Mari Anatolio of Provence; Zerahiah b. Isaac of Barcelona, who lectured at Rome; Kalonymus b. Kalonymus of Provence; and the native Italian Jews Judah b. Moses of Rome and the poet Immanuel. All these men, belonging to the thirteenth century, stimulated interest in the "alien sciences" and in the scientific treatment of Jewish literature. Numerous hints on pedagogy are scattered throughout their works. The "Book on Ethics," by Jehiel b. Jekutiel of Rome (1278), in which are found together with the moral teachings of the Rabbis maxims from Aristotle, Porphyry, Theophrastus, and the emperor Frederick II., gives the best view of the intellectual status of the Italian Jews of the period.

In Northern Europe.

Side by side with this scientific trend went the endeavor to guard Jewish education against the influences of the current culture in so far as it was a menace to religion. This was the special work of the Jews of northern France and of Germany, where their Christian neighbors also were backward in learning. This one-sidedness and concentration shaped the system of education and teaching for the Jews of northern France and of Germany. The so-called "Maḥzor Vitry" of Simḥah b. Samuel, a pupil of Rashi, describes (§ 508) how a child received its first instruction—a description that is supplemented by the contemporaneous "Sefer Asufot":

> On the Feast of Weeks, the day when the Law was proclaimed, the child was handed over to the school with especial ceremony. Having been bathed and dressed, the boy was taken to the synagogue at daybreak, and placed before the Torah, from which was read the passage for the day (the Decalogue, Ex. xix. 16 *et seq.*). Then he was led to his teachers. While on the way he was wrapped in a shawl or a cloak to guard him from the evil eye. The teacher took the child in his arms, and then set him down. After this he took a slab upon which were written the first four and the last four letters of the Hebrew alphabet and the sentences: "Moses commanded a law, even the inheritance of the congregation of Jacob" (Deut. xxxiii. 4); "Let instruction be my vocation"; and the first verse of Leviticus. This slab was placed at the head of the infant in his cradle when he was named; even in ancient times it was used for the first instruction with the idea that the slab which treated of the pure (the sacrifices) should first occupy the attention of the pure (the children). The teacher then pronounced slowly all the letters of the alphabet, the pupil repeating them. The last four letters were pronounced in their proper order as one word (קרשת), and also backward as one word (תשרק). The slab was smeared with honey, which the child might lick off and taste as it were the sweetness of instruction. There was also a honey-cake made of three kinds of fine flour, upon which were marked the Biblical verses Ezek. iii. 3; Isa. i. 4, 5: Ps. cxix. 9, 11, 12, 13, 34, 97, 130, 140.

The Wandering Scholar.

There was also an egg inscribed with Biblical verses—a supposed preventive of forgetfulness. While reading the pupils were required to sway their bodies and to recite to a certain tune, which varied with the different parts of the Bible. The text was translated into the vernacular. The children soon advanced to the Mishnah and Talmud, so that at thirteen years of age a boy had attained a certain independence and was in a position to enter the yeshibah or academy. Here he listened to lectures on the Talmud remarkable for their depth and acuteness, and then took up the wandering life of the "baḥur," which resembles much that of the Christian bacchant or traveling scholar (see BAḤUR). The constant influx of new elements stimulated the teaching at the academies, and this again influenced the life of the Jewish congregation. A picture of this life is to be found in the "Book of the Pious," by Judah of Ratisbon. Compared with the surrounding Christians, the Jews are seen to have been in no wise inferior to them, but, on the contrary, somewhat superior because their intellects were sharpened by Talmudic studies. A Christian lay preacher, Sebastian Lotżer, refers to the advantage enjoyed by the Jews in being instructed in the Law from their youth. The medieval period ends in France with the expulsion of the Jews from that country in 1395; in Germany with the persecution of the Jews there in 1348; and in Spain and Sicily with the expulsion of the Jews therefrom in 1492.

The ideas on education which the Spanish Jews carried with them were developed more freely in their new surroundings. In Italy especially, under the influence of the revival of learning, this was most apparent, as may be seen in the curriculum published by David Provenzale, in Mantua in 1564, for the educational institution which he had intended to found. This curriculum includes the Bible and the Talmud with the best commentaries, Hebrew grammar, Jewish philosophy, composition and calligraphy, Latin and Italian philosophy, medicine, mathematics, cosmography, and astrology. This shows the intellectual status of the Italian Jews and how they became the teachers of nearly all the Hebraists of the age of humanism. The Spanish and Portuguese Jews carried their educational ideas also into Holland. The school at Amsterdam, which Spinoza attended, was admired by Shabbethai Sheftel Hurwitz ("Wawe ha-'Amuddim," 9b) on account of its systematic arrangement, and was held up as a pattern to the congregations of Germany, Austria, and Poland. According to Shabbethai Bass, it comprised six classes, the curriculum being: (1) Hebrew reading, until the prayers were mastered. (2) The Pentateuch with the tonic accents. (3) Reading and translation from the Bible, with Rashi's commentary upon the weekly section. (4) The Prophets and the Hagiographa with the tonic accents. (5) Lectures on Hebrew grammar and discussions of halakic passages from the Talmud, the class being conducted in Hebrew. (6) The school proper, called "'Eẓ Ḥayyim," and presided over by the grand rabbi. The subjects taught in the school proper were the Talmud with Rashi and Tosafot, responsa and discussions on the code of Maimonides. The hours of instruction were from 8 to 11 A.M. and from 2 to 5 P.M., or until the afternoon service.

In Amsterdam.

The educational systems of the Jews in Germany, Austria, and Poland were defective in so far as the grading of classes was so arranged that pupils were instructed in the most difficult passages of the Talmud even before they had mastered the Bible, and were thus trained to excel in sophistic dialectics. Many rabbis declaimed against these conditions, which were not improved until the beginning of the nineteenth century, and then only gradually.

Eighteenth Century.

Even before Moses Mendelssohn, individual Jews had attained to the general culture of their time; for instance, the physician Tobiah Nerol, who was born in Metz, 1652, and who, by permission of the Elector of Brandenburg, had studied in Frankfort-on-the-Oder; the ichthyologist Bloch of Berlin; and others. Yet to Mendelssohn is due the general improvement of the Jewish educational system. He had many followers, who, as contributors to the Hebrew periodical "Ha-Meassef," were called "Meassefim," and were instrumental in raising their coreligionists to higher intellectual planes. In Austria especially, Hartwig Wessely's Hebrew circular letter, "Words of Peace and of Truth" (1782), in which he advocated general culture, justifying it from the standpoint of the Jewish religion, stirred up the Jews to carry out the suggestions of Emperor Joseph II. for improving their school system.

The actual systematic reorganization of the Jewish system of education and teaching dates from the founding of the following schools:

(1) The Jewish Free School of Berlin, founded in 1778 under the leadership of David Friedländer and Isaac Daniel Itzig. The following subjects were taught: German, French, Hebrew, business technology, arithmetic, bookkeeping, writing, and drawing.

(2) The Wilhelm School of Breslau, founded in 1791, but discontinued soon afterward.

(3) The Jüdische Haupt- und Freischule (Herzogliche Franzschule) of Dessau, founded in 1799 by an association of Jewish young men.

Modern Schools in Germany.

(4) The Jacobsonschule (day- and boarding-school) of Seesen in the Harz, founded in 1801 by Israel Jacobson (born in Halberstadt 1768, died in Berlin Sept. 13, 1828). The school is, in accordance with the intentions of its humane founder, a nonsectarian educational institution for boys. It is still flourishing, and was attended between the years 1838 and 1867 by 1,444 pupils, of whom 719 were Christians.

(5) The Real- und Volksschule der Israelitischen Gemeinde in Frankfort-on-the-Main (Philanthropin), founded in 1804 by Sigmund Geisenheimer. It was at first non-sectarian, but when the city came under Prussian rule the school was restricted to Jewish youth.

(6) The Samson'sche Freischule of Wolfenbüttel, including a boarding-school, founded in 1807 by Isaac Herz Samson. L. Zunz and M. Jost were prepared there for the university.

(7) The High School at Tarnopol in Galicia, founded in 1813 by Joseph Perl; its normal courses served as models for other normal schools of Austria.

General Compulsory Education.

Since the beginning of the nineteenth century the following governments have interested themselves in Jewish schools: Prussia, which introduced compulsory education (comp. L. Geiger, "Zeit. für die Geschichte der Juden in Deutschland," iii. 29 *et seq.*); Württemberg ("Mitteilungen der Gesellschaft für Deutsche Erziehungs- und Schulgeschichte," ix. 51 *et seq.*); Hanover, Bavaria, Baden, Hesse, etc. Since the emancipation of the Jews their children have entered the state or municipal schools, receiving religious instruction in the same way as the pupils of other denominations. In Austria the Jewish teachers of religion employed in the public schools have the same official standing as their Christian colleagues, which is not the case in Prussia. Besides this, Jewish children receive instruction also in special religious schools (Talmud Torah Schulen). The founding of Jewish elementary schools called for normal schools for Jewish teachers. In 1809 a teachers' seminary was founded at Cassel; others are in Berlin, Hanover, Münster, etc.

Education of Rabbis.

With this awakening to the need of general culture came the demand for scientifically trained rabbis. The following institutions provide such training: the Jewish Theological Seminary at Breslau, founded by Fränkel; the Institute for the Science of Judaism at Berlin; the Orthodox Rabbinical Seminary at Berlin; the State Rabbinical School at Budapest; the Jewish Theological Institute of Vienna. The last two institutions are supported, the first entirely, and the second partly, by the government. Similar institutions exist in Paris, London, Florence, Cincinnati, and New York (see SEMINARIES, RABBINICAL). As of old, larger communities support schoolhouses (בתי מדרש), where popular lectures on the Bible, the Talmud, and the Midrash are delivered.

In the eastern countries of Europe, in Russia, Rumania, and Turkey, Jewish education is in almost the same condition as it was prior to Mendelssohn; that is, those countries are given over to one-sided Talmudic study, and hold aloof from general culture (see ALLIANCE ISRAÉLITE UNIVERSELLE). The Russian government has founded rabbinical schools—for instance, at Jitomir—which furnish the officially recognized rabbis. More important, however, are the yeshibot. The rabbis who direct these are remarkable for their minute knowledge of the Talmud as well as for their antagonism to culture. In Rumania the Jews are not only curtailed in their civic rights, but their educational opportunities also are limited by the government. For education in other countries see PEDAGOGICS.

BIBLIOGRAPHY: Güdemann, *Das Jüdische Unterrichtswesen Während der Spanisch-Arabischen Periode*, Vienna, 1873; idem, *Gesch.* 3 vols., Vienna, 1880–88; idem, *Quellenschriften zur Gesch. des Unterrichts und der Erziehung bei Deutschen Juden*, Berlin, 1891; Samuel Marcus, *Die Pädagogik des Israelitischen Volkes*, 2 vols., Vienna, 1877; B. Strassburger, *Gesch. der Erziehung und des Unterrichts bei den Israeliten, mit einem Anhang, Bibliographie der Jüdischen Pädagogie*, Stuttgart, 1885; Ludwig Horwitz, *Gesch. der Herzoglichen Franzschule in Dessau 1799–1849*, in *Mittheilungen des Vereins für Anhaltische Gesch. und Alterthumskunde*, vi.; Ehrenberg, *Die Samson'sche Freischule im Wolfenbüttel*, in *Orient*, *Lit.* 1844, pp. 66 *et seq.*; Arnheim, *Die Jacobsonschule zu Seesen am Harz*, Brunswick, 1867; Baerwald, *Zur Gesch. der Real- und Volksschule der Israelitischen Gemeinde in Frankfurt-a.-M.*, in *Einladungsschrift*, 1869–75; *Das Jüdische Schuhllehrer Seminarium in Berlin*, Berlin, 1840; *Joseph Perl's Biography*, in Busch's *Jahrbuch*, 1846–47.

G. M. G.

——**Trade-Schools:** As soon as emancipation came there was a tendency among Jewish philanthropists to train their poorer coreligionists in handicrafts, though there were many difficulties in the way owing to the existence of the gilds. Thus, Jacobson wished to train Jews as artisans as early as 1805, and was encouraged by the government of Westphalia to do so, though he was informed that they would not be allowed to enter the gilds (Rülf, "Jacobson," p. 11). Notwithstanding this, many societies for the training of Jewish boys in handicrafts were formed; the earliest, so far as is known, being that established in 1793 at Copenhagen ("Orient," 1843, p. 58). This was followed at Cassel in 1802; and during the next fifty years general associations were formed in Prussia (1812), Bavaria (1830), Baden (1833), Saxony (1837), Hanover (1841), Hungary and Bohemia (1846); in many cases these general movements had been preceded by local associations, the success of which led to their spread.

Technical Training Among Jews.

In 1888 Baron de Hirsch gave large sums of money (2,000,000 gulden) for the training of Jewish artisans in Galicia and Bukowina. In the preceding year N. Händler of Leipsic had given 100,000 marks for a school for Jewish boys to be trained as artisans ("Allg. Zeit. des Jud." 1888, p. 505). In 1844–45 many private benefactors devoted their money to a similar purpose. In the former year H. Todesco founded a prize of 500 florins for every Jewish journeyman who completed his apprenticeship at Vienna ("Orient," 1844, p. 188), and D. Massaroni of Rome gave 2,000 florins to the Trabotti foundation to train each year two Jewish lads as watchmakers ("Allg. Zeit. des Jud." 1845, p. 654).

The following is a list of some towns and countries in which exist certain of the most effective associations that have helped to train Jews in handicrafts throughout Europe in the nineteenth century. Countries in which general institutions exist are indicated by italics.

Founded.	Place.	Source.
1793	Copenhagen	Orient, 1843, p. 58.
1802	Cassel	A. Z. J. 1891, No. 12, p. 2.
1812	*Prussia*	A. Z. J. 1882, p. 71; 1900, pp. 22, vi.
1819	Strasburg	A. Z. J. 1840, p. 214; 1900, p. 115.
1823	Frankfort-on-the-Main	A. Z. J. 1845, p. 22.
1826	*Bavaria*	A. Z. J. 1888, p. 165.
1829	Dresden	A. Z. J. 1837, p. 4.
1833	*Baden*	A. Z. J. 1837, p. 382.
1834	Venice	A. Z. J. 1838, p. 497.
1835	Schwerin	A. Z. J. 1839, p. 393.
1837	*Saxony*	A. Z. J. 1837, p. 165.
1839	Budapest	A. Z. J. 1839, p. 550.
1840	Breslau	Orient, 1843, p. 325.
1841	Bonn	A. Z. J. 1841, p. 84.
1841	*Hanover*	A. Z. J. 1841, p. 325.
1841	Vienna	A. Z. J. 1883, p. 107; Wertheimer, Jahrb. i. 69.
1843	Mülhausen	A. Z. J. 1843, p. 297.
1843	Prossnitz	A. Z. J. 1843, p. 324.
1845	Mannheim	A. Z. J. 1845, p. 478.
1846	Prague	Wertheimer, Jahrb. iii. 52.
1846	*Hungary* (L. Löw)	A. Z. J. 1826, p. 748.
1846	*Bohemia*	A. Z. J. 1846, p. 630.
1850	Bayonne	Univers. Isr. April 19, 1901.
1855	Posen	A. Z. J. 1842, p. 114.
1867	Rome	Hebr. Bibl. xix. 455.
1888	*Galicia and Bukowina* (Baron de Hirsch)	A. Z. J. 1888, p. 790.

A. Z. J. = Allgemeine Zeitung des Judenthums.

In more recent times the Alliance Israélite Universelle and the Anglo-Jewish Association have established technical schools as part of their regular work in the East, while it is the aim of most apprenticeship committees, attached to boards of guardians and other Jewish philanthropic institutions, to train in manual labor the lads entrusted to their care. See ALLIANCE ISRAÉLITE UNIVERSELLE; ANGLO-JEWISH ASSOCIATION.

A. D.—J.

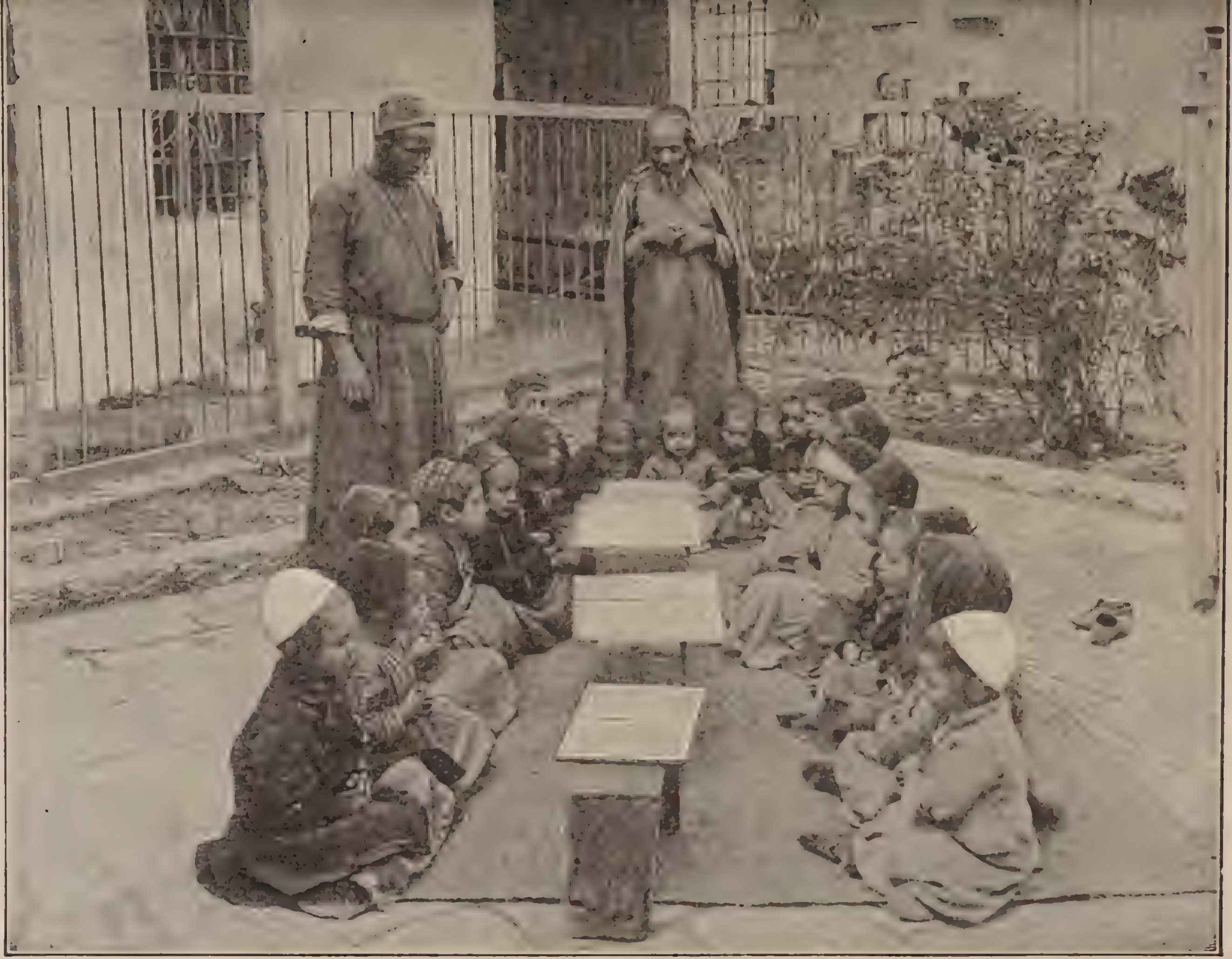
EDUCATIONAL ALLIANCE. See NEW YORK.

EDUCATORE ISRAELITA: Monthly periodical founded by Giuseppe Levi, and published by him, in conjunction with Esdra Pontremoli, at Vercelli (1853–74). It advocated moderate Jewish reform, to be brought about by the cooperation of all communities. Luzzatto, Della Torre, Cantoni, Mortara, and Benamozegh were among its contributors. After Levi's death in 1874 the periodical was continued in Casale by Flaminio Servi under the title Il VESSILLO ISRAELITICO.

BIBLIOGRAPHY: *Educatore*, iii. 322.

G. I. E.

'EDUYOT ("Evidences" of the sages on ancient halakot; called also **Beḥirta** ["Choice" of halakot]): The seventh treatise in the order Neziḳin of the Mishnah. When, after the destruction of the Temple, it became necessary, through the removal of R. Gamaliel II. from the office of patriarch, to decide religious questions by the will of the majority, there was produced, as the groundwork of the treatise 'Eduyot, a collection of unassailable traditions.



JEWISH SCHOOL AT JERUSALEM,
Showing Pupils Reading from Inverted Text.
(From a photograph in the possession of Nissim Behar.)

From time to time more material was added to this groundwork, until the treatise was concluded on the redaction of the whole Mishnah. There is no connection between the many subjects touched upon in the 'Eduyot; and an exhaustive discussion of each is not its purpose. Even the names of the sages responsible for the halakot provide but a loose thread of union.

Following is a synopsis of the longer portions of the treatise:

Chapter i.: In 1–3 a matter of dispute between Hillel and Shammai is again brought up for consideration; namely, the chief rules to be observed in regard to niddah, ḥallah, and miḳweh. In 7–11 the schools bring forward various decisions relating either to Levitical purity or to priestly tithes ("ṭohorot," "zera'im"). In 12–14 a group of halakot is given in which the Hillelites incline to the opinion of the Shammaites.

Contents.

Chapters ii. and iii.: Insertions in which Ḥanina, "the deputy of the high priest," reports concerning certain customs in the Temple and other precedents at Jerusalem (ii. 1–3). Each mishnah consists of three halakot, which were propounded by Ishmael or in his school, or by Akiba or in his house of learning (4–8); they are followed by two haggadic sentences of Akiba (9–10). In ch. iii. space is given to Dosa ben Harkinas, who was prominent in the disputes with Gamaliel; and matters relating to ṭohorot and zera'im are treated together with a marriage law. In 7–12 the thread dropped in ch. ii. is taken up again: it contains four questions disputed by Joshua; three by Zadok; four by Gamaliel (besides two groups of his teachings, each group consisting of three parts, which reconcile the conflicting opinions of the two schools); and three by Gamaliel's colleague, Eleazar ben Azariah.

Chapter iv.: Continues i. 12–14 by giving the exceptional cases. Here the Shammaites appear as putting a milder construction upon the Law than the Hillelites (1–12).

Chapter v.: Gives other halakot in which the Hillelites and Shammaites take a stand similar to that taken in the earlier chapters. These halakot are severally mentioned by Judah, Jose, Ishmael, and Eliezer (1–6).

Chapter vi.: The opinions of new colleagues of Jose, Joshua, and Eliezer are given in continuation of ch. iii., partly treating of the same subject (1–3).

Chapter vii.: Joshua and Judah again appear (1–7), and Gamaliel's halakot are given on the consecration of the new moon and of the leap-year, a subject of dispute at the time. In 8–9 the opinions of older colleagues are given.

Chapter viii.: The opinions of members of the house of Beteira (1, 3) and of important contemporaries and older teachers (2, 4) are presented; also a halakah of Akiba on a marriage law, already treated, and a statement of Joshua on the future mission of the prophet (5). To this the opinions of other teachers are added.

The tractate closes with an ethical teaching: "The wise men say, Elijah will not appear in order to draw some nigh and to keep others away, but in order to bring peace into the world: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers' (Mal. iii. 23–24 [A. V. iv. 5–6])."

The space in this treatise allotted to each of the teachers is in proportion to his importance; and the frequent occurrence of Akiba's name is justified by the great conciliatory part which he took in the disputes of the time.

A synopsis of some of the insertions follows:

Insertions.

In i. 4–6 this question is put: "Why are not the names given of the authors of those halakot which are not accepted?" The answer is: "To show that after a clearer insight they withdraw their opinions and do not abide by them stubbornly; or they are used as sources to serve as precedents in certain cases." In v. 6 Akiba ben Mahalalel is cited as having firmly adhered to his opinion; but at his death he bade his son yield to the majority. In ii. 9–10 and viii. 6–7 are sayings to encourage the people for the loss of the Temple.

The Tosefta.

The Tosefta to 'Eduyot generally follows the order observed in the Mishnah. After the introductory halakot (Tosef. i. 1–3 = Mishnah i. 1–3) and the peace exhortations (Tosef. i. 4–6 = Mishnah i. 4–6), those cases mentioned in Mishnah i. 12 are taken up in which the Hillelites yield to the Shammaites (Tosef. i. 6), the disputes between the schools being omitted. Sentences follow (Tosef. i. 8–14 = Mishnah ii. 5–10) advising a wise and moderate limitation of individual opinions where certainty is lacking in cases of dispute. After a short selection from the third chapter of the Mishnah (Tosef. i. 16–18 = Mishnah iii. 3, 6, 7), consideration is given to the occasional milder constructions of the Shammaites and the severer ones of the Hillelites (Tosef. ii. 2–9 = Mishnah iv. 6, 7, 11; v. 1, 3–5). In Tosef. ii. 9, the exceptional opinion of Aḳabia (Mishnah v. 6, 7) is considered. Tosef. ii. 10 (= Mishnah vi. 3) and iii. 1 (= vii. 2) touch briefly upon the chief opponents of Gamaliel. Tosef. iii. 2, 3 (= Mishnah viii. 5) gives laws of purification which have reference to the position of Jerusalem after the destruction. The conclusion (Tosef. iii. 4) agrees with Mishnah viii. 7. Tosef. i. 7, ii. 1–2, and ii. 6 do not wholly fit into this treatise. The last paragraph is a fragment from the Mishnah of Eliezer ben Jacob.

In general, the Tosefta took as a basis a treatise which dealt only with the chief questions regarding the day called "bo ba-yom" (that day); but the Mishnah of 'Eduyot is of a wider range.

Bibliography: J. H. Dünner, *Einiges über Ursprung und Bedeutung des Traktats 'Eduyot*, in *Monatsschrift*, 1871, pp. 33–42, 59–77; Rabbinowicz, *Législation Criminelle*, pp. 205–212, Paris, 1871; Schwarz, *Controverse der Schammaiten und Hilleliten*, Vienna, 1893; Brüll's *Jahrb.* iv. 63–64; Rapoport, in *Kerem Ḥemed*, v. 181; Krochmal, *Moreh Nebuke ha-Zeman*, pp. 163–164 *et passim*; Klüger, *Ueber Genesis und Composition der Halachasammlung 'Eduyot*, Breslau, 1895; L. A. Rosenthal, *Ueber den Zusammenhang der Mischna*, pp. 37–53, Strasburg, 1891; idem, *Ueber die Hagada in der Mechilta*, in *Kohut Memorial Volume*, New York, 1897; Albert Scheinin, *Die Hochschule zu Jamnia*, Krotoschin, 1898; Rosenthal, *Die Mischna: Aufbau und Quellenscheidung*, Strasburg, 1903.

S. S. L. A. R.

'EFA or **ḤEFA**: Rabbinic scholar of the fourth century. He was a native of Babylonia, who, although but few halakot and fewer haggadot are associated with his name, acquired considerable fame as belonging to "the ingenious scholars of Pumbedita" (Sanh. 17b; Men. 17a). His full name, which was "'Efa b. Raḥba," appears once in the Babylonian Talmud (Sanh. *l.c.*); but in Yerushalmi he is always cited as "Ḥefa," without patronymic or title.

Bibliography: Frankel, *Mebo*, p. 85a; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

EFES, AFES, or **PAS**: Scholar of the third century; secretary to the patriarch Judah I. (Gen. R. lxxv. 5), and one of the last tannaim. After Judah's death, while Efes conducted a college in southern Judea, on account of which he was called "Efes (in Yerushalmi, "Pas") Daromi" (Yer. Ta'an. iv. 68a; Eccl. R. vii. 7), he was made principal of the academy at Sepphoris, although the dying patriarch had ordered the appointment of Ḥanina b. Ḥama to that position. The latter refused to supersede Efes, who was his senior by two years and a half (Shab. 59b; Ket. 103b; compare Yer. *l.c.*; Eccl. R. *l.c.*). Hosha'yah Rabba was one of his disciples, and reported in his name several haggadic remarks, among them one bearing on Isa. lx. 3 (Hebr.): "Nations shall walk by thy light," from which he argues that Jerusalem will in the future become a torch by the light of which people will walk (Pesiḳ. xxi. 144b). Hosha'yah reports also a civil law in Efes' name (Yer. Yoma v. 43a); and Simeon b. Laḳish applied to him for information on a ritualistic point ('Er. 65b; Yer. 'Er. iv. 23c).

Efes did not survive Judah I. many years. He was succeeded by Ḥanina b. Ḥama.

Bibliography: Frankel, *Mebo*, p. 122a; Halevy, *Dorot ha-Rishonim*, ii. 133a *et seq.*; Bacher, *Ag. Pal. Amor.* i. 91; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, iii. 44.

s. s. S. M.

EFODI. See Duran, Profiat.

EFRATI, AMRAM BEN NATHAN: Rabbi of Valencia in the second half of the fourteenth century. He was a contemporary of Nissim b. Reuben, rabbi of Barcelona, and of Simeon b. Ẓemaḥ (RaSHBaẒ), whom he consulted on rabbinical questions. He occupied the rabbinate of Valencia for more than forty years. Efrati was held in high esteem by his contemporaries, notwithstanding the fact that at the very outset of his career he had had occasion to attack certain powerful members of his community whose actions had given public offense. He enjoyed the reputation of being a great Talmudist and mystic, and was credited with a knowledge of secular sciences also. He seems to have been opposed to casuistry. In his decisions there is good reason to suppose that he largely followed Maimonides. Toward the end of his life there came to Valencia Ḥasdai b. Solomon, a distinguished casuist, who endeavored to defame Efrati and attacked him openly. Efrati's literary remains consist only of a few responsa, which are to be found in the collection of Isaac b. Sheshet.

Bibliography: Weiss, *Dor*, v. 157-161; Azulai, *Shem ha-Gedolim*, i. 77b.

s. s. M. Sel.

EGER (Czech, Cheb): Bohemian town, on the right bank of the River Eger. The population of Eger in 1900 was 24,650, including 750 Jews. The oldest document mentioning the Jews is dated March 12, 1314, and refuses them permission to inhabit a new street near the monastery. They are again mentioned in a document of Oct. 23, 1322, in which the emperor Louis the Bavarian pledges Eger to John, King of Bohemia. Louis annulled all the debts of Abbot Griebel of Waldsassen to the Jews. At that time the Jews inhabited a special part of the city called "Unter den Juden."

About 1332, under Charles IV., many rich Jews settled in Eger, where they succeeded so well that in a short time the Jews formed one-fourth the population of the town. They had then a high school, a synagogue, a synagogue courtyard ("Judenhoff"), a house for the cantor, and a cemetery. Their wealth aroused the jealousy of the other inhabitants. The charges against the Jews at the time of the Black Death (1348) reached Eger on March 25, 1349; and in 1350 they were suddenly attacked by the mob, incited by a monk's preaching; nearly all were massacred, their goods appropriated, and their books taken to the town hall, whence they were sent to the Imperial Library of Prague. The street where this occurred still bears the name "Mordgässchen." On May 15 the citizens were absolved from all guilt in the matter by Charles IV. himself. It seems that the few survivors fled to Königsberg, a neighboring town, where they gave Jewish burial to many of the dead whom they had carried with them.

Some Jews returned to Eger shortly after this, for four "Judenmeister" (rabbis) are mentioned in 1352, and a tombstone of a Jewess, "Kele" (1353), is still to be seen. They repurchased from Albrecht Nothheft, the "Landvogt," their synagogue, school, and cemetery. This purchase was confirmed by Charles Nov. 6, 1364. On Jan. 25, 1379, King Wenzel formally declared that the Jews of Eger were his serfs ("Kammerknechte"), and that they could be summoned only before the royal judge of the town; they were thus protected against the injustice of the popular authorities. Two years later, May 5, 1381, he freed the Jews of Eger (together with other inhabitants) from taxes for five years in return for financial assistance. In 1390 he remitted all debts due the Jews. He included them in the safe-conduct given (1391) to the inhabitants of the city, so that they had protection within the empire and in Bohemia. Many documents of the fifteenth and sixteenth centuries evidence the jealousy aroused through their success by the "Jewish bread-thieves." In 1410 they had their own "Tanzhaus" in the "Judengasse."

In the fifteenth century, during the Hussite troubles, a deputation from Eger complained to King Sigismund (1430) that the Jews, on the strength of their old privileges, were not performing military service. The city council thereupon received permission (Oct. 3) to expel all the Jews. The synagogue became a chapel. But the council soon repented, and in 1434 received permission from Sigismund to allow as many Jews to enter the city as business interests demanded. A safe-conduct was given on Oct. 1. Each Jewish family was to pay fifty florins "Schutzgeld." In 1437 there were two families, in 1457 only three, the last with the express permission of King Podiebrad. In 1463 King George agreed to the request of the Senate to put the Eger Jews under the dominion of the city itself.

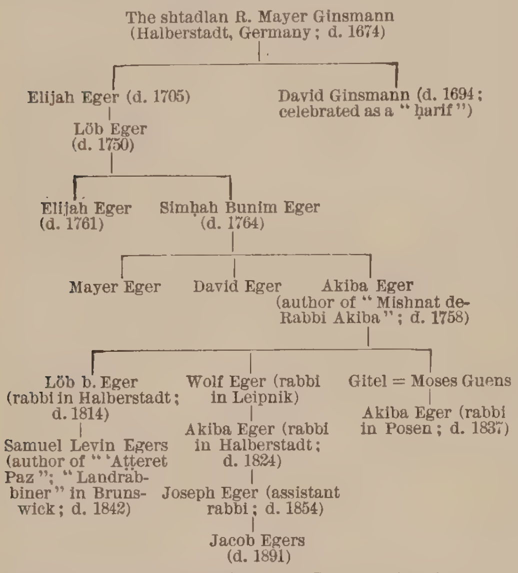
At the present time the community of Eger has three village dependencies, a synagogue, a cemetery, a ḥebra ḳaddisha, a society of synagogal chorists, and a woman's benevolent society. See Bohemia.

Bibliography: Wertheimer, *Die Juden in Oesterreich*, p. 176; Heinrich Gradl, *Monumenta Egrana*, Nos. 621, 714; Friedländer, *Materialien zur Gesch. der Juden in Böhmen*, pp. 11-14, 17, Brünn, 1888; Jacob Simon, *Urkundliches Material zur Gesch. der Egerer Judengasse*, in *Monatsschrift*, xliv. 297 *et seq.*, 345 *et seq.*; Salfeld, *Martyrologium*, pp. 250, 268.

M. Sel.—G.

EGER or EGERS: A family established for a long time at Halberstadt, Germany. It appears to have been originally known by the name of "Gins" or "Ginsmann," by which appellation the first two definitely authenticated members, Mayer and David, are known. R. Akiba Eger of Posen, likewise called himself "Ginsmann" while in Friedland. To the same family probably belongs Jacob Egers, some-time teacher at the Training-School for Teachers in Berlin.

Biographical sketches of the foregoing and of some of the other important members of the family follow the subjoined pedigree:


The shtadlan R. Mayer Ginsmann (Halberstadt, Germany; d. 1674)
Elijah Eger (d. 1705)
David Ginsmann (d. 1694; celebrated as a "ḥarif")
Löb Eger (d. 1750)
Elijah Eger (d. 1761)
Simḥah Bunim Eger (d. 1764)
Mayer Eger
David Eger
Akiba Eger (author of "Mishnat de-Rabbi Akiba"; d. 1758)
Löb b. Eger (rabbi in Halberstadt; d. 1814)
Wolf Eger (rabbi in Leipnik)
Gitel = Moses Guens
Samuel Levin Egers (author of "'Aṭṭeret Paz"; "Landrabbiner" in Brunswick; d. 1842)
Akiba Eger (rabbi in Halberstadt; d. 1824)
Akiba Eger (rabbi in Posen; d. 1837)
Joseph Eger (assistant rabbi; d. 1854)
Jacob Egers (d. 1891)

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 32, 33, 142, 1866.

J. H. Gut.

Akiba Eger (Eiger) the Younger (Akiba ben Moses Guens): German rabbi and champion of Orthodoxy; born at Eisenstadt, Hungary, Nov. 8, 1761; died at Posen Oct. 12, 1837. Akiba's mother, Gitel, whose family was probably from the Bohemian city of Eger, was the only daughter of Akiba Eger (d. 1758), formerly rabbi of Presburg, whose name was taken by his grandson, Akiba ben Moses Guens. At an early age Akiba showed great proficiency in Talmud, so that his uncle, Wolf Eger, later rabbi of Leipnik, took him under his care at Breslau. Akiba distinguished himself so highly that the wealthy Itzig Margalioth of Lissa gave him his daughter Glueckche and provided for his needs. He refused to accept a rabbinical position, his idealistic nature being repelled by the idea of deriving material benefit from the study of the Law. The great conflagration which destroyed Lissa in 1791 impoverished his father-in-law and forced Eger to accept the rabbinate of Märkisch Friedland in West Prussia. His noble and self-sacrificing character and his great Talmudic learning made him universally beloved, and won for him an international reputation among learned Jews. He repeatedly expressed a desire to resign his charge and to accept a position as teacher, or a small stipend from wealthy patrons of a bet ha-midrash, in order to escape from the religious responsibilities of the rabbinical office, but remained in deference to the entreaties of his congregation and family. When his daughter Sorel married Moses Schreiber in 1813, he allowed his son-in-law to present his name as a candidate to the congregation of Triesch (Münz, "Rabbi Eleasar, Genannt Schemen Rokeach," p. 143, Treves, 1895). For unknown reasons the change was not made, but a year later he was called to the important rabbinate of Posen. From that time his real public activity began, and lasted till his death twenty-five years later.

Spiritual and Religious Activity.

Eger's Talmudic learning moved altogether in the paths of the dialecticism common among the rabbis of the eighteenth century. An example is given by O. H. Schorr in "He-Ḥaluẓ," ii. 29. His mode of thinking on such subjects may be judged from the following quotation:

> "I saw an admirable explanation of a Talmudic saying in the 'Emeḳ ha-Melek.' 'The Talmud says (Ḥul. 69a): "Because Abraham said, Neither a thread nor a shoe-latchet (Gen. xiv. 23), his descendants were privileged to wear the thread of the ẓiẓit and the strap of the tefillin." As the strap of the tefillin, wound about the left arm, corresponds to the shoe-latchet, it is proper that we should tie the latchet of the left shoe first'" (Notes on Shulḥan 'Aruk, Oraḥ Ḥayyim, p. 1, Berlin, 1862).

In casuistry he was of the ultra-rigorous type. In a circular, published both in Hebrew and in German, he appealed in the most solemn terms to his colleagues not to allow the use at Passover of alcohol made from potatoes. He prohibited the writing of a bill of divorce upon parchment originally manufactured for use as a scroll. It should, however, be added that in his decisions he was guided by humanitarian views, and allowed many things, otherwise forbidden, out of consideration for the poor and the widow.

Akiba Eger the Younger.

Eger was naturally a strict opponent of Reform, and declared the slightest change in the order of service inadmissible: "If one disturbed only the one-thousandth part of the words of our Rabbis in the

Talmud the whole Torah would collapse" (see "Eleh Dibre ha-Berit," p. 27, Altona, 1819). He was also opposed to secular learning, and one or two hours a day for that purpose was the utmost concession he would make to the government when compulsory secular education of Jewish children was introduced into Prussia. He accordingly rebuked Solomon Plessner, though somewhat mildly, for having advocated secular schools for the Jews in place of the ḥeder (Elias Plessner, "Biblisches und Rabbinisches aus Salomon Plessner's Nachlass," Hebr. part, p. 13, Frankfort-on-the-Main, 1897). Though when measured by modern standards Akiba Eger appears extreme in his views, compared with his contemporaries, and especially with his son-in-law Moses Sofer, he presents really one of the mildest types of Orthodoxy. In spite of an extremely delicate constitution he often spent whole nights at the bedside of the sick, and his conduct during the cholera epidemic of 1831 was recognized by Frederick William III. in a special royal order addressed to the chief of the province.

His Works.

Of his works the following have been edited: "Ḥilluka de-Rabbanan," notes on Nissim Gerondi's novellæ to Baba Meẓi'a, Dyhernfurth, 1822; Responsa, Warsaw, 1834, reprinted with additions, *ib.* 1876; "Derush we-Ḥiddush," novellæ on various Talmudic treatises and homilies, *ib.* 1839; Glosses on the Talmud, printed in the editions of Prague, 1830–34, and Warsaw, 1860–63; Tosafot, glosses on the Mishnah, in the editions of Altona, 1841–45, and Warsaw, 1862–67; "Ḥiddushe Rabbi Akiba Eger," notes on various Talmudic treatises, Berlin, 1858; Notes on the Shulḥan 'Aruk, Yoreh De'ah, in the edition of Königsberg, 1859; Notes on Shulḥan 'Aruk, Oraḥ Ḥayyim, edited by Abraham Bleicherode, Berlin, 1862; Notes on Shulḥan 'Aruk, Ḥoshen Mishpaṭ and Eben ha-'Ezer, edited by Nahum Streusand, Thorn, 1869; a further collection of Responsa, edited by Isaac Caro, Vienna, 1889.

Bibliography: Kaempf, *Biographie des Hochberühmten Hochseligen Herrn Akiba Eger, Oberrabbiner zu Posen*, etc., Lissa, 1838; R. I. Fürstenthal, *Ebel Yaḥid, Trauergedicht auf den Tod des R. Jacob Moses Eger*, Breslau, 1838; *Toledot R. Akiba Eger*, by his sons Abraham and Solomon, in the Berlin edition of his notes on Oraḥ Ḥayyim, 1862, reprinted, Warsaw, 1875. From the latter Solomon Sofer's (Schreiber) *Ḥuṭ ha-Meshullash* (Pacs, 1887) is largely taken. Eger's ethical will has been published, together with that of Jacob Lissa, under the title *Ẓawwa'ot ha-Geonim*, Warsaw, 1875.

D.

Akiba Eger the Elder of Presburg: German rabbi; born at Halberstadt about 1720; died at Presburg Sept. 17, 1758. When he was twenty years old he had a dispute on Talmudic matters with Meïr, chief rabbi of Eisenstadt. In 1749 he was elected rabbi of Zülz (Silesia), and in 1756 was appointed assistant to Rabbi Moses Ḥarif of Presburg. Eger was the author of "Mishnat de-Rabbi Akiba," novellæ on several treatises of the Talmud, Fürth, 1781; and of several Responsa, published in the "Bene Ahubah" of Jonathan Eybeschütz, Prague, 1819.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section i., part 67, p. 345; Fränkel, in *Orient, Lit.* 1848, col. 15; Neubauer, in Berliner's *Magazin*, i. 43; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, pp. 33, 71.

L. G. M. Sel.

Jacob Egers: German scholar and educator; born at Halberstadt Jan. 18, 1834; died at Berlin Nov. 17, 1891. He was for more than twenty years a master at the Training-School for Teachers ("Lehrerbildungsanstalt") in Berlin.

He published the diwan of Abraham ibn Ezra together with the latter's secular poetry and allegory, "Ḥai ben Meḳiẓ," Berlin, 1886, some parts of which were translated into German by D. Kaufmann; and two poems of Solomon ibn Gabirol with notes in the "Zunz Jubelschrift," Hebr. part, pp. 192–200.

Bibliography: *Oester. Wochenschrift*, 1891, p. 886.

S. M. Sel.

Löb b. Akiba Eger: German Talmudist; died at Halberstadt 1814. In 1775 Eger was appointed rabbi of the community in succession to his late teacher, Isaac Schwanfeld. He devoted his whole energies to furthering Talmudic studies in his native city, his yeshibah in consequence achieving a high reputation. In collaboration with his brother Wolf he published supplementary notes to his father's work, "Mishnat de-Rabbi Akiba." A funeral oration delivered by Eger on the death of Frederick the Great (1786) gives proof of his oratorical attainments. A few of his sermons have been preserved in manuscript. Some of them denounce the fashions then coming into vogue, especially the wearing of jewelry by women; others warn against buying Christian sacred vessels, even when offered by the clergy.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 105.

L. G. A. Pe.

Nathan ben Abraham Eger: Bohemian Talmudic scholar; lived at Prague in the second half of the seventeenth century. He was the author of "Gan Naṭa'," a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, Prague, 1695, and often reprinted.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 1723c; Steinschneider, *Cat. Bodl.* col. 2035.

L. G. M. Sel.

Samuel Levin (Perez Sabel) Egers: German Talmudist; born in Halberstadt June 9, 1768; died in Brunswick Dec. 3, 1842. He was one of the most brilliant pupils, and afterward an assistant, in his father's yeshibah. In 1809 he was appointed rabbi of Brunswick, and filled this position until his death.

Egers was not adverse to the introduction of reforms; thus he founded in 1828 an "Elementarschule" in Brunswick; and three years later he introduced the confirmation of boys and girls.

In 1836 Egers became blind; but in spite of his severe sufferings he did not relax his labors. In 1842 he gave his assent to a plan to render the synagogue service shorter and more intelligible.

Egers' works include: "Aṭṭeret Paz," novellæ on Beẓah; "Rimmon Pereẓ," novellæ on Ketubot, Altona, 1823; besides several homilies.

Bibliography: Herzfeld, in *Allg. Zeit. des Jud.* 1842, pp. 412, 461, 762, Suppl. to 1843; Zunz, *Z. G.* i. 242; Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 103.

S. G. R.

Solomon ben Akiba Eger: German rabbi; born at Lissa 1785; died in Posen Dec. 22, 1852. In 1830 he became rabbi of Kalisch, Russian Poland, and on the death of his father (1837) he succeeded him in the rabbinate of Posen, which charge he held till the year of his death.

Solomon ben Akiba Eger.

His published works are: notes on the work of R. Alfasi, Wilna, 1860; a biography of his father, Berlin, 1862; Notes on the Talmud, Wilna, 1880; Notes on the Shulḥan ‘Aruk, Yoreh De‘ah, Königsberg.

Bibliography: Solomon Lewysohn, *Vollständige Biographie des R. Akiba Eger*, p. 35, Posen, 1875; S. Jewnin, *Naḥlat ‘Olamim*, p. 11, Warsaw, 1882; S. Sofer, *Ḥuṭ ha-Meshullash*, p. 51a, Munkacs, 1894.

L. G. B. Fr.

Wolf ben Akiba Eger: German Talmudist; lived in the second half of the eighteenth century. He was born in Halberstadt, and married the daughter of Joseph Teomim, the rabbi of Breslau, whereupon he took up his abode in that city. He conducted a school which attracted great numbers of youth possessed of a desire for Talmudical study. After 1780 he was called as rabbi to Leipnik, which position he held until his death. Together with his brother Löb he edited his father's "Mishnat de-Rabbi Akiba," and added to it a supplement of his own, Fürth, 1781.

Bibliography: Auerbach, *Gesch. der Israelitischen Gemeinde Halberstadt*, p. 103; Lewysohn, *Vollständige Biographie des R. Akiba Eger*, pp. 1–16, Posen, 1881; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 29.

L. G. A. Pe.

EGESIPPUS. See Joseph b. Gorion.

EGGS (ביצה).—Biblical Data: The Old Testament refers to eggs of birds (Deut. xxii. 6) and of vipers (Isa. lix. 5, A. V., "cockatrice"), and to the well-known fact that the ostrich leaves the egg in the warm sand and allows it to come to maturity through the heat of the sun (Job xxxix. 14). The humane command is given not to take away the dam together with the eggs from the nest (Deut. *l.c.*). The custom of collecting eggs which had been left in the nest is made use of in the fine imagery of Isaiah (x. 14).

——**In Rabbinical Literature:** According to the Rabbis (Ḥul. 64a), the eggs of birds suitable for eating have one end oblate and the other pointed, and the white surrounds the yolk; whereas with the eggs of impure birds the ends are either both pointed or both oblate, while at times the yolk is outside the white. In the eggs of amphibious animals the yolk and white are intermingled. Impure birds may sit upon and hatch the eggs of pure birds, and vice versa (Ḥul. 138b). The male bird sometimes sits upon the eggs, as in the case of the partridge; according to some authorities both the eggs and the sitter may then be taken, though seemingly in opposition to Deut. xxii. 6 (*ib.*). The development of the egg proceeds from the chalaza of the oblate end, which is supposed to represent the original seed (Ḥul. 64b)—a mistake opposite to that of Aristotle, who traces the development from the chalaza of the other end. The strength of the shell was known to the Rabbis, who stated that it was used sometimes to support a bedstead (Beẓah 3b). The egg of the ostrich was sometimes used as a vessel (Kel. xvii. 14), and its membrane was used in medicine (Shab. 110b); the hen's egg was used as a liquid measure (Yoma 80a; ‘Er. 83), of which 144 went to a seah. For the egg of the phenix see Bar Yokni. Unclean birds and their eggs are alike prohibited; therefore the above criteria are used in the halakic text-books (see Shulḥan ‘Aruk, Yoreh De‘ah, 66, 86).

——**In Jewish Ceremonial:** A roasted egg is included among the objects placed upon the Seder table on the eve of the Passover to represent the "ḥagigah," or burnt offering, offered at the three chief festivals (*ib.* Oraḥ Ḥayyim, 476). Eggs are also to be eaten first of all at the meal of the Seder, the reason given for this by some authorities being that all joyful occasions should have a touch of the mournful, as indeed the Ninth of Ab always falls upon the same day of the week as the first day of Passover (Isserles, *ad loc.*). Eggs mixed with ashes are used on the eve of the Ninth of Ab as a sign of mourning. It is possible that this identification of eggs and mourning is due to the fact that the mourners' meal always includes an egg, perhaps to suggest the idea of the resurrection, as some writers hold. Yet eggs are associated with the joyful festival of the thirty-third day of ‘Omer, when they are used, like Easter eggs, to amuse children; the one custom is probably derived from the other. It is usually said that the egg at the Passover represents life and creative force, but this is not borne out by the common view given above. On the occurrence of the egg in creation-myths see Cosmogony.

——**Modern Superstitions:** In Russia a bride, to be blessed with children, carries an egg in her bosom while going to the ḥuppah. In the Orient the bride steps over a fish roe with the idea that this will give fecundity. He who gets the roasted egg of the Seder on the morning of the second day of Passover will be specially lucky, and will gain whatever he wishes while eating it. If you steal an egg you will have seven years of poverty, and after death your body will roll round in the grave. A childless woman who is lucky enough to find an egg with a double yolk will, if she eats it, surely bear children.

Bibliography: Lampronti, *Paḥad Yiẓḥak*, 16a, 17a; Lewysohn, *Zoologie des Talmuds*, §§ 18, 183, 240.

S. S. J.

EGLAH ("heifer"): Mother of Ithream, David's sixth son (I Chron. iii. 3). The expression "wife of David" (II Sam. iii. 5) probably means the favorite wife of David. According to the Targum, Eglah is identical with Michal, the daughter of Saul, and David's favorite wife.

E. G. H. E. I. N.

EGLATH-SHELISHIYAH ("the third Eglah"): A place mentioned in ancient oracles against Moab (Isa. xv. 5, R. V.; Jer. xlviii. 34, R. V.), together with Zoar, Luhith, and Horonaim. It has been identified with the Ἄγαλλα mentioned by Josephus ("Ant." xiv. 1, § 4) in connection with Zohar as an Arabian town, while others have claimed it to be the Ajlun, a mountain range, district, and city north of Jabok. The former identification is the more likely. There must have been three places known as "Eglah" (= heifer), the ordinal numeral being added, as is also the custom in Arabic nomenclature, to distinguish them. Misled by the numeral, some commentators have argued that three horns of a mountain near Zoar were known as "heifers," taking the name as an appellative. Most of the commentators have translated "Eglath-Shelishiyah" as "the three-year-old heifer" (A. V., Targum, Rashi, Ḳimḥi, etc.). E. G. H.

EGLON: A king of Moab, who overcame the Israelites and captured the "city of palm-trees," by which is probably meant Jericho (Judges iii. 13). He held the Israelites in subjection for eighteen years, and they were then delivered by Ehud, who assassinated Eglon (*ib.* 15–26).

J. JR. G. A. B.

EGOZI, MENAHEM BEN MOSES: Turkish Talmudist; lived at Constantinople during the sixteenth century. He was the author of "Gal shel Egozim," expositions on Genesis, published at Belvedere, near Constantinople. He also edited the responsa of the Geonim, comprising 400 numbers, Constantinople, 1575.

Bibliography: Fürst, *Bibl. Jud.* i. 224; Steinschneider, *Cat. Bodl.* col. 1726.

K. B. P.

EGOTISM. See Altruism.

EGRA, MESHULLAM BEN SAMSON: Austrian rabbi; born in Galicia 1733; died at Presburg Sept. 21, 1785. Egra's father was of Buczacz, Galicia, but Meshullam Egra was at Brody as a boy of nine. At about that age he delivered a casuistic homily in the large synagogue of Brody, and had a discussion with its rabbi, Isaac Hurwitz, whose son-in-law he became. He was a contemporary of Sender Margoliouth, with whom he discussed ritual laws, and the master of Jacob Lissa, author of "Derek ha-Ḥayyim." Egra was at first rabbi of Tusmenetz, becoming rabbi of Presburg in 1775. He wrote "She'elot u-Teshubot RaMA" (the last word of the title being an abbreviation of "R. Meshullam Egra"), responsa, Czernowitz, 1862; and an unpublished work on Maimonides.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, i. 105.

K. M. Sel.

EGYPT.—Ancient and Biblical: The valley of the Nile north of the first cataract, having an area of 9,000–12,000 square miles of arable ground. Almost rainless, the country depends upon the inundations of the Nile and artificial irrigation (comp. Deut. xi. 10; Zech. xiv. 18), although the narrow valley and its triangular prolongation of alluvium, the Delta or Lower Egypt, possess an extremely fertile soil. Egypt had in early times a very limited flora, which, like its fauna, was of an entirely African character. The same may be said of its population, which, quite in agreement with Gen. x., formed a branch of the great white African or Hamitic family.

Tradition has preserved the recollection of the early division of Egypt into two kingdoms, (*a*) that of the red crown in the north, whose capital was Buto, and (*b*) that of the white crown in the south, with its capital at Eileithyiaspolis, the modern El-Kab; and in literary style Egypt is always designated as "the two countries" (comp. "Miẓrayim," dual, but see below). Yet these formed one kingdom even before King Menes (about 3500 B.C.?), whom the later books of history considered as the first historical king. The division of the country into about thirty (thirty-six?; later, forty-two) nomes or counties points to a still more primitive period, indicating that many independent tribes may have inhabited the land.

Some very primitive traits always adhere even to the later, highly developed culture. The clothing was remarkably scanty long after 3000 B.C.; and the scarcity of metals, although these were known very early, forced not only priests (in analogy with the old Israelitish custom referred to in Ex. iv. 25 and Josh. v. 2), but also sculptors, masons, and other craftsmen, generally to use stone implements nearly up to 1000 B.C. The religion above all remained most primitive: it never concealed that its hundreds of local divinities, its sacred animals, trees, and stones, had their most perfect analogy and origin in the fetishism or animism of the negroes, although even in prehistoric time higher ideas, partly of undoubtedly Asiatic origin (especially traits of that astral mythology of which the clearest expression is found in Babylonia), mingled with it. The language and the race remained very consistent.

The history of Egypt can be best divided after the system of Manetho, using his scheme of thirty royal dynasties from Menes to Alexander. Although these groups of kings do not represent genealogically correct divisions, and are often quite conventional, the uncertainty of chronology, especially before 2000 B.C., forces the student to use that arrangement. Dynasties 1–6 are called the ancient empire, dynasties 11–13 the middle empire, and dynasties 18–26 the new empire.

The Ancient Empire.

The tombs of Manetho's "Thinitic" dynasties 1 and 2 have recently been excavated near This-Abydos (see especially Petrie, "Royal Tombs," 1900 *et seq.*). Whether that of the half-legendary Menes is among them remains disputed, but some of the tombs may be even earlier. The arts and architecture were even then highly developed at the royal court; and that the system of hieroglyphic writing was perfectly established as early as 3500 B.C. is shown by the inscriptions. The residence of those ancient kings seems to have been partly at This, partly in the ancient capitals of Upper Egypt, the twin cities Hieraconpolis and Eileithyiaspolis. Less well known at present is dynasty 3, which moved the capital not far south of Memphis. The earliest known pyramid (in steps, because unfinished), near Saḳḳarah, was built by King Zoser of this dynasty, who seems to have first exploited the mines near Sinai, which furnished the copper for tools and weapons. Dynasty 4 (from about 2900?) is famous for the construction of the three largest pyramids, those of Cheops (Khufu), Chephren

(Kha‘f-re‘), and Mycerinus (Men-ka[u]-re‘) near Gizeh—monuments which the successors did not try to imitate. Snefru(i), the first king, seems to have waged extensive wars in Nubia and Palestine. From dynasty 5 remainders exist of several gigantic monuments in the form of huge obelisks (not monolithic!) on platforms, dedicated to the sun-god Re‘ (see Pillars). In dynasty King Pepy (pronounced "Apopy"?) I. (c. 2450 B.C.) was a great builder; he founded Memphis proper. With dynasty 6 closes the period called conventionally the ancient empire. Of its literature only religious and magic texts (chiefly from the funerary chambers of the pyramids in dynasties 5 and 6; comp. Maspero, "Les Inscriptions des Pyramides de Saqqarah," 1894) have been preserved. Egyptian sculpture reached its acme of perfection at that time.

Syenite Stele of Amenophis III. with Added Inscription of Meneptah II. Mentioning the Israelites.

(From Flinders Petrie, "Six Temples at Thebes.")

The Middle Empire.

After the sixth dynasty the centralization of the government broke down, and the nomarchs or counts became independent princes. The long wars which they waged over their possessions or the crown of the whole country, led to the establishment of two rival kingdoms, one (dynasties 9 and 10) at Heracleopolis, the other (dynasty 11) at Thebes. The younger Theban family finally united Egypt again under one scepter (c. 2150 B.C.?). Much more important is the 12th (Theban) dynasty (c. 2000 to 1800 B.C.) of seven kings—four of whom were called Amen-em-ḥe‘t, and three Usertesen (or Sa-n-usoret)—and a queen. The fertile oasis of Fa(i)yum was created by diking off (not excavating) the lake called "Moeris" (after Amen-em-ḥe‘t III.). Nubia to above the second cataract was conquered; but a powerful Canaanitish kingdom prevented conquests in Asia—only Usertesen III. records an expedition to Palestine.

The following period (13th and 14th dynasties) soon developed the former decentralization, together with civil wars and anarchy. One hundred and fifty kings—*i.e.*, aspirers to the crown—are recorded. This explains the ability of a Syrian power, the so-called Hyksos (better "Hyku-ssos" = "foreign rulers," mistranslated "shepherd kings" in Manetho), to conquer Egypt (c. 1700?). On this family of (7?) rulers, in whose time, after Ex. xii. 40, the immigration of Israel into Egypt is usually assumed, see Apôphis. Most scholars consider them as Canaanites, somewhat after Josephus' confusion of "Hykussos" and "Israelites"; but it seems that those kings were of non-Semitic (northern?) origin (comp. "Mittheilungen der Vorderasiatischen Gesellschaft," 1898, p. 107). The nomarchs of Thebes revolted against the foreigners (c. 1620 B.C.?), and after a long struggle, especially around the stronghold of the foreigners, Hat-wa‘ret (Auaris) (near Tanis?), expelled the Hykussos soon after 1600.

The New Empire.

These circumstances gave to the new dynasty (the 18th) a warlike character. Following the claims of their predecessors, its kings conquered and held about two-thirds of Syria; the north seems to have been under the control of the Mesopotamian kingdom Mitanni, and it withstood, therefore, the Egyptian attacks. Amosis (A‘ḥ-mose) I. began those conquests. Amenophis (Amen-ḥotep) I. died after a short, peaceful reign. Thutmosis (Dhut[i]-mose) I. penetrated to the Euphrates (after 1570). Thutmosis II.'s reign was filled apparently with internal disturbances connected with the question of succession. Thutmosis III. (c. 1503) stood for twenty-two years under the control of his aunt (?) Ma‘-ḳa-re or Ḥa‘t-shepsut (who has commemorated in her beautiful terrace-temple at Der al-Baḥri a commercial expedition to Punt, *i.e.*, the incense region east of Abyssinia). His independent rule is marked by fourteen campaigns, reaching as far as northern Mesopotamia, and by great constructions (the temple of Karnak, etc.). Amenophis II., Thutmosis IV., and, less successfully, Amenophis III. (c. 1436) maintained the Asiatic conquests; Ethiopia as far as Khartum had been subjected and, unlike

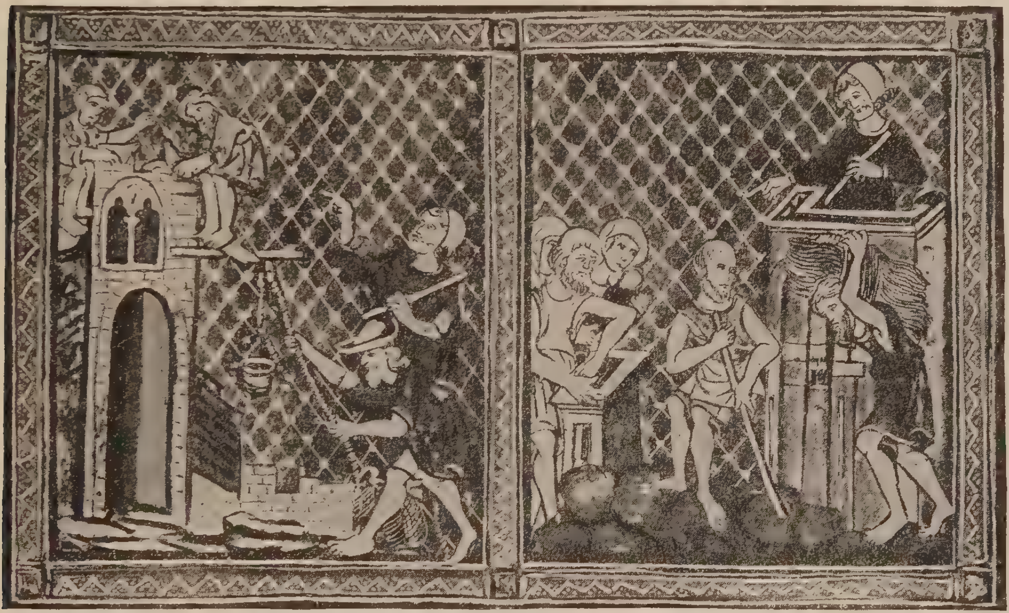
Syria, which was merely tributary, had been made a province by the first kings of dynasty 18.

Amenophis IV. (*c.* 1400) is a most interesting person. He attempted a great religious reform; making the sun-disk his chief god, and persecuting the cult of several gods, especially that of the Theban Amon, the official god of the empire, with such hatred that he even changed his royal name and his residence. At his new capital, the modern Tell el-Amarna, the famous archive of cuneiform despatches has been found, which shows him corresponding with all the important kings of western Asia, but unable to control his Syrian possessions owing to the great struggles which his innovations had caused in Egypt. After his death (*c.* 1383) his reforms were overthrown, especially by his fourth successor, Ḥar-em-ḥeb(e). The religion, mummified again, kept its deplorable state of confusion forever.

The 19th dynasty begins with Rameses I. (after 1350?). Sethos (Setoy) I. and Rameses II. maintained only the smaller half of Syria against the encroaching empire of the Hittites. Both were very active as builders; Rameses II. (the "Sesostris" of the Greeks, reigning 67 years from about 1330?) was undoubtedly the greatest builder of the Pharaohs, even after taking into account the many cases where he appropriated monuments already in existence. Under his son Me(r)neptaḥ (*c.* 1263?) occurs the first monumental mention of Israel apparently dwelling as a rebellious nation in Palestine. Ex. i. 11, on the other hand, seems to fix upon Rameses II. as the Pharaoh of the oppression (see Rameses), while Me(r)neptaḥ is generally considered as the Pharaoh of the Exodus. How to fit the new monumental data in with the Biblical chronology is yet an open question, there being no certain monumental evidence for Israel's stay in Egypt. Me(r)neptaḥ warded off a great invasion of Libyans allied with pirates from Asia Minor and Europe. The nineteenth dynasty ended with several short-lived, powerless rulers, among them a Syrian (officer?) as usurper.

The Ramesides.

Setnakht(e) reunited the country and established a new dynasty (the 20th) somewhat before 1200. His son Rameses III. tried to imitate Rameses II., especially as builder. He fought with the Libyans, who pressed more than before on Lower Egypt; with the northern pirates; with the Philistines, who had just settled in Syria; with the Amorites; and with small Hittite princes. His successors, the Ramesides (Rameses IV.–XII.), had short, inglorious reigns; Palestine and Phenicia were freed from the condition of an Egyptian dependency, which had been their lot for more than 400 years. The priesthood had become so wealthy by numerous donations that the royal power vanished, and finally the high priests of Thebes became kings. They had soon to yield to the twenty-first (Tanitic) dynasty (*c.* 1100). Its seven kings were hemmed in by their Libyan mercenaries, whose generals gained great influence. Therefore the Pharaohs were unable to interfere in Syria, where the Philistines were waging war. Solomon's Egyptian wife (I Kings ix. 16, 24; xi. 1) would seem to have been a daughter of the following ruler (comp. *ib.* ix. 16, which states that Gezer was her dowry).



Israelites Building Storehouses for Pharaoh.

(From an illuminated haggadah in the possession of the Earl of Crawford.)

Shoshenḳ I. (the Biblical "Shishak"), a descendant of Libyan generals, who founded the twenty-second or Bubastite dynasty (*c.* 950 B.C.), checked the Philistines, arranged the division of the Israelitish kingdom, evidently in favor of Jeroboam (comp. I Kings xi. 18), and ransacked Palestine (*ib.* xiv. 25; II Chron.

xii.). On the Edomite Hadad (I Kings xi. 17–22) see below. Shoshenḳ's successors, however—3 Shoshenḳs, 2 Takelots, 3 Osorkons (Wasarken), 1 Pemay—could not maintain this influence in Asia.

Muṣri and Mizraim.

After 800 B.C. Egypt was again practically divided into about twenty kingdoms ruled by the generals of the larger Libyan garrisons. The new kingdom of Ethiopia was thus able to occupy Thebes; about 750 the Ethiopian king P-'ankhy even tried to conquer all Egypt. Only his grandson Shabako was, however, able to accomplish this and to subject the most powerful of the many princes, the ruler of Saïs and Memphis (Bocchoris or Bok-en-ranf, the son of Tef-nakhte), somewhat before 700. Neither he nor his successor Shabatako seems to have been able to interfere in Syria, finding it difficult to maintain Egypt. It has been shown conclusively by Winckler (especially in "Mittheilungen der Vorderasiatischen Gesellschaft," 1898, p. 1; comp. also Schrader, "K. A. T." 3d ed., p. 145) that the king So with whom Hoshea had conspired against Assyria (II Kings xvii. 4) was Sib'e, viceroy of Muṣri, *i.e.*, northwestern Arabia (not Mizraim-Egypt, cuneiform "Miṣri"), and that various other conflicts between Assyria and Egypt (?) refer rather to this Muṣri (which curiously had a king, Pir'u, formerly understood as "Pharaoh"). Few scholars, however, have accepted in all its conclusions the inference drawn from this, namely, that a great many Biblical passages originally refer to this Muṣri, not Mizraim-Egypt (thus Gen. xiii. 10; xvi. 1, 3; l. 11; I Sam. xxx. 13; II Sam. xxiii. 21; I Kings iii. 1, xi. 14 *et seq.*; Hadad's and Jeroboam's exile [see above]; and even Israel's servitude in Egypt).

The third king of the twenty-fifth (Ethiopian) dynasty, Taharḳo (see TIRHAKAH), had a share in rebellions of the vassals of Assyria, especially in the rebellion of Tyre, which led to two expeditions of Esarhaddon against Egypt. It was conquered in the second campaign and divided among twenty princes, descendants of Libyan generals. Taharḳo and his successor Tandamani repeatedly disputed without success the possession of Egypt by the Assyrians (comp. Nahum iii.); about 660 B.C. Psam(m)ethik I. (son of Necho I.), a descendant of the 24th dynasty, nominal reign 664–610, made himself independent of Assurbanipal's sovereignty.

Saïtic Dynasty.

The new Saïtic dynasty (the 26th) brought the first centralized government after several centuries, and new prosperity, which was demonstrated by a remarkable archaizing revival of art. The enterprising Necho (Nekau) II. (610–594) undertook the conquest of Syria, which, however, was frustrated by his defeat at Carchemish by Nebuchadrezzar. He built a fleet, dug the first connection between the Nile and the Red Sea, and sent Phenician sailors around Africa. After Psam(m)ethik II. (594–588), Apries or Uaphris (Pharaoh-hophrah, 588–569), seeking to check the Babylonians who menaced Egypt, instigated and aided the Jews (Jer. xxxvii. 5; comp. Ezek. xxix. 6) and Tyrians and received their fugitives (Jer. xli. 17). This policy seems to have been continued by his successor, the clever usurper Amasis (A'ḥmose II., 564–526), who still warded off the destruction threatened in Jer. xlvi. 26.

But when the Babylonian empire had been superseded by the Persian, Psam(m)ethik III. could not maintain himself any longer. In 525 Egypt was conquered by Cambyses, and remained a Persian province notwithstanding various rebellions, led by the half-Libyan soldiers, in 487, 460, and most successfully in 414. The period of independence (414–350?) was filled by internal struggles and by wars of defense against the Persians. The Macedonian conquest brought Egypt independence under the dynasty of the Ptolemies. But Egyptian culture was sinking fast; the native population (which rebelled repeatedly against the foreign rulers, led again by the old soldier class of Libyan descent) was reduced to the position of heavily taxed pariahs; and the kings in Alexandria considered their empire as a part of the Greek world. The annexation by Rome (31 B.C.) aggravated this decline of an old civilization, though temples were repaired or built by the Roman government and decorated with very poor hieroglyphics till about 300 C.E. The condition prophesied, that Egypt should be without native rulers, can, however, be traced back, as an actuality, as far as the tenth century B.C. (see above).

For the political history of the Ptolemies down to Ptolemy XVI. and the famous queen Cleopatra VII., see PTOLEMY. The great development of African commerce by Ptolemy II. and the building of the Jewish temple at Leontopolis under Ptolemy VI. may be mentioned. Palestine was an Egyptian province until 198 B.C., when Antiochus III. the Great conquered it. The attempt of Ptolemy VI. Philometor to regain it (I Macc. xi. 1) was ended by his death in 145 B.C.

The Biblical name (land of) "Mizraim," or (in more poetic style) "Maẓor," is Semitic ("Miṣri" is the earliest Babylonian form) and may have some connection with that of the neighboring Muṣri (see above). The Biblical (dual?) form was usually understood as an allusion to the prehistoric division of Egypt, but, although the Hebrew (and Assyrian) has a special name for Upper Egypt, "Pathros" (Isa. xi. 1; Jer. xliv. 1; Ezek. xxix. 14, xxx. 14), the ending "ayim" is now considered as a locative by scholars. The common Egyptian designation was "Keme[t]" = "black," *i. e.*, "fertile land." The classical name "Ægyptos" seems to be connected with the old name of Memphis, "(Ḥ)a(t)-ka-ptaḥ." The Bible calls Egypt also "land of Ham" (Ps. cv. 23, 27; comp. Ps. lxxviii. 51, cvi. 22), or contemptuously "Rahab," *i.e.*, "boasting monster." The fertility of the country is mentioned in Gen. xiii. 10; Ex. xvi. 3; and Num. xi. 5 (see Deut. xi. 10 on the necessity of laborious irrigation). That the country depends on the Nile (the abundance and overflowing of which are proverbial; see NILE) is indicated by the Prophets, who threaten Egypt often with its drying up (*e.g.*, Isa. xix. 5; comp. also the kine of Pharaoh's dream rising from the river [Gen. xl.]). On other disadvantages of the country see PLAGUES.

The monuments furnish several examples of permission given to large numbers of fugitive or starving Semites to settle in the land, as Gen. xlviii. describes. Traders had always free access, as Gen. xxxvii. 25 and xlii. 2 imply. Hence after 1700 B.C. Egypt had constantly a large Semitic element of population, especially along the eastern frontier of the Delta (comp. Isa. xix. 18 on five cities speaking the language of Canaan). The Egyptian cities mentioned in the Bible all belong to this part of the country. No (Thebes) and Syene show, however, that the land south of Memphis also was well known in Palestine. More Jews and Samaritans immigrated in the Ptolemaic time, settling especially around Alexandria. The heavy taxation of the Egyptian peasants and their serfdom, from which only the priests were exempted, are mentioned in Gen. xlvii. 20–26; the hard socage of the Israelites in Egypt was the usual one of royal serfs, into the condition of whom the colonists of Goshen had to enter. The most important industry, the weaving of various kinds of linen (of which "buẓ" [byssus] and "shesh" kept their Egyptian names with the Hebrews), is alluded to in Isa. xix. 9; Ezek. xxvii. 7; and Prov. vii. 16. Of Egyptian customs, the shaving of the beard and (sometimes) of the head (which, however, the better classes, except the priests, covered again by a wig), circumcision, the laws of clean and unclean (almost as complicated as those of Israel and often quite analogous), the custom of embalming the dead by a long process (mummification), and the long mourning are alluded to in Gen. xli. 14; Joshua v. 9 (?); Gen. xliii. 32, xlvi. 36, l. 2–3, respectively. Otherwise the customs did not differ very much from those of the Syrian peasants (beer largely replaced wine, as castor-oil, etc., did the olive-oil, and linen the woolen clothing of Syria). Flax and spelt (the modern "durrah") were especially characteristic products of the fields (Ex. ix. 31–32, R. V.).

Biblical References.

In morals, the marriage of brothers and sisters as a regular institution was the principal difference. Women had greater liberty even than in Babylonia (comp. Gen. xxxix.). The Egyptians were very industrious (as their gigantic constructions attest), but neither enterprising (hence they never made good sailors or traders) nor warlike. From the earliest period they preferred to employ foreign mercenaries (comp. Jer. xlvi. 9; Ezek. xxvii. 10). Hence Egypt was a conquering power only on a rather limited scale (comp. on its military weakness II Kings xviii. 21; Isa. xxxvi. 6). The country exercised a strong influence in the development of Eastern culture chiefly by its remarkable art and industries, less by science because of the national writing, the hieroglyphs, which could not be adapted to other languages (what the Greeks called hieratic writing was merely the cursive form; the demotic was a kind of stenography, developed from that cursive after 700 B.C.).

Tell al-Yahudiyyah (The Mound of the Jews), Egypt.

(From "Memoirs of Egypt Exploration Fund.")

Of the enormous number of local divinities (usually arranged in triads—father, mother, and child—as in Babylonia) the Bible mentions only the god of Thebes, since the 18th dynasty the official deity of Egypt (see AMON); for the sun-god (with whom later religion tried to identify almost all ancient local gods) see BETH-SHEMESH. For the reputation of Egyptian learning see an allusion in I Kings iv. 30; for magic, Isa. xix. 3; Ex. vii. 11. The magic literature is, indeed, endless. Modern scholars consider Babylonia as generally more advanced in science (except, perhaps, medicine, which was an Egyptian specialty). Contrary to a popular erroneous view on the character of the Egyptians as gloomy, they were extremely superstitious, but less serious than any branch of the Semites, as a very remarkable entertaining literature and their non-official art demonstrate. Their massive architecture forms no contradiction, being relieved by polychromy.

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E. G. H. W. M. M.

—**In Medieval and Modern Times:*** The history of the Jews in Egypt during the Greek and Ptolemaic periods centers almost completely in the city of Alexandria (see Jew. Encyc. i. 361 *et seq.*). As early as the third century B.C. there was a widespread Jewish diaspora in Egypt. In addition to those in Alexandria a colony of Jews existed during the Ptolemaic period at Athribis in Lower Egypt, on the Damietta arm of the Nile (*ib.* ii. 273). An inscription in which the Jews dedicate a synagogue to Ptolemy and Berenice has recently been found near the canal which connected Alexandria with the Canopic mouth of the Delta (T. Reinach, in R. E. J. xlv. 161; Mahaffy, "Hist. of Egypt," p. 192). Farther to the south, on the west bank of the Nile, was Fayum, identified by Saadia (to Ex. i. 11) with Pithom. A papyrus of the year 238–237 B.C. mentions a certain Ionathas of this city (Mahaffy, "The Flinders Petrie Papyri," part ii., pp. 15, 23). Another papyrus of the same date records that the Jews and Greeks in a place called "Psenýris" had to pay a special tax for the slaves in their possession (compare *idem*, "Hist. of Egypt," p. 93; T. L. Z. 1896, 2, p. 35); and in a third papyrus a place called "Samareia" in the Fayum is mentioned, together with a number of names, among which is that of a certain Sabbathion, a Jewess according to Schürer (*ib.* 20, p. 522) and Reinach (R. E. J. xxxvii. 520). Another papyrus of the third century B.C. (Grenfell, "The Oxyrhynchus Papyri," i. 74) mentions a Jew named "Danooul." For the Roman period there is evidence that at Oxyrynchus (Behneseh), on the east side of the Nile, there was a Jewish community of some importance. It even had a Jews' street (R. E. J. xxxvii. 221). Many of the Jews there must have become Christians, though they retained their Biblical names (*e.g.*, "David" and "Elisabeth," occurring in a litigation concerning an inheritance). There is even found a certain Jacob, son of Achilles (*c.* 300 C.E.), as beadle of an Egyptian temple. A papyrus of the sixth or seventh century C.E. contains a receipt given to Gerontius, quartermaster of the general Theodosius, by Aurelius Abraham, son of Levi, and Aurelius Amun, son of David, hay-merchants. To the same century belongs a papyrus detailing an exchange of vinegar for must between Apollos of the Arab village in the Arsinoe nome (*i.e.*, Fayum) and the Hebrew Abraham, son of Theodotus (see also Wessely in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien," 1902, pp. 12 *et seq.* For a Hebrew inscription at Antinoë, in Middle Egypt, see Jew. Encyc. i. 630, *s.v.* Antinoë).

From the Arab Conquest.

Knowledge of the history of the Jews in Egypt from the time of the Arab invasion is still very fragmentary. There are a few scattered notices in the Hebrew chronicles and travels of later periods; but the best information comes from the fragments found in the Cairo genizah and in part published by Neubauer, Schechter, Hirschfeld, Margoliouth, Kaufmann, and others. To these may be added occasional references in Arabic works on Egyptian history and topography. No attempt has yet been made to put this material together.

Cairo.

During this period, Egypt was known to the Jews by its old name מצרים; for which, at times, was substituted מלכות נף (Ezek. xxx. 13) or מלכות סוינים (Ezek. xxix. 10; see Ahimaaz Chronicle, 128, 7). It was also known as "the Diaspora" (גולה, Al-Ḥarizi, § 46; M. xli. 214, 424; J. Q. R. xv. 86, 88; גליות *ib.* 88). In the Ahimaaz Chronicle בבולוניא is perhaps used once (126, 2; see Z. D. M. G. li. 437). This last is derived from בבל, a name given to Fostat (M. V. p. 181; J. Q. R. ix. 669; synonymously, שנער, *ib.* xv. 87), which was known to Strabo and other Greek writers as well as to the Arabs, who, for the sake of distinction, often called it "Babylon of Egypt" (Pauly-Wissowa, "Real-Encyc." i. 2699; Z. D. M. G. li. 438; L.-P. p. 3). The name "Babli-on" (Heliopolis) was popularly connected with Babylon (Lane-Poole, "Cairo," p. 214). Cairo itself (Miṣr al-Ḳahirah, "the victorious") is called מצר, or, as in Arabic, מצר אלקאהרא (S. 118, 7); it was a new city, founded by the vizier Jauhar in 969 for the Fatimites. The older city was farther to the southwest. It was called "Al-Fosṭaṭ" (the camp), and was founded by 'Amr ibn al-'Aṣi in 641 (B. p. 341). It remained the official capital for three centuries, and the commercial capital up to the time of the crusading King Amalric (1168), when it was burned. Its Hebrew name was פסטאט, פסטאט מצרים (Z. D. M. G. li. 451; Kaufmann Gedenkbuch, p. 236), פסטאט מצר (S. 118, 5); or "the older M.," מצרים

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* For the titles of works cited under abbreviations, see Bibliography at the end of the article.

הישנה (G. p. 34), מצרים העתיקה (or מצר אלעתיקה, S. 136, 29). Synonymously, Fostat was called שפריר נילוס or שפריר מצרים, in accordance with the translation of שפריר (Jer. xliii. 10); by the Karaites יפיפיה מצרים (L. notes, p. 61; compare Jer. xlvi. 20). Another name for Fostat was צען (Zoan), or צען מצרים (Al-Ḥarizi, "Taḥkemoni," § 46; S. 118, 5), and for the inhabitants בנות צען (J. Q. R. xiv. 477; compare בנות ציון. Curiously enough, Benjamin of Tudela uses the name "Zoan" for a stronghold between Cairo and the Muḳaṭṭam Hills.

Alexandria was identified with the Biblical נא אמון (Nahum iii. 8) and so called by Ibn Safir ("Eben Sappir," i. 2a), though the Greek name was also used, אלכסנדריא של מצרים (Conforte, "Ḳore ha-Dorot," p. 5a); and, following the Arabic, the gentile adjective אסכנדרי or סכנדרי (see Neubauer, "Cat. Bodl. Hebr. MSS." No. 146). The region of the east arm of the Nile was called by its Arabic name דמיאט, *i.e.*, Damietta; or, symbolically, אי כפתור, ("Abiathar Megillah" and Benjamin of Tudela; see J. Q. R. xv. 89). In the letter of Al-Afḍal's ex-minister of finance (see below) occurs the form אִישְׁטִיטְמִיַאתִי = *εἰς τo* טמיאתי, Tamiathis, *i.e.*, Damietta Z. D. M. G. li. 447). The Fayum was generally identified with the Biblical "Pithom" (פיתום) and so called (Dunash b. Tamim; compare Grätz, "Gesch." Hebr. transl., iii. 465). The gentile form was הפיתומי (M. J. C. i. 40); or, according to the Arabic, אלפיומי (*e.g.*, Saadia and Nathanael).

Saadia was naturally well acquainted with Egyptian topography. In his translation of Gen. x. 13, 14 he has the following identifications:

לודים = inhabitants of Tanis.
ענמים = " " Alexandria.
להבים = " " Behneseh.
נפתחים = " " Farama (Yaḳut, iii. 882).
פתרסים = " " Biyama (*idem*, i. 899).
כסלחים = " " Sa'id.
כפתרים = " " Damietta.

The Jews and the Arabs.

Jerome was in Egypt in the year 400; he mentions five cities there "which still speak the Canaanitish [*i.e.*, the Syriac] language." This perhaps refers to Aramaic—not to Coptic, as Krauss believes—and may very well have been due to the large colonies of Jews in the land (J. Q. R. vi. 247). The part taken by the Jews in the Arab invasion of Egypt is not clear. In addition to the Jews settled there from early times, some must have come from the Arabian peninsula. The letter sent by Mohammed to the Jewish Banu Janba in Maḳna near Aila (Wellhausen, "Skizzen," iv. 119) in the year 630 is said by Al-Baladhuri to have been seen in Egypt; and a copy, written in Hebrew characters, has been found in the Cairo genizah (J. Q. R. xv. 173). Hebrew papyri are found in the Theodore Graf collection covering the period 487–909. The Jews had no reason to feel kindly toward the former masters of Egypt. In 629 the emperor Heraclius I. had driven the Jews from Jerusalem (Bury, "Later Roman Empire," ii. 215). According to Al-Maḳrizi, substantiated by Eutychius, this was followed by a massacre of Jews throughout the empire —in Egypt, aided by the Copts, who had old scores against the Jews to wipe out, dating from the Persian conquest of Alexandria at the time of Emperor Anastasius I. (502) and of the Persian general Shahin (617), when the Jews assisted the conquerors against the Christians (B. pp. 82, 134, 176). The treaty of Alexandria (Nov. 8, 641), which sealed the Arab conquest of Egypt, expressly stipulates that the Jews are to be allowed to remain in that city (B. p. 320); and at the time of the capture of that city, Amr, in his letter to the calif, relates that he found there 40,000 Jews.

Of the fortunes of the Jews in Egypt under the Ommiad and Abbassid califs (641–868), the Tulunids (863–905), and the Ikhshidids, next to nothing is known. One important name has come down from that time, viz., Mashallah (770–820), the astrologer, called "Al-Miṣri" or "Al-Alaksandri" (B. A. § 18). The Fatimite 'Ubaid Allah al-Mahdi, who founded the new Shiitic dynasty in 909, is said to have been the son of a Jewess, or to have been a Jew adroitly exchanged for the real heir. This is probably nothing more than an invention of the Sunnites tending to discredit the Alid descent of the new house (Weil, "Geschichte der Califen," ii. 600; Becker, "Beiträge zur Geschichte Aegyptens," p. 4). During the earlier period of this dynasty lived the gaon Saadia (892–942), whose teacher in Egypt was a certain Abu Kathir mentioned by Al-Mas'udi (Grätz, "Gesch." v. 282).

Rule of the Fatimite Califs.

The Fatimite rule was in general a favorable one for the Jews, except the latter portion of Al-Ḥakim's reign. This is directly confirmed by the laudatory terms in which the dynasty is spoken of by the author of the "Abiathar Megillah" (discovered by Schechter, J. Q. R. xv. 73). From this time on Jews are found prominent in the service of the califs. Isaac b. Solomon Israeli, the physician (d. 953), was recalled to Egypt from Kairwan and entered the service of 'Ubaid Allah; he was still in the royal service at the death of Al-Manṣur (952). Al-Mu'izz (952–975) had several Jews in his service. The Bagdad apostate Ya'ḳub ibn Killis, who had been the right-hand man of the Ikhshidid Kafur (966), was driven by the intrigues of the vizier Ibn al-Furat to enter the service of Al-Mu'izz. He was probably with Jauhar when the latter led the calif's forces into Egypt, and he became vizier under the calif 'Aziz. This Jauhar, who for some time was practically ruler over Egypt and Syria, has been identified by De Goeje with Paltiel, of whom the Ahimaaz Chronicle speaks with much enthusiasm (Z. D. M. G. lii. 75). Jauhar is known to have been brought from South Italy; but the identification is still very uncertain. The first fifteen years of Al-'Aziz's reign were dominated by Ibn Killis, whom Kaufmann has endeavored to identify with Paltiel; these were years of plenty and quiet. A Jew, Manasseh, was chief secretary in Syria (J. Q. R. xiii. 100; B. A. § 60; L.-P. p. 120). Moses b. Eleazar, his sons Isaac and Ishmael, and his grandson Jacob, were in the service of this calif (B. A. § 55).

The foundation of Talmudic schools in Egypt is usually placed at this period, and is connected with the story of the four captive rabbis who were sold into various parts of the Diaspora. Shemariah b.

Elhanan is said to have been taken by the Arab admiral Ibn Rumaḥis (or Damahin) to Alexandria and then sent to Cairo, where he was redeemed in the tenth century (Ibn Da'ud, ed. Neubauer, M. J. C. i. 68). A letter from him is published by Schechter (J. Q. R. vi. 222, 596), and one from Ḥushiel to him (*ib.* xi. 644). That he was settled in Fostat is proved by a legal document, dated 1002, in his own handwriting. His cosignatories are Paltiel b. Ephraim, Solomon b. David, Aaron b. Moses, and Jalib b. Wahb. He is here termed "rosh" (ha-yeshibah; J. Q. R. xi. 648; "Teshubot he-Geonim," ed. Harkavy, p. 147). Early responsa sent to Egypt are made mention of (*ib.* pp. 20, 142, 146), and one by Samuel b. Ḥofni (?) to Shemariah is likewise mentioned (J. Q. R. xiv. 491).

The Pranks of the Mad Calif.

That the mad calif Al-Ḥakim (996–1020) during the first ten years of his reign allowed both Jews and Christians to remain in the somewhat exceptional position which they had obtained under the toleration of Al-'Aziz is proved by the fragment of a versified megillah, in which the calif הרן באומר אל (Al-Ḥakim bi-Amr Allah) is lauded as "the best of rulers, the founder of hospitals, just and equitable" (J. Q. R. ix. 25; Z. D. M. G. li. 442). But the Jews finally suffered from the calif's freaks. He vigorously applied the laws of Omar, and compelled the Jews to wear bells and to carry in public the wooden image of a calf. A street in the city, Al-Jaudariyyah, was inhabited by Jews. Al-Ḥakim, hearing that they were accustomed to mock him in verses, had the whole quarter burned down; and, says Al-Maḳrizi, "up to this day no Jews are allowed to dwell there" ("Al-Khiṭaṭ," ii. 5). According to Al-Ḳalḳashandi ("Ṣubḥ al-A'sha," transl. Wüstenfeld, p. 73) the Jews then moved into the street Al-Zuwailah. Both of these streets were in the northwestern part of the city, not far from the Darb al-Yahud of to-day.

During the reign of Al-Mustanṣir Ma'add (1035–1094) the real power was wielded by his mother, a black Sudanese slave, who had been sold to Al-Ẓahir by Sahl, a Jew of Tustar. This Sahl had two sons, Abu Sa'id, a dealer in antiquities, and Abu Naṣr Harun, a banker. Through the intrigues of Abu Sa'id the vizier Ibn al-Anbari was deposed and his place taken by an apostate Jew, Abu Manṣur Ṣadaḳah ibn Yusuf. After nine months Ṣadaḳah, fearing the power of Abu Sa'id, had him put to death (Wüstenfeld, "Fatimiden," p. 230). To the eleventh century belongs the papyrus letter sent (1046) from Egypt to the Palestinian gaon Solomon b. Judah ("Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer," 1892, p. 127). It seems that an Egyptian community had been rent asunder by the presence in the synagogue of Solomon Sabik, a ḥazzan who had been excommunicated by the bet din of Ramleh for witchcraft. Sabik's letter of recommendation from the Palestinian gaon was considered a forgery; and a new letter from the gaon was demanded (R. E. J. xxv. 272; J. Q. R. xv. 82). A papyrus deed of gift, dated 1089, names Abraham b. Shemaiah as head of the rabbinate at Fostat, his colleagues being Samuel the Spaniard and Ḥalfon b. Shabib, the ḥazzan ("Führer durch die Sammlung der Papyrus Erzherzog Rainer," p. 266). At this time there lived also Ephraim ibn al-Zafan (Za'faran; died 1068), a noted court physician, from whom Al-Afḍal once bought a library of 10,000 volumes, and who, when he died, left more than 20,000 books (B. A. § 142).

Jewish Ministers.

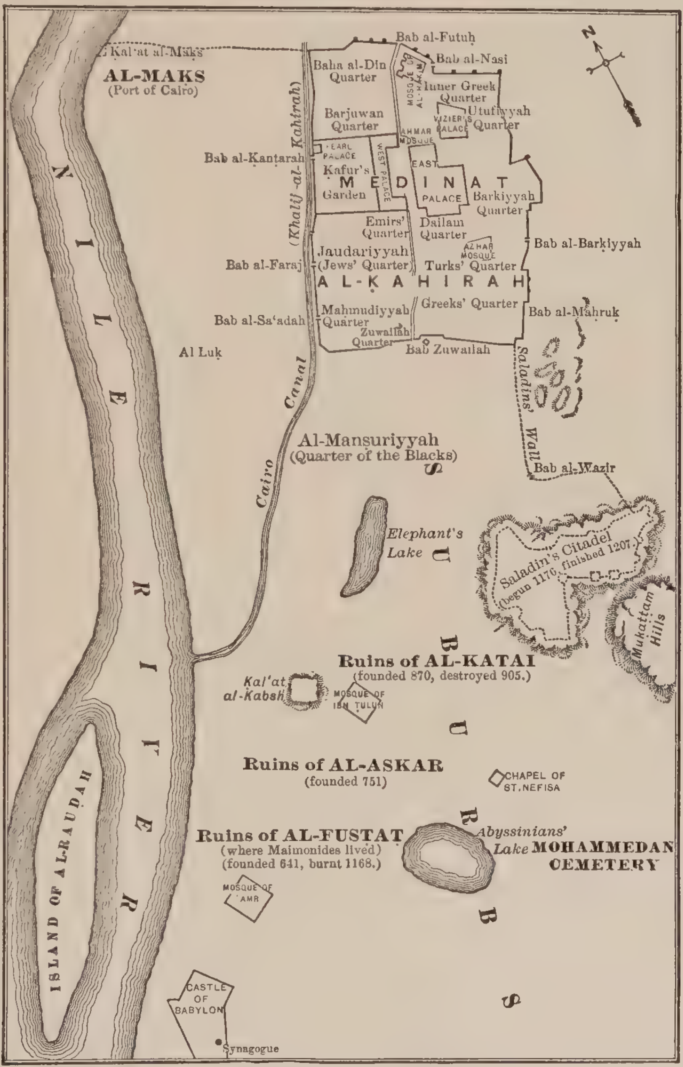
At the beginning of the twelfth century a Jew, Abu al-Munajja ibn Sha'yah, was at the head of the Department of Agriculture. He is especially known as the constructor of a Nile sluice (1112), which was called after him "Baḥr Abi al-Munajja" (Ibn Duḳmaḳ, "Description de l'Egypte," ii. 46, Cairo, 1893; Al-Maḳrizi, *l.c.* i. 72, 477; Ibn Iyyas, "Bada'i al-Zuhur," ii. 109, 182; Al-Kutubi, "Fawat," i. 89; Al-Ḳalḳashandi, *l.c.* p. 27). He fell into disfavor because of the heavy expenses connected with the work, and was incarcerated in Alexandria, but was soon able to free himself (J. Q. R. xv. 73). A document concerning a transaction of his with a banker has been preserved (J. Q. R. xv. 168). Under the vizier Al-Malik al-Afḍal (1137) there was a Jewish master of finances, whose name, however, is unknown. His enemies succeeded in procuring his downfall, and he lost all his property. He was succeeded by a brother of the Christian patriarch, who tried to drive the Jews out of the kingdom. Four leading Jews worked and conspired against the Christian, with what result is not known. There has been preserved a letter from this ex-minister to the Jews of Constantinople, begging for aid in a remarkably intricate poetical style (J. Q. R. ix. 29, x. 430; Z. D. M. G. li. 444). One of the physicians of the calif Al-Ḥafiẓ (1131–49) was a Jew, Abu Manṣur (Wüstenfeld, p. 306). Abu al-Faḍa'il ibn al-Nakid (died 1189) was a celebrated oculist (B. A. § 151).

In this century a little more light is thrown upon the communities in Egypt through the reports of certain Jewish scholars and travelers who visited the country. Judah ha-Levi was in Alexandria in 1141, and dedicated some beautiful verses to his friend Aaron Ben-Zion ibn Alamani and his five sons of that city. At Damietta Ha-Levi met his friend, the Spaniard Abu Sa'id ibn Ḥalfon ha-Levi. About 1160 Benjamin of Tudela was in Egypt; he gives a general account of the Jewish communities which he found there. At Cairo there were 2,000 Jews; at Alexandria 3,000, with a R. Phineas b. Meshullam, who had come from France, at their head; in the Fayum there were 20 families; at Damietta 200; at Bilbais, east of the Nile, 300 persons; and at Damira 700. At Maḥallah (Yaḳut, iv. 428), now Maḥallat al-Kabir, half-way on the railroad line between Alexandria and Damietta, Benjamin found 500. Sambari (119, 10) mentions a synagogue here (אלמחלה), with a scroll of the Law (seen as late as 1896 by S. Schechter) in a metal case, which was used only on Rosh Ḥodesh, and which was supposed to entail the death of any one who swore falsely after having touched it. Benjamin also found 200 Jews at Sefitah and 200 at Al-Butij, on the east bank of the Nile. Sambari (156, 16) speaks of Jews also at Reshid (Rosetta), where Samuel b. David saw two synagogues (G. p. 4).

The rigid orthodoxy of Saladin (1169–93) does

Maimonides.

not seem to have affected the Jews in his kingdom. A Karaite doctor, Abu al-Bayyan al-Mudawwar (d. 1184), who had been physician to the last Fatimite, treated Saladin also (B.A. § 153); while Abu al-Ma'ali, brother-in-law of Maimonides, was likewise in his service (*ib.* § 155). In 1166 Maimonides went to Egypt and settled in Fostat, where he gained much renown as a physician, practising in the family of Saladin and in that of his vizier Ḳadi al-Fadil al-Baisami. The title "Ra'is al-Umma" or "al-Millah" (Head of the Nation, or of the Faith), was bestowed upon him. In Fostat, he wrote his "Mishneh Torah" (1180) and the "Moreh Nebukim," both of which evoked opposition even from the Mohammedans, who commented upon them (J.Q.R. vi. 218). From this place he sent many letters and responsa; *e.g.*, to Jacob, son of Nathaniel al-Fayyumi, on the pseudo-Messiah in South Arabia, and to R. Ḥasdai ha-Levi, the Spaniard, in Alexandria ("Teshubot ha-Rambam," p. 23a). In 1173 he forwarded a request to the North-African communities to aid in releasing a number of captives. The original of the last document has been preserved (M. xliv. 8). He caused the Karaites to be removed from the court (J. Q. R. xiii. 104). He also served Saladin's successors as physician.



Plan of the City of Cairo, Twelfth Century.

(After Lane-Poole, "Medieval Egypt.")

Maimonides' presence in Egypt at this time was quite fortunate. A certain Zuṭa, also called "Yaḥya," had supplanted the nagid Samuel for sixty-four days. Samuel, however, was reinstated. Zuṭa hoarded up much wealth, and when the nagid died (before 1169), denounced his manner of collecting the revenues. Though the accusation was proved to be false, Zuṭa induced Saladin to sell him the dignity, and under the name of "Sar Shalom ha-Levi" he greatly overtaxed the people for four years—probably from 1185 to 1189, two documents written during his tenure of office bearing these dates respectively (J. Q. R. viii. 555). Maimonides, with the aid of R. Isaac, whom Harkavy and Neubauer connect with Isaac b. Shoshan ha-Dayyan, succeeded in driving Zuṭa out of office; and he and his son were put under the ban for the denunciations which they had hurled right and left. The matter was even brought to the attention of the vizier (מלך). A megillah ("Megillat Zuṭa") recounting these events was written in rimed prose by Abraham bar Hillel in 1196 (J. Q. R. viii. 541, ix. 721, xi. 532; Wertheimer, "Ginze Yerushalayim," i. 37; see also Harkavy in "Ha-Miẓpah," 1885, ii. 543; Kaufmann, in M. xli. 460, and J.Q. R. ix. 170).

The severe pest that visited Egypt in 1201–1202 in consequence of an exceptionally low Nile, and which is graphically described by the physician 'Abd al-Laṭif, is also described in a Hebrew fragment which is at present in the possession of A. Wolf of Dresden (Z. D. M. G. li. 448).

Al-Ḥarizi's Visit.

It was during the nagidship of Abraham Maimonides, who was physician to Al-Malik al-Kamil (1218–38), that Al-Ḥarizi went to Egypt, of which he speaks in the thirty-sixth and forty-sixth maḳamahs of his "Taḥkemoni." The former is supposed by Kaminka to be possibly a satire on Zuṭa (M. xliv. 220; Kaminka's ed., p. xxix.; but סבאים must refer to South Arabia). In Alexandria Al-Ḥarizi mentions R. Simḥah ha-Kohen, the Karaite Obadiah (the royal scribe) and his son Joseph, R. Hillel, and R. Zadok, the ḥazzan. In Fostat he mentions especially the dayyan Menahem b. R. Isaac. He also met Abraham Maimonides; and in Egypt he began to write his "Taḥkemoni." At the beginning of the thirteenth century there lived Jacob b. Isaac (As'ad al-Din al-Maḥalli), a renowned physician and medical writer (B. A. § 163). A letter to Hananeel b. Samuel (*c.* 1200), author of commentaries to the Talmud, has been published by Horwitz (Z. H. B. iv. 155; compare B. A. § 166). In 1211 a number of French rabbis, at the head of whom were the brothers Joseph and Meïr ben Baruch, emigrated to Palestine, and on their way visited Abraham Maimonides, who mentions them in his "Milḥamot Adonai" (ed. Leipsic, p. 16a; see R. E. J. vi. 178; Berliner's "Magazin," iii. 158).

Under the Mamelukes.

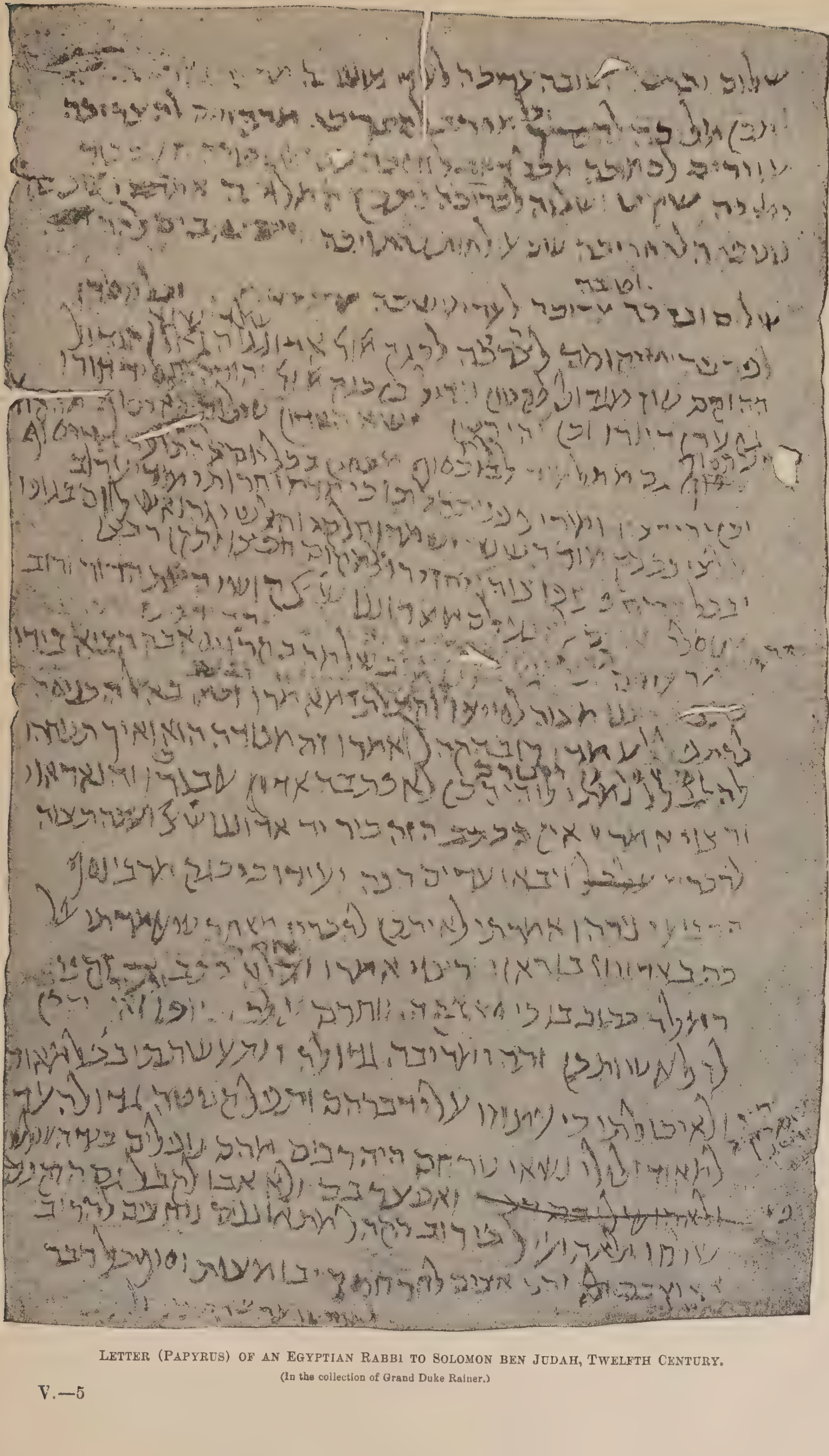
Under the Baḥri Mamelukes (1250–1390) the Jews led a comparatively quiet existence; though they had at times to contribute heavily toward the maintenance of the vast military equipment, and were harassed by the cadis and ulemas of these strict Moslems. Al-Maḳrizi relates that the first great Mameluke, Sultan Baibars (Al-Malik al-Thahir, 1260–77), doubled the tribute paid by the "ahl al-dhimmah." At one time he had resolved to burn all the Jews, a ditch having been dug for that purpose; but at the last moment he repented, and instead exacted a heavy tribute, during the collection of which many perished (Quatremère, "Histoire des Sultans Mamelukes," ii. 154). Under Al-Naṣir Mohammed (three times sultan, 1293–1340) the tribute from Jews and Christians amounted to 10 to 25 dirhems per head (L.-P. p. 304).

An account is given in Sambari (135, 22) of the strictness with which the provisions of the Pact of Omar were carried out. The sultan had just returned from a victorious campaign against the Mongols in Syria (1305). A fanatical convert from Judaism, Sa'id ibn Ḥasan of Alexandria, was incensed at the arrogance of the non-Moslem population, particularly at the open manner in which services were conducted in churches and synagogues. He tried to form a synod of ten rabbis, ten priests, and the ulemas. Failing in this, he endeavored to have the churches and synagogues closed. Some of the churches were demolished by the Alexandrian mob; but most of the synagogues were allowed to stand, as it was shown that they had existed at the time of Omar, and were by the pact exempted from interference. Sambari (137, 20) says that a new pact was made at the instance of letters from a Moorish king of Barcelona (1309), and the synagogues were reopened; but this probably refers only to the reissuing of the Pact of Omar. There are extant several notable fetwas (responsa) of Moslem doctors touching this subject; *e.g.*, those of Aḥmad ibn 'Abd al-Ḥaḳḳ, who speaks especially of the synagogues at Cairo, which on the outside appeared like ordinary dwelling-houses—a fact which had occasioned other legal writers to permit their presence. According to Taki al-Din ibn Taimiyyah (b. 1263), the synagogues and churches in Cairo had once before been closed. This fanatical Moslem fills his fetwas with invectives against the Jews, holding that all their religious edifices ought to be destroyed, since they had been constructed during a period when Cairo was in the hands of heterodox Moslems, Ismailians, Karmatians, and Nusairis (R. E. J. xxx. 1, xxxi. 212; Z. D. M. G. liii. 51). The synagogues were, however, allowed to stand (Weil, *l.c.* iv. 270). Under the same sultan (1324) the Jews were accused of incendiarism at Fostat and Cairo; they had to exculpate themselves by a payment of 50,000 gold pieces (Quatremère, *l.c.* ii. 16). The dignity which Moses Maimonides had given to Egyptian-Jewish learning was not maintained by his descendants. In 1314 the French philosopher and exegete Joseph Caspi went on a special mission to Egypt, where he hoped to draw inspiration for philosophical study; but he was much disappointed, and did not remain there for any length of time (Grätz, "Gesch." vii. 362). During the period just referred to lived Abu al-Muna al-Kuhin al-Aṭṭar, who compiled a much-used pharmacopœia (ed. Cairo, 1870, 1883; B. A. § 176), and the apostate Sa'd ibn Manṣur ibn Kammuna (1280), who wrote a number of tracts on philosophy and an interesting controversial tract on Judaism, Christianity, and Islam (B. A. § 178).

In the Fifteenth Century.

Under the Burji Mamelukes the Franks again attacked Alexandria (1416), and the laws against the Jews were once more strictly enforced by Sheik al-Mu'ayyid (1412–21); by Ashraf Bars Bey (1422–38), because of a plague which decimated the population in 1438; by Al-Ẓahir Jaḳmaḳ (1438–53); and by Ḳa'iṭ-Bey (1468–95). The last-named is referred to by Obadiah of Bertinoro (O. p. 53). The Jews of Cairo were compelled to pay 75,000 gold pieces (Muir, "Mamluks," pp. 136, 154, 180). During this century two travelers visited Egypt—namely, Meshullam of Volterra (1481) and Obadiah of Bertinoro (1488), just mentioned—and they have left accounts of what they saw there (see Bibliography, below). Meshullam found 60 Jewish householders in Alexandria, but no Karaites or Samaritans; there were two synagogues, a large and a small one. Fostat was in ruins; but he mentions the Elijah and the Damwah synagogues. In Cairo he found 500 Jewish householders, 22 Karaites, and 50 Samaritans; six synagogues, and a royal interpreter of Jewish descent, one Tagribardi. Of other prominent Jews he mentions R. Samuel רבך a rich and charitable man, physician to the sultan, and his son Jacob; R. Joshua אלחמר and Ẓadaḳah b. עוּבֵרי (M. V. pp. 176–187).

Obadiah was protected in Alexandria by R. Moses Grasso, interpreter for the Venetians, whom he mentions as a very prominent man. He speaks of only 25 Jewish families there; but there were 700 Jews in Cairo, 50 Samaritans, and 150 Karaites. The Samaritans, he says, are the richest of all the Jews, and are largely engaged in the business of banking. He also met there Anusim from Spain (O. p. 51). The Jewish community must have been greatly augmented by these exiles. They were well received, though occasionally their presence caused strife, as in the case of Joseph ibn Ṭabul, who insisted upon joining the Sephardim, though he really belonged to the Arabic community. Sulaimaḥ ibn Uḥna and



LETTER (PAPYRUS) OF AN EGYPTIAN RABBI TO SOLOMON BEN JUDAH, TWELFTH CENTURY.

(In the collection of Grand Duke Rainer.)

Ḥayyim Vital interfered, and copies of their letters to Ibn Ṭabul have been preserved (Frumkin, "Eben Shemuel," p. 7). Among their number may be mentioned Moses b. Isaac Alashkar, Samuel Sidillo (1455–1530), David ibn Abi Zimra (1470–1572), Jacob Berab (who came from Jerusalem in 1522; Frumkin, *l.c.* p. 30), and Abraham ibn Shoshan, the last three holding official positions as rabbis. Moses de Castro, a pupil of Berab, was at the head of the rabbinical school at Cairo.

Under the Turks.

On Jan. 22, 1517, the Turkish sultan, Salim I., defeated Tuman Bey, the last of the Mamelukes. He made radical changes in the affairs of the Jews, abolishing the office of nagid, making each community independent, and placing David ibn Abi Zimra, at the head of that of Cairo. He also appointed Abraham de Castro to be master of the mint. About this time David Re'ubeni was in Cairo (1523?); he speaks of the Jews' street there (מסילת היהודים = "Darb al-Yahudi"), of their occupation as goldsmiths, and of Abraham de Castro, who, he says, lived as a pseudo-Mohammedan (M. J. C. ii. 141). It was during the reign of Salim's successor, Sulaiman II., that Aḥmad Pasha, Viceroy of Egypt, revenged himself upon the Jews because De Castro had revealed (1524) to the sultan his designs for independence (see AḤMAD PASHA; Abraham de CASTRO). The "Cairo Purim," in commemoration of their escape, is still celebrated on Adar 28.

The text of the megillah read on that day has been published by Löwe in "Ha-Maggid," Feb. 14, 28, 1866, and, from a genizah fragment, in J. Q. R. viii. 277, 511. The short report of an eyewitness, Samuel b. Naḥman, is given in Neubauer, "Aus der Petersburger Bibliothek," p. 118. Secondary sources: Ibn Verga, Additamenta, p. 111; S. 145, 9 (see J. Q. R. xi. 656); Joseph ha-Kohen, "'Emeḳ ha-Bakah," pp. 76, 95; *idem*, "Dibre ha-Yamim," p. 72.

Toward the end of the sixteenth century Talmudic studies in Egypt were greatly fostered by Bezaleel Ashkenazi, author of the "Shiṭṭah Meḳubbeẓet." Among his pupils were Isaac Luria, who as a young man had gone to Egypt to visit a rich uncle, the tax-farmer Mordecai Francis (Azulai, "Shem ha-Gedolim," No. 332); and Abraham Monson (1594). Ishmael Kohen Tanuji finished his "Sefer ha-Zikkaron" in Egypt in 1543. Joseph ben Moses di Trani was in Egypt for a time (Frumkin, *l.c.* p. 69), as well as Ḥayyim Vital Aaron ibn Ḥayyim, the Biblical and Talmudical commentator (1609; Frumkin, *l.c.* pp. 71, 72). Of Isaac Luria's pupils, a Joseph Ṭabul is mentioned, whose son Jacob, a prominent man, was put to death by the authorities ("Sar shel Miẓrayim"; Conforte, "Ḳore ha-Dorot," 40b).

According to Manasseh b. Israel (1656), "The viceroy of Egypt has always at his side a Jew with the title 'zaraf bashi,' or 'treasurer,' who gathers the taxes of the land. At present Abraham Alkula [אלכולי] holds the position." He was succeeded by Raphael Joseph Tshelebi, the rich friend and protector of Shabbethai Ẓebi (Grätz, "Gesch." x. 34). Shabbethai was twice in Cairo, the second time in 1660. It was there that he married the ill-famed Sarah, who had been brought from Leghorn (*ib.* p. 210). The Shabbethaian movement naturally created a great stir in Egypt. It was in Cairo that Miguel (Abraham) CARDOSO, the Shabbethaian prophet and physician, settled (1703), becoming physician to the pasha Kara Mohammed. In 1641 Samuel b. David, the Karaite, visited Egypt. The account of his journey (G. i. 1) supplies special information in regard to his fellow sectaries. He describes three synagogues of the Rabbinites at Alexandria, and two at Rashid (G. i. 4). A second Karaite, Moses b. Elijah ha-Levi, has left a similar account of the year 1654; but it contains only a few points of special interest to the Karaites (*ib.*).

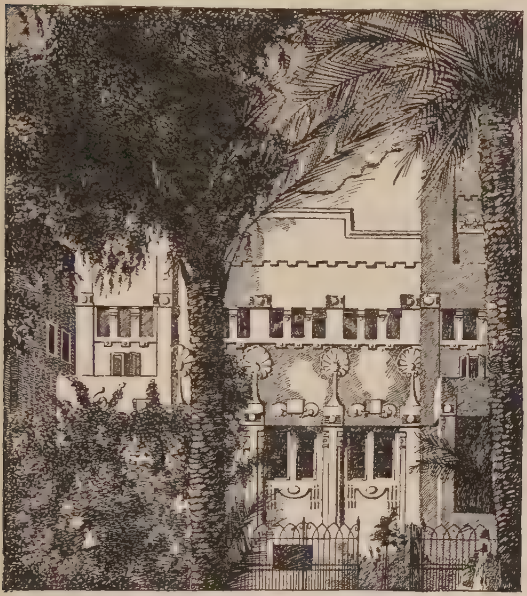
Sambari mentions a severe trial which came upon the Jews, due to a certain "ḳadi al-'asakir" (= "generalissimo," not a proper name) sent from Constantinople to Egypt, who robbed and oppressed them, and whose death was in a certain measure occasioned by the graveyard invocation of one Moses of Damwah. This may have occurred in the seventeenth century (S. 120, 21). David Conforte was dayyan in Egypt in 1671. In Sambari's own time (1672) there were Jews at Alexandria, Cairo, and Damanhur (R. Ḥalfon b. 'Ula, the dayyan); at כולבים or כולבים (S. 133, 11; 136, 18; R. Judah ha-Kohen, the dayyan; this city is perhaps identical with Bilbaïs, though a genizah fragment in Cambridge mentions the city כלבים in 1119); at Maḥallah (R. Peraḥiah b. Jose, the dayyan), at Bulak (S. 162, 7), and at Rashid (S. 156, 16), where he mentions Moses ibn Abu Darham, Judah משעאל, and Abraham ibn Ẓur. Sambari gives also the names of the leading Jews in Alexandria and Cairo. His chronicle (edited in part by Neubauer, and reprinted by Berliner, Berlin, 1896) is chiefly valuable for the history of the Jews in Egypt, his native country. From 1769 to 1773 Ḥayyim Joseph Azulai was rabbi in Cairo (J. Q. R. xv. 333).

Solomon Ḥazzan gives the following list of rabbis at Alexandria during recent times: Jedidiah Israel (1777–82), his nephew Israel (1802–23), Solomon Ḥazzan (1832–56), Israel Moses Ḥazzan (1862), Nathan Amram (1862–73), Moses Pardo (1873–74), and Elijah Ḥazzan (1888). Israel Yom-Ṭob, who was nominally chief rabbi of Cairo, died April 8, 1892, and was succeeded by Aaron ben Simon ("Israelit," 1892, p. 639).

In the Nineteenth Century.

Two Jewish travelers have left an account of the condition of the Jews in Egypt about the middle of the nineteenth century. BENJAMIN II. found in Alexandria about 500 families of indigenous Jews and 150 of so-called Italians. Each of these communities had its own synagogue, but both were presided over by R. Solomon Ḥazzan, a native of Safed. In Cairo also he found two Jewish communities; the indigenous numbering about 6,000 families and the Italian 200. Both were presided over by Ḥakam Elijah Israel of Jerusalem. Benjamin speaks of their eight synagogues, one of which is called "the Synagogue of Maimonides." In Fostat, or old Cairo, he found 10 Jewish families, very poor, and supported by their richer brethren in Cairo. In Damietta there were 50 Jewish families, and between that place and Cairo several scattered Jewish communities which had lapsed into a dead state of ignorance (Benjamin II., "Eight Years in Asia and Africa," pp. 230 *et seq.*).

Ibn Safir ("Eben Sappir," pp. 26 *et seq.*, Lyck, 1866) gives a more detailed account. He says that most of the Jews at present in Alexandria went there in recent times, after the cutting of the Maḥmudiyyah Canal. A number had gone from Rashid and from Damietta, so that only a handful of Jews was left in those places. The number in Alexandria he estimates at 2,000. Among the synagogues were the Kanis al-'Aziz, a small one, and the Kanis Sardahil, a large one. The Elijah synagogue had been rebuilt three years before his arrival. He speaks also of a synagogue with Sephardic ritual for the Italian Jews, numbering 100, and of a special synagogue for 50 Jews who had come there from eastern Europe. Of Jews in other parts of Egypt he mentions: 20 at Ṭanṭa, between the Rosetta and Damietta arms of the Nile, with a synagogue; 40 families in Manṣurah; 20 families in Maḥallah, with a synagogue (p. 21b); 20 families in Bet Jamari (?); 5 families at Ziftch, on the left bank of the Damietta arm, 10 Jews at Benha, and only 1 in Fayum (p. 25a). In Cairo he found 600 families of native Jews and 60 of Italians, Turks, etc., following the Sephardic ritual, and 150 Karaite families living in a separate quarter.



New Synagogue at Cairo, Egypt.
(After a photograph.)

The Jews live in the northwestern part of the city in a special quarter called "Darb al-Yahudi." The lanes are narrow, but the houses are large. The Jews are well-to-do and are engaged largely in the banking business. The cemetery is two hours distant from the city, and the graves are not marked by any stones. There is, however, a monument to a celebrated pious man, R. Ḥayyim כפוסי, to which the Jews make pilgrimages, taking off their shoes as they approach it. Kapusi (?) must have lived toward the end of the sixteenth and at the beginning of the seventeenth century. He is mentioned in a document of the year 1607, together with Abraham Castro, Benjamin קאנגיני (קאניני, Conforte, *l.c.* p. 41b), and Moses Arragel (Ḥazzan, "Ha-Ma'alot li-Shelomoh," p. 12a), and by Conforte (*ib.*).

The head of the Egyptian Jews outside of Alexandria was R. Elijah Israel b. Isaac of Jerusalem, whose power over the community was considerable. Ibn Safir mentions as leaders of the community Yom-Ṭob b. Elijah Israel, a judge; Jacob Shalom; the Ya'beẓ family; Jacob Catawi; Saadia; and Abraham Rosana. In the ruined city of Fostat he found twelve Jewish families, whose number was increased during the summer by the rich Cairo Jews who go there for a time ("Eben Sappir," p. 20a).

Blood accusations occurred at Alexandria in 1844 (Jost, "Neuere Geschichte," ii. 380), in 1881 (JEW. ENCYC. i. 366), and in Jan., 1902 (see "Bulletin All. Isr." 1902, p. 24). In consequence of the DAMASCUS AFFAIR, Montefiore, Crémieux, and Solomon Munk visited Egypt in 1840; and the last two did much to raise the intellectual status of their Egyptian brethren by the founding, in connection with Rabbi Moses Joseph ALGAZI, of schools in Cairo (Jost, *l.c.* p. 368; *idem*, "Annalen," 1840, p. 429).

In 1892 a German-Italian congregation was formed at Port Said under Austrian protection ("Israelit," 1892, p. 1620). When Khartum fell into the hands of the Mahdi (1885), seven or eight Jews were found there, among them Neufeld. They were, however, all foreigners.

According to the official census published in 1898 (i., xviii.), there were in Egypt 25,200 Jews in a total population of 9,734,405. Of these, 12,693 were Egyptians and 12,507 strangers. Their distribution in the various cities was as follows:

	Governorats.	No. of Jews.
Lower Egypt.	Cairo	11,489
	Alexandria	9,946
	Damietta	9
	G. Gl. du Canal	439
	Suez	123
	Provinces.	
	Behera	246
	Sharkieh	278
	Dakalieh	828
	Gharbieh	1,404
	Kalyubieh	185
	Manufieh	26
Upper Egypt.	*Provinces.*	
	Beni-Souef	31
	Fayum	9
	Gizeh	17
	Minia	65
	Assiuṭ	13
	Guerga	19
	Kenah	42
	Nubia	31
	Total	25,200

By the census of 1907 the total population was 11,189,978, of whom 38,635 were Jews.

The Alliance Israélite Universelle, together with the Anglo-Jewish Association, maintains at Cairo a boys' and a girls' school, founded in 1896. There are Zionist societies in Cairo, Alexandria, Manṣurah, Suez, Damanhur, Maḥallah, Kobra, and Ṭanṭa. The Zionist society Bar Cochba in Alexandria founded there a Hebrew school in 1901; it issues a journal, "Le Messager Sioniste," which in 1902 superseded the "Mebassereth Zion."

Constitution; the Nagid.

The Egyptian communities were presided over for many centuries by a nagid, similar to the "resh galuta" in the East. One of the earliest references to the Egyptian nagid is to be found in the Midrash Agadat Bereshit (p. 110, Warsaw, 1876). His full title was נגיד עם אל (compare the title of Simon, *σαραμελ* = שר עם אל, I. Macc. xiv. 28), or נגיד עם סגולה (MS. Cambridge Add. No. 3124, David Maimonides, 1396), or perhaps שר השרים (Ben jamin of Tudela; compare Z. D. M. G. lii. 446; J. Q. R. ix. 116); and Sambari (116, 20; 133, 7) speaks of him as נשיא גליות כל ישראל. His authority at times, when Syria was a part of the Egyptian-Mohammedan empire, extended over Palestine; according to the Ahimaaz Chronicle (130, 5), even to the Mediterranean littoral on the west. In one document ("Kaufmann Gedenkbuch," p. 236) the word is used as synonymous with "padishah." The date is 1209; but the term may refer to the non-Jewish overlord. In Arabic works he is called "ra'is al-Yahud" (R. E. J. xxx. 9); though his connection with the "shaikh al-Yahud," mentioned in many documents, is not clear. Meshullam of Volterra says expressly that his jurisdiction extended over Karaites and Samaritans also; and this is confirmed by the official title of the nagid in the instrument of conveyance of the Fostat synagogue. At times he had an official vice-nagid, called by Meshullam הוויצי נגיד (M. V. p. 187, 5); in Hebrew, עטרת השרים (J. Q. R. x. 162). To assist him he had a bet din of three persons (S. 133, 21)—though Meshullam mentions four judges and two scribes, and the number was at times increased even to seven—and there was a special prison over which he presided (M. V. p. 186). He had full power in civil and criminal affairs, and could impose fines and imprisonment at will (David ibn Abi Zimra, Responsa, ii., No. 622; M. V. *ib.*; O. p. 17). He appointed rabbis; and the congregation paid his salary, in addition to which he received certain fees. His special duties were to collect the taxes and to watch over the restrictions placed upon the further construction of synagogues (Shihab al-Din's "Ta'rif," cited in R. E. J. xxx. 10). Even theological questions—regarding a pseudo-Messiah, for example—were referred to him (J. Q. R. v. 506, x. 140). On Sabbath he was escorted in great state from his home to the synagogue, and brought back with similar ceremony in the afternoon (S. 116, 8). On Simḥat Torah he had to read the Pentateuchal lesson and to translate it into Aramaic and Arabic. Upon his appointment by the calif his installation was effected with much pomp: runners went before him; and the royal proclamation was solemnly read (see E. N. Adler in J. Q. R. ix. 717).

Origin of the Office.

The origin of the nagidship in Egypt is obscure. Sambari and David ibn Abi Zimra (Frumkin, "Eben Shemuel," p. 18) connect it directly with a daughter of the Abbassid calif Al-Ṭa'i (974–991), who married the Egyptian calif 'Aḍud al-Daulah (977–982). But 'Aḍud was a Buwahid emir of Bagdad under Al-Muktafi; and, according to Ibn al-Athir ("Chronicles," viii. 521), it was 'Aḍud's daughter who married Al-Ṭa'i. Nor does Sambari give the name of the nagid sent from Bagdad. On the other hand, the Ahimaaz Chronicle gives to the Paltiel who was brought by Al-Mu'izz to Egypt in 952 the title of "nagid" (125, 26; 129, 9; 130, 4); and it is possible that the title originated with him, though the accounts about the general Jauhar may popularly have been transferred to him. If this be so, he was followed by his son, R. Samuel (Ahimaaz Chronicle, 130, 8), whose benefactions, especially to the Jews in the Holy Land, are noticed. This must be the Samuel mentioned as head of the Jews many hundred years previous by Samuel b. David, and claimed as a Karaite. The claim is also made by Firkovitch, and his date is set at 1063. He is said to have obtained permission for the Jews to go about at night in the public streets, provided they had lanterns, and to purchase a burial-ground instead of burying their dead in their own courtyards (G. pp. 7, 61). The deed of conveyance of the Rabbinite synagogue at Fostat (1038), already referred to, mentions Abu (Ibn?) Imran Musa ibn Ya'ḳub ibn Isḥaḳ al-Isra'ili as the nagid of that time. The next nagid mentioned is the physician Judah b. Josiah, a Davidite of Damascus, also in the eleventh century (S. 116, 20; 133, 10); a poem in honor of his acceptance of the office has been preserved (J. Q. R. viii. 566, ix. 360). In the same century lived the nagid Meborak b. Saadia, a physician (J. Q. R. viii. 557): he is referred to in a contract dated 1098 (*ib.* ix. 38, 115), in the epistle of the ex-minister of finance of the vizier Al-Afḍal (Z. D. M. G. lii. 446), and in a Lewis-Gibson fragment (J. Q. R. ix. 116). He was maligned by the exilarch David, and was forced to take refuge for a time in Fayum and Alexandria (*ib.* xv. 89).

Succession of Nagidim.

It is uncertain whether there was a nagid named Mordecai; the expression "Mordekai ha-Zeman" is probably appellative (*ib.* ix. 170); but the fragment of a poem (see "He-Ḥaluẓ," iii. 153) addresses him as "Negid 'Am El," which is quite distinctive (J. Q. R. viii. 553). His full name would then be Mordecai b. al-Ḥarabiyyah. He was succeeded by Abu Manṣur Samuel b. Hananiah, who was nagid at the time of Judah ha-Levi (1141). He is not to be confused with Samuel ha-Nagid of Spain, as he is even in Sambari (S. 156, 24; see J. Q. R. ix. 170, xiii. 103; M. xl. 417). He was living in 1157, but not so late as 1171, as he is not mentioned by Benjamin of Tudela. When Benjamin was in Egypt the nagid was Nathanael (Hibat Allah ibn Jami, a renowned physician; B. A. § 145). This can be seen from Benjamin's description, though the title is not used (despite Neubauer, J. Q. R. viii. 553). He is mentioned in 1164 in a marriage contract published by Merx ("Doc. Paleogr." 1894; M. xxxix. 150, xli. 214; J. Q. R. xiii. 103; B. A. § 145). During the time that he farmed the revenues the usurper Zuṭa must have held office (M. xli. 463). Zuṭa was ousted by Maimonides, though whether the latter took his place as nagid, and what was his relationship to Nathanael, are not clear. A ketubbah, dated 1172, in the library of the late D. Kaufmann, seems by its wording to indicate that Maimonides did hold the office (Z. D. M. G. li. 451; M. xli. 425, 463). Maimonides induced many Karaites to return to Rabbinism (Grätz, "Gesch." vi. 359).

The dignity of nagid was vested for some time in the family of Maimonides: Abraham (1186–1237; a document from his bet din is published by D. W. Amram in "The Green Bag," xiii. 339, Boston, 1901); his son David (1212–1300; S. 120, 15; 134, 29; M. xliv. 17; "Kerem Ḥemed," ii. 169; "Or Meïr," p. 34); the latter's son Abraham Maimonides II. (1246–1310); and Abraham's son Joshua b. Abraham (b. 1248).

In regard to the fourteenth century there is no information. In the fifteenth occurs a Nagid Amram (1419), to whom a letter was sent (preserved by the Italian stylist Joseph b. Judah Sarko) introducing a certain R. Elias, who was on a mission to seek the Lost Ten Tribes (J. Q. R. iv. 303). Lipmann of Mühlhausen mentions the office in his "Nizzaḥon" (ed. Amsterdam, p. 96). In 1481 Meshullam of Volterra mentions Solomon b. Joseph, whose father before him had also been nagid. Solomon was physician to the sultan Al-Malik al-Ashraf Ḳa'it Bey (M. V. p. 186); his dayyanim were Jacob b. Samuel ככח (רבך?), Jacob אלטאבוייה, Samuel b. Akil, and Aaron Me'appe. He was followed by Nathan Kohen Sholal (seen by Obadiah of Bertinoro, 1488), who was born in the Maghreb and had formerly lived in Jerusalem (O. p. 52). Nathan was followed by his nephew, Isaac Kohen Sholal (1509; S. 157, 1). A letter from his bet din is mentioned, among others, by Conforte ("Ḳore ha-Dorot," p. 31a; compare Frumkin, *l.c.* p. 20, and Azulai, "Shem ha-Gedolim," No. 322, i. 45a). For a time he was deprived of his rank; but he returned to Egypt in 1500 (Samuel de Avila in Frumkin, "Eben Shemuel," p. 18; Brüll's "Jahrb." vii. 123). Abraham de Castro (1524), the mint-master, is given the title "nagid" by Sambari (145, 10; 159, 20); his nephew, Jacob de Castro (d. 1610), was a rabbinic authority. The same source mentions (S. 157, 6) as the last dignitaries תאגיר (תאגיר?) and Jacob ibn Ḥayyim. From the time of the Osmanli rule, says Sambari (116, 22), the nagid dynasty was no longer in the family of David, but was given to the one preeminent for wisdom and riches. He was sent to Egypt by the Jewish notables of Constantinople. The pretensions of Jacob ibn Ḥayyim made him disliked (116, 25). He was put under the ban by Bezaleel Ashkenazi, and driven from the country.

The office of nagid was suspended about the middle of the sixteenth century (according to Azulai, "Shem ha-Gedolim," i. 16, by Bezaleel himself), the chief rabbi being given the title "tshelebi." David ibn Abi Zimra was chief rabbi of Egypt for many years (*c.* 1570), and his decisions were widely followed throughout the Orient ("Ma'alot li-Shelomoh," p. 18b). The title "nagid" given to Berab (Responsa, מב"יט, i. 87) is purely honorific.

The following is a tentative list of the negidim, as far as they can at present be determined:

Tenth Century.

Paltiel (?)
Samuel (?)

Eleventh Century.

Musa ibn Ya'ḳub al-Isra'ili
Judah b. Josiah
Meborak b. Saadia
(Mordecai b. al-Ḥarabiyyah ?)

Twelfth Century.

Samuel b. Hananiah
Zuṭa
Nathanael Hibat Allah
Maimonides

Thirteenth Century.

Abraham Maimonides I.
David Maimonides
Abraham Maimonides II.
Joshua b. Abraham Maimonides

Fifteenth Century.

Amram
Joseph
Solomon b. Joseph (1481)
Nathan Kohen Sholal
Isaac Kohen Sholal

Sixteenth Century.

Abraham de Castro (1524)
האגיר
Jacob ibn Ḥayyim

Gaon and Nagid.

The question of the relation of the religious leadership (gaonate) to the more worldly nagidship is extremely difficult of solution on account of the paucity of documents. The Egyptians seem to have recognized the authority of the Babylonian geonim; for they addressed questions to them (Harkavy, "Teshubot ha-Geonim," p. 342), and even helped the declining fortunes of the Eastern schools (Schechter, "Saadyana," pp. 117 *et seq.*). The head of the schools in Egypt was called, as in Babylon, "rosh ha-yeshibah," or "nasi"—a title which was much misused, to judge from a responsum of Abraham Maimonides ("Teshubot ha-Rambam," p. 50a). The quarrel between the Babylonians and the Palestinians regarding the right to fix the religious calendar each year could not have been passed unnoticed in Egypt. All the fragments dealing with the controversy between Saadia and BEN MEÏR that have been found of recent years have come from the Cairo genizah (see R. E. J. xliv. 230). There is evidence that the question became acute for the Jews in Egypt also, during the califate of Al-Mustanṣir Billah (1036–94). This evidence is the so-called "Abiathar scroll." It seems as if a new Palestinian gaonate had begun about 1045 with Solomon b. Judah. Abiathar was a scion of a Palestinian priestly family. His father Elijah and a certain Joseph (before 1054) claimed jurisdiction over the Jews both in Palestine and in Egypt under the title of "gaon." They were bitterly opposed by a member of the exilarch's family, Daniel b. Azariah, "the Nasi," who had come from Babylon. Joseph was supported by the government; he died in 1054, and Daniel ruled for eight years without opposition (d. 1062). On his death, Elijah (d. 1084) held the office for nearly twenty-three years. In 1082 this Elijah called a synod at Tyre, and ordained his son Abiathar as gaon. But about 1081 David b. Daniel, a descendant of the Babylonian exilarch, aged 20, had gone to Egypt (Damira?), and in 1083 was in Fostat, where his claims were supported by the government, especially by the nagid Meborak and by a relative of his, Josiah b. Azariah, the head of the school there, to whom the title "gaon" is also given (J. Q. R. xv. 86). At times the title does not seem to have been distinctive of any office.

The Babylonian gaonate had died out with Hezekiah; and the idea was to renew it in Egypt. David was declared exilarch; and he exercised power over the Jewish communities in Alexandria, Damietta, and Fostat, which he oppressed with taxes. He also had power over the Jews in Ashkelon, Cæsarea, Haifa, Beirut, and Byblus, and over Tyre also when it came again under the power of Egypt (1089), causing the gaon there to flee. Daniel then sent his own representative to the city. In 1093, in opposition to Abiathar, David endeavored to be made "rosh gelayot" over all Israel. His harshness caused Meborak to support Abiathar; and in 1094 Meborak assisted in having Abiathar's power as gaon acknowledged (J. Q. R. xiv. 449, xv. 91). A defense of the pretensions of David by the school in Fostat has been published by Schechter (*ib.* xiv. 476). Abiathar was probably succeeded as gaon by his brother, Solomon b. Elijah, who had been "ab bet din" (*ib.*

xiv. 481). Solomon was followed by his son Maẓliaḥ (*c.* 1131). Following a notice of Benjamin of Tudela, Bacher believes that the gaonate was then transferred to Damascus (*ib.* xv. 95). This gives the following list of Egyptian geonim:

Solomon (1047)
Joseph (d. 1054)
Elijah (d. 1084)
Abiathar
Solomon
Maẓliaḥ (*c.* 1131)

Karaites in Egypt.

It is not known how early the Karaites commenced to settle in Egypt. The polemics against them of Saadia Gaon (before 928) show that at that time their numbers must have been large; and his activity in this respect may have won for him his position at Sura (J. Q. R. x. 240). It was in Egypt that he wrote his polemical work against Anan, "Kitab al-Rudd" (915), and his "Kitab al-Tamyiz" (926). His "Emunot" was written in 933. Four years afterward Al-Ḳirḳisani wrote his "Kitab al-Anwar," in which he gives an account of the Jewish sects of his day. Among these he mentions the "Ḳar'ites" (אלקרעיה), so called because they used vessels made of gourds. They resided near the Nile, 20 parasangs from Fostat, and traced their descent from Johanan the son of Kareah (Jer. xliii. 4), who had emigrated to Egypt. They celebrated Sunday in addition to Saturday (*ib.* vii. 704). Saadia even had personal disputations with Karaites, notably with Abu al-Sari ben Zuṭa (M. xli. 204). Of his adversaries in Egypt, mention may be made of Solomon b. Jeroham, author of Karaitic commentaries to the Bible and of controversial tracts (B. A. § 40), and of Menahem Gizni of Alexandria, who wrote polemics against Saadia, and of whom a poem and a letter to the Karaites of Fostat have been preserved (L., Notes, p. 50). The oldest Egyptian Karaitic document published is a bill of divorce dated Fostat, 1030 (E. N. Adler in J. Q. R. xii. 684). Present knowledge of Karaitic scholars and communities commences really with the twelfth century. Cairo and Alexandria became, after Jerusalem and Constantinople, their chief centers; and Karaites were to be found in Egypt wherever Jews dwelt. Most of the Karaitic manuscripts in the Paris and St. Petersburg libraries have come from Egypt (Neubauer, "Aus der Petersburger Bibliothek," p. 21). At the end of the twelfth century there lived in Egypt the Karaite poet Moses Dar‘i; Israel b. Daniel al-Ḳumisi (about 1162), who wrote a "Sefer ha-Miẓwot" (J. Q. R. viii. 701; B. A. § 70); and David b. Solomon (Sulaiman b. Mubarak, 1161–1241), who is described by his contemporary, Ibn Abi Usaidia, as an excellent physician and teacher in the service of the Ayyubid Abu Bakr al-‘Adil, and as being connected with the hospital Al-Naṣiri in Cairo (J. Q. R. xiii. 103; B. A. § 154). Ibn al-Ḥiti, in his literary chronicle, mentions in Ramleh the sheik ‘Ali b. Abraham al-Ṭawil, and especially the nasi Solomon, who wrote on forbidden marriages (J. Q. R. ix. 440). Of Karaites in the following centuries mention may be made of Yafith b. Saghir, author of a "Sefer ha-Miẓwot"; Solomon Kohen (Abu Manṣur Sulaiman ibn Ḥafas), writer on medical subjects (B. A. § 194); and Yafith ibn Abi al-Ḥasan al-Barkamani, polemic—all of the thirteenth century; Israel b. Samuel ha-Ma‘arabi (1310), who also wrote a "Sefer ha-Miẓwot" (B. A. § 184); Samuel b. Moses ha-Ma‘arabi (1434), author of "Al-Mushid," on the laws and commandments, as well as of commentaries to the Bible (B. A. § 199).

Karaite Organization in Egypt.

Little is known about the organization of the communal life of the Karaites. They claim to have had at the head a "ra'is," whose seat for a time was in Fostat; though Saadia (Commentary to Ps. 119, end) expressly states that the Karaites agreed to have no nasi in the Diaspora (L., Notes, p. 52). This head was called "nasi" or "rosh ha-golah." A list of the nasis is given in Karaitic manuscripts, carrying their genealogy back to David, which fact at once raises suspicions. For Egypt the following are given: Saadia, 980; Solomon; Hezekiah; Ḥasdai; David; and Solomon Abu al-Faḍl—(see Fürst, "Gesch. des Karäerthums," ii. 192; Notes, p. 77; J. Q. R. ix. 441).

The fact of there being such a head can hardly be doubted, since several of those cited above are mentioned regularly with the title attached to their names. Samuel b. David gives a description of his Karaite brethren in Egypt in the seventeenth century, and paints their condition in glowing colors (G. p. 5; transl. in Neubauer, *l.c.* p. 40). He stayed in Cairo with the nasi Baruch; and he mentions especially one Abraham Ḳudsi (*i.e.*, "of Jerusalem"). This latter, together with the physician Zachariah, is mentioned by Moses b. Elijah also (G. p. 34). Samuel relates further that many of the Karaites were goldsmiths, but that in his day the wealth of the community was reduced (p. 5). Ibn Safir likewise speaks of the Karaitic goldsmiths. In his day Moses ha-Levi of Jerusalem was their ḥakam and Elisha their "rosh." Reference has already been made to the number of Karaites in Egypt at various times. Occasionally many were converted to Rabbinism, notably by Abraham Maimonides in 1313 (S. 134, 15; "Kaftor u-Feraḥ," p. 13b; J. Q. R. xiii. 101), a fact due, perhaps, to the mild and considerate manner in which they were treated, especially by Moses Maimonides (see his "Teshubah," No. 153, ed. Leipsic, p. 35b). A similar policy was pursued by Joseph del Medigo, who, being in Cairo in 1616, entered into friendly relations with their ḥakam, Jacob Alexandri (Geiger, "Melo Chofnajim," p. xxxii.). According to a report in Jost's "Annalen" (iii. 84), they numbered 100 in Cairo in 1841; while E. N. Adler speaks of 1,000 in 1900 (J. Q. R. xii. 674). A Karaitic Haggadah, with Arabic translation for the use of the Karaites in Cairo, was published at Presburg in 1879 by Joshua b. Moses ("Hebr. Bibl." xix. 2).

Samaritans in Egypt.

The Samaritans also settled in Egypt at an early date, though very little is known of their actual history. For Alexandria, see Jew. Encyc. i. 366; and for the Dositheans sect, *ib.* iv. 643. The Samaritan chronicle published by Neubauer (J. A. 1869, No. 14) gives the names of the high priests and of the chief Samaritan families in Egypt. He mentions Ḥelbah b. Sa‘adah, who went to live in Egypt and was the progenitor of the Ha-Mora and Ḥelbah families (*idem*, offprint, p. 74); Garnakah b. Ḥelef, progenitor of the Garnakah family (p. 75); Raḥiz b. Shafar, the first to go to Egypt by sea; Joseph b.

Ḥelef; Elias Ṣadaḳah ha-Ḥifi, progenitor of the Ḥofni family at Cairo (p. 77); and in 1504 one Jacob of the family Puḳah, who is called "King of Israel" and "Abrek" (compare "He-Ḥaluẓ," iii. 153, 2), and whom the writer praises for his numerous good deeds (p. 80). In the fifteenth (?) century lived Abu Sa'id al-'Afif, one of the best-known physicians in Cairo, and a writer on medical subjects (B. A. § 325). Mention must also be made of Muhadhdhib al-Din Yusuf al-'Askari, author of a "Sefer ha-Miẓwot" (*ib.* § 328).

In 1481 Meshullam of Volterra found 50 Samaritan families in Cairo, with a synagogue (p. 185). A hanging for the Ark with a Samaritan inscription and coming from this synagogue was presented to the congregation of Widdin or to that of Ofen in the sixteenth century. Samaritans are also mentioned by David ibn Abi Zimra and by Joseph del Medigo, who saw them at disputations with Ali ibn Raḥmadan (Brüll's "Jahrb." vii. 44). Of Samaritan literature in Egypt nothing is as yet known. Müller and Kaufmann suspect that a papyrus fragment containing part of an acrostic litany is of Samaritan origin ("Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer," i. 39). The use of Hebrew script by Samaritans is not, as Harkavy thinks (see "Allg. Zeit. des Jud." 1891, p. 57), peculiar. One of the Arabic Pentateuch manuscripts described by De Sacy ("Mémoire sur la Version Arabe à l'Usage des Samaritains," p. 13) was bought at Cairo, and seems to have been written there at the time of the Circassian sultan Al-Ashraf Kansuḥ al-Ghuri (beginning of the sixteenth century) by one Ṣadaḳah b. Joseph שמש המכתבים הקדושים במצרים; *ib.* p. 17; compare a similar expression, שמש המכתב הקדש, in the colophon of a Cambridge Samaritan Pentateuch, J. Q. R. xiv. 28, l. 8; 352; xv. 75). The Scaliger manuscript, from which Juynboll edited the Book of Joshua (Leyden, 1848), came from the Egyptian Samaritans in 1584. It was written upon the skin of the Passover lamb (Juynboll, "Commentarii in Historiam Gentis Samaritanæ," p. 33).

Synagogues in Cairo.

The importance of the Jewish communities in Egypt may be seen from the number of synagogues which formerly existed in and around Cairo. Arabic topographers of Egypt have even given accounts of them; *e.g.*, Ibrahim ibn Mohammed ibn Duḳmaḳ (1350–1406; "Description de l'Egypte," ed. Vollers, 1893, p. 108) and Al-Maḳrizi ("Al-Ḥiṭaṭ," ii. 464). These accounts are followed by Sambari (S. 118, 136; see Schreiner in Z. D. M. G. xlv. 296). There were at least ten synagogues; Meshullam of Volterra (M. V. p. 185) describes six of them. The Karaite Samuel b. David speaks of thirty-one, besides fifty בתי הקדשות ("charitable foundations"), of which there were originally as many as seventy (G. p. 6). Following is a list of the synagogues:

1. The Damwa synagogue in Gizeh, on the west bank of the Nile, opposite Fostat: דמוה (S. 120, 4), דומו (O. p. 18 and a MS. in "Or Meïr," p. 34), דמו (M. V. p. 182; see J. Q. R. xv. 75); on the spot to which Moses is said to have retired. Tradition says that it was built forty years after the destruction of the First Temple. A tree there is said to have grown out of Moses' rod. Al-Maḳrizi relates that the Jews made pilgrimages to this synagogue on the Feast of Revelation. Sambari states that the Cairo Jews were accustomed to invite their brethren from all parts of Egypt to come there on Adar 7 (Death of Moses), the day following being celebrated with feasting. It was also called "Moses' Synagogue" ("Kanisat Musa"; S. 120, 137; Benjamin of Tudela, ii, 235); but in Sambari's time it was in ruins (S. 119, 30; 137, 14). According to Benjamin of Tudela, the overseer of the synagogue was called "Al-Shaikh abu Naṣr" (p. 98). Bertinoro speaks also of a Karaite synagogue in the place.

2. The Jauhar synagogue, built upon the spot where both Elijah and Phineas b. Eliezer were born ("Al-Ḥiṭaṭ," ii. 47). This also was in ruins (S. 121, 15).

3. The Al-Maṣaṣah synagogue in Cairo, built in the year 315, Seleucidan era [= 3–4 C.E.], and restored under Omar ibn al-Khaṭṭab (816); situated in the Darb al-Karmah.

4. The synagogue of the Palestinians ("Al-Shamiyyin"), in a section of Cairo called Ḳaṣr al-Sham; according to Ibn Duḳmaḳ, in the Ḳaṣr al-Rum. A wooden tablet over the gate says that it was built in 336 of the Seleucidan era, forty-five years before the destruction of the Temple; but Moses ben Elijah (G. p. 34) gives the date as 1531 (= 1291, if, as he thinks, this is according to the Seleucidan era). It is called after Elijah (S. 118, 9), who is said to have appeared in the southeast corner (O. p. 18). About 1487 the sultan Ḳa'it Bey, or his vizier (המלך), wished to remove the columns of the building for use in his own palace. He was bought off with 1,000 gold pieces (O. *ib.*). In the northeast corner was a platform, on which was a celebrated Torah scroll, said to have been written by Ezra, and to which magical powers were attributed (S. 118, 137; O. *ib.*). Moses b. Elijah speaks of the many inscriptions and psalms which covered the walls and the "hekal," as well as the names, written or cut in, of the many visitors to the synagogue. Benjamin II. calls it also "Kenisat Eliyahu" (Engl. ed., p. 233). It is standing to-day (1903); and E. N. Adler holds that it was originally a church of the third or fourth century, the titular saint of which was Michael (J. Q. R. ix. 670). Samuel b. David tries to make out that it was in former times a Karaite synagogue (G. p. 60).

The best description of the synagogue is given by Ibn Safir (*l.c.* pp. 20 *et seq.*). He calls it the "synagogue of Ezra," on the theory that it was founded by him. Rosh Ḥodesh Iyyar is celebrated with much pomp here, and Jews flock from Cairo and other places with offerings. Ibn Safir also mentions the many inscriptions and names to be found upon the walls; the room in the southeast corner where Elijah is said to have appeared; the cupboard in the northeast corner containing the Ezra manuscript; and especially the GENIZAH, to which he ascended by means of a ladder, but found little of value there.

5. In the same part of the city (Ibn Duḳmaḳ, again, has Ḳaṣr al-Rum), in the "Jews' Lane' ("Zuḳaḳ al-Yahud") was the synagogue of the Babylonian Jews ("Al-'Iraḳiyyin"). In Sambari's time it was in ruins. Benjamin II. must refer to this in speaking of the synagogue "Al-Karkujan" (S. p. 233).

6, 7. Al-Maḳrizi mentions two Karaite synagogues; one that of Ibn Shamikh (כ׳ בן צומח; S. 137, 11). This is the only one referred to by Sambari, in the district אלכורניפיש (*i.e.*, the street Al-Khurunfush in the northern part of Cairo; Maḳrizi, *l.c.* ii. 27; Al-Ḳalḳashandi, p. 72); it is now in ruins. Ibn Duḳmaḳ mentions one in Maṣmuma, in a small alley of the Darb al-Karmah (see above). The Karaites, however, speak of two; one, large and spacious, for the Jerusalem Karaites, with fourteen marble pillars and containing five hekalot, fourteen scrolls, and many Arabic Karaitic manuscripts; the second, smaller and private, situated in the courtyard of a certain Aaron (G. pp. 6, 34).

8. A Rabbinite synagogue in which Sambari worshiped, "Kanisat al-Musta'rab" (S. 156, 5; compare Conforte, "Ḳore ha-Dorot," 32b, 33a), for the Arabic Jews. The deed of conveyance of the synagogue (1038) speaks of it as situated in the Darb al-Banadir in the Zuwailah quarter. It was closed at one time, opened again by Eliezer Skandari in 1580, but had been closed for forty years before Sambari wrote (S. 160, 10). A specially venerated Bible codex, called "Al-Sunbaṭi," was brought to the synagogue in 1623 from the Egyptian village of Sunbaṭ; a light was kept burning before it, and on Simḥat Torah it was carried once around the synagogue (S. 119, 1; perhaps the "Codex Sambuki"; see JEW. ENCYC. iii. 179).

9. Synagogue al-Ḥadrah (Al-Maḳrizi). This also was in the Zuwailah quarter, in the Darb al-Ra'id.

10. A Samaritan synagogue (Al-Maḳrizi; M. V. p. 185).

In addition, Sambari mentions a synagogue of the West-African Jews (כנשת של ק"ק מוגרב; 134, 9), in which Maimonides was buried before his body was taken to Palestine, and a private one of R. Sedillo, still standing in his day (S. 145, 16; but 159, 7 has סביליויא = Sevilla ?). In the middle of the nineteenth century Ibn Safir (*l. c.* p. 9a) found ten old synagogues in Cairo proper, and of them mentions the following: (1) Synagogue of

R. Ishmael, rebuilt, in which most of the Franks (European Jews) worshiped. Attached to it was a school for orphans and poor children. (2) Synagogue Miẓrayim, the oldest of all, about to be rebuilt. (3) Synagogue of the Portuguese, rebuilt. (4) Synagogue of R. Moses (Maimonides), still standing; on the north side was a small room before which a perpetual light burned. This must be Sambari's Maghrabi synagogue. (5) Synagogue of R. Zimrah (David ibn Abi Zimrah). (6) Synagogue of R. Ḥayyim כפוסי (see below). (7) Synagogue of the "Ba'al ha-Nes"; who he was is unknown. (8) Turkish synagogue; very old, and in which various minyanim prayed.

Literary Productions.

Of the literary ability of the Egyptian Jews the old Cairo genizah is continually giving further evidence. The old Bible fragments still to be found there are minutely described by Ibn Safir, *l.c.* pp. 11b *et seq.*; the standard Bible codex of Aaron b. Asher was brought to Egypt and used by Maimonides ("Yad," Sefer Torah, p. 3, end). A codex of the year 1008, written in Egypt, was corrected by means of this standard manuscript (M. xx. 8). Maimonides found there portions of the Gemara which he thought were 500 years old ("Yad," Malweh, xv. 2). Many of the writers and scholars whose names have become famous have already been mentioned. All departments of Jewish literature are represented; but it was especially in poetry of various kinds that they excelled. This was probably due to their intimate personal and literary acquaintance with Arabic authors. Mention may be made here of the dedicatory poem to the nagid Judah (J. Q. R. viii. 556, ix. 360); the "Maḳamah" of the historian Abraham b. Hillel (*ib.* ix. 168), which shows also the influence of the Spanish-Hebrew poets; the involved and extremely well-executed "Tarshish" (Arabic, "Tajnis") of the professional scribe who wrote the letter of the ex-minister of Al-Afḍal (*ib.* ix. 29, x. 430); the verses of Abraham Maimonides, mentioned even by Sambari (S. 134, 16); and the prose with occasional lapses into piyyuṭ, many specimens of which have been found by Schechter. The megillah form was generally used for historical records, either in prose or in poetry; *e.g.*, the Cairo Purim, the Zuṭa, and the Abiathar Megillot (*ib.* xiv. 449). From Egypt have come nearly all the fragments of the Hebrew original of Ben Sirach (Ecclesiasticus). The number of the manuscripts of this text testifies that it was widely read. Many private libraries of large extent must have existed in Egypt—*e.g.*, those of Bezaleel Ashkenazi and David ibn Abi Zimrah; and the fragments of catalogues which have been preserved show the wide scope of the literary interests of the times (Schechter, "Saadyana," p. 78).

The material used for writing was at first papyrus (for an example of the eighth century see Chwolson, "Corpus," p. 121; for a marriage contract of the ninth century see "Führer Durch die Papyr. Erzherzog Rainer," p. 262; see also *ib.* p. 234; "Aegyptische Zeitschrift," xxxiii. 64; "Magazin," vi. 250); later, parchment and paper were employed. The Egyptian Jews wrote in Arabic as frequently as in Hebrew, and wrote well. Sambari's remark to that effect (S. 120, 1) is borne out by recent discoveries. At times they even went so far as to write their Hebrew in Arabic characters; *e.g.*, the Karaite Bible manuscripts described by Hörnle ("British Museum Karaite MSS." London, 1889), and the fragments published by Hirschfeld (J. Q. R. xv. 168). They busied themselves also with Arabic literature, fragments of which have been found written in Hebrew characters (*ib.*).

As regards typography, one Jewish work only is known to bear the imprint "Miẓrayim" (Cairo)—Ḥayyim Vital's ritual book in two volumes, "Ḥok le-Yisrael" (1740). It was edited by Isaac Baruch and published by Abraham Ẓaddiḳ. The establishment in which it was printed was owned by Abraham ben Moses Yatom, whose workmen were Solomon Sachata ben Samuel, Aaron ben Isaac Naḥmias, Israel ben Jacob Ḳimḥi, and Gershon ben Solomon. The book was approved by Nissim Solomon al-Gazi, rabbi at Cairo, and Moses Israel, rabbi at Alexandria.

With the exception of this one work, it is only quite recently that Hebrew books have been printed in Egypt, notably by Faraj Ḥayyim Mizraḥi in Alexandria. He has published the following works:

By Solomon Ḥazzan: ס׳ המעלות לשלמה, a companion to the "Shem ha-Gedolim," dealing with Eastern authors (1894); ס׳ שער הקרים (1895); ס׳ כרוב ממשח (1895); בן שלמה, an alphabetic collection of ritual ordinances (1900). By Elijah Ḥazzan: ס׳ נוה שלום, on the peculiar religious observances and customs of the Alexandrian Jews (1894). By Meborak Berhent of Tripolis: ס׳ הגדה של פסח עם פירוש (1896).

In addition, the following works have been printed in Alexandria:

פרקי אבות, with commentary of David Maimonides (1901).
הגדה (1888); אלהוכיד (1887). By Abraham Kestin: הלמוד שפת עברא, "Hebrew Grammar for Arabic-speaking Jews" (1896).
גיא חזיון משל ומליצה (1880).
עבודת התמיד, prayer-book, Egyptian rite.
שפרה דיהוסף.

Liturgy.

The peculiarities in the liturgy and religious observances of the Egyptian Jews have been indicated by Zunz ("Ritus," p. 55), and for Alexandria they have been explained at length by Elijah Ḥazzan in his "Neweh Shalom" (Alexandria, 1894); see also Ibn Safir, pp. 10 *et seq.* In the Siddur of Saadia there is given probably the earliest form of the Egyptian order of service (see the account by Steinschneider in "Cat. Bodl." col. 2203, and B. A. § 62); but it seems doubtful if this order was observed for any length of time. Maimonides found little occasion to make changes; though his decisions in such matters became authoritative for the greater part of the East. As the Palestinians and Babylonians had their own synagogues, so they preserved some of their peculiar customs; *e.g.*, the Babylonians preserved the yearly cycle in the Reading of the Law; the Palestinians, the triennial—an arrangement not touched by Maimonides ("Yad," Tefillah, xiii. 1), and of which Abraham Maimonides complains (J. Q. R. v. 420; M. xli. 464; Benjamin of Tudela, p. 98; S. 118, 25). The buying of certain miẓwot was a hereditary privilege. The "Kol Nidre" prayer was not recited in Cairo (Geiger's "Zeitschr." ii. 254; M. xli. 464). On special occasions, when more than seven were called to the Law on a Sabbath, certain portions were repeated. On week-days the Sabbath portion was read, but without the Hafṭarah (Samuel b. David, ed. Gurland, p. 6). According to Conforte (*l.c.* p. 14a), David Maimonides' Midrashot to the Torah were read in some of the Egyptian congregations every Sabbath.

Some Egyptian liturgical texts have been found in the Cairo genizah, and their peculiarities noted by Schechter (J. Q. R. x. 654). From these, fragments of the Passover Haggadah have been published by I. Abrahams (*ib.* p. 41), in which the repeated reference to the "Memra" or "Logos" discloses peculiar Egyptian traits. The first attempts to illustrate the Haggadah are also found in the genizah fragments (Kaufmann, *ib.* p. 381). Peculiarities in connection with the rite of circumcision are described in the letter of Moses b. Elijah (ed. Gurland, p. 35); but it is not said whether these are Karaitic. It was customary in Egypt to put a reference to the ritual bath ("miḳweh") in the ketubbah, a point upon which Maimonides, having the Karaite system in view, insisted with rigor ("Teshubot," No. 116); also to insert a promise from the man that he would not marry an additional wife (ketubbah of 1396; MS. Cambridge Add. No. 3124; compare חש"בץ, i. 94). It was also customary to carry the dead to Palestine for burial (Abi Zimrah, Responsa, §§ 611, 741). According to Ibn Safir (p. 11b), in every synagogue in Cairo there is a small cupboard (called also היכל) in which an old copy of the Bible in book-form, or portions of it, is kept, and before which a light is kept burning (see above).

Bibliography: Many of the genizah fragments mentioned have been republished by Schechter, *Saadyana: Geniza Fragments*, Cambridge, 1903. Compare, especially, Bacher, *Ein Neuerschlossenes Capitel der Jüd. Gesch.* in *J. Q. R.* xv. 79 *et seq.*; Berliner, *Die Nagid-Würde*, in *Magazin*, xvii. 50 *et seq.* See further Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 64.

The following is a key to the abbreviations used in this article: B. = Butler, *Arab Conquest of Egypt*. B. A. = Steinschneider, *Bibliotheca Arabica Judaica*, Frankfort, 1902. G. = Gurland, *Ginze Yisrael: Neue Denkmäler der Jüd. Literatur*, part 1, Lyck, 1865. J. Q. R. = *Jewish Quarterly Review*. L. = Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, Vienna, 1860. L.-P. = Lane-Poole, *A History of Egypt in the Middle Ages*, London, 1901. M. = *Monatsschrift*. M. J. C. = *Medieval Jewish Chronicles*. M. V. = Meshullam of Volterra, in Luncz, *Jerusalem*, i. O. = Obadiah of Bertinoro, in Neubauer, *Zwei Briefe Abadjah's*, Leipsic, 1863. R. E. J. = *Revue des Etudes Juives*. S. = Sambari, ed. Neubauer, in M. J. C. i. T. L. Z. = *Theologische Literaturzeitung*. Z. D. M. G. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*. Z. H. B. = *Zeitschrift für Hebräische Bibliographie*.

G.

EḤAD MI YODEA' ("One; who knows?"): Initial words of a Hebrew nursery-rime which, with Ḥad Gadya, is recited at the close of the Seder on Passover eve. It consists of thirteen numbers, and was probably recited originally as a dialogue, if not in chorus.

Question: "One—who knows?" *Answer*; "One—I know: One is our God in heaven and on earth."

Question: "Two—who knows?" *Answer*: "Two—I know: the two tables of the Covenant." *Chorus*: "One is our God in heaven and on earth."

Question: "Three—who knows?" *Answer*: "Three—I know: the three patriarchs." *Chorus*: "Two tables of the Covenant, One is our God in heaven and on earth."

Question: "Four—who knows?" *Answer*: "Four—I know: the four mothers in Israel." *Chorus*: "Three patriarchs, Two tables of the Covenant, One is our God in heaven and on earth."

Question: "Five—who knows?" *Answer*: "Five—I know: the five books of Moses." *Chorus*: "Four mothers in Israel, Three . . . ."

Question: "Six—who knows?" *Answer*: "Six—I know: the six books of the Mishnah." *Chorus*: "Five books of Moses, Four . . . ."

Question: "Seven—who knows?" *Answer*: "Seven—I know: the seven days of the week." *Chorus*: "Six books of the Mishnah, Five . . . ."

Question: "Eight—who knows?" *Answer*: "Eight—I know: the eight days of circumcision." *Chorus*: "Seven days of the week, Six . . . ."

Question: "Nine—who knows?" *Answer*: "Nine—I know: the nine months of child-bearing." *Chorus*: "Eight days of circumcision, Seven . . . ."

Question: "Ten—who knows?" *Answer*: "Ten—I know: the Ten Commandments." *Chorus*: "Nine months of child-bearing, Eight . . . ."

Question: "Eleven—who knows?" *Answer*: "Eleven—I know: the eleven stars" (in Joseph's dream: Gen. xxxvii. 9). *Chorus*: "Ten Commandments, Nine . . . ."

Question: "Twelve—who knows?" *Answer*: "Twelve—I know: the Twelve Tribes of Israel." *Chorus*: "Eleven stars, Ten . . . ."

Question: "Thirteen—who knows?" *Answer*: "Thirteen—I know; the thirteen attributes of God" (Ex. xxxiv. 6-7). *Chorus*: "Twelve Tribes of Israel, Eleven . . . ."

This song, stated by Zunz in "G. V." p. 133 to occur only in German Pesaḥ haggadahs since the fifteenth century, was later found by Zunz himself in the Avignon ritual as a festal table-song for holy-days in general ("Allg. Zeitung des Judenthums," iii. 469). The theory, therefore, advanced by Zunz, and worked out in detail by Perles ("Grätz Jubelschrift," 1887, pp. 37 *et seq.*; Brüll's "Jahrb." iv. 97 *et seq.*), that it is an adaptation of a German folk-song, must be revised, notwithstanding the striking parallels brought by the former from Simrock's "Die Deutschen Volkslieder" (1851, p. 520), where it is shown that what was originally a peasants' drinking-song was adapted by monks, and the numbers (one to twelve successively) declared to signify: one, the Lord God who lives in heaven and earth; two, the tablets of Moses; three, the Patriarchs; four, the Evangelists; five, the wounds of Jesus; six, the jugs of wine at the wedding of Cana; seven, the sacraments; eight, the beatitudes; nine, the choruses of angels; ten, the Ten Commandments; eleven, the eleven thousand virgins; twelve, the twelve Apostles. Other German parallels are given in L. Geiger's "Zeitschrift für die Geschichte der Juden in Deutschland," iii. 93, 234 (note), 238; while Sander ("Das Volksleben der Neugriechen," 1844, p. 328) has compared an old Greek Church song; Kohler, in Geiger, "Zeitschr." *l.c.* p. 239, an English Church song; and Green, in "The Revised Hagada," p. 98, London, 1897, a Scotch nursery-rime.

A peculiar feature of Eḥad Mi Yodea' is that it proceeds to the unlucky number thirteen (see "D. M. L. Z." xxix. p. 634, note), and stops there as if to make the Jew feel that with him thirteen (= אחד) is a holy, and therefore lucky, number. The origin of the numerical folk- or riddle-song has been traced by Kohler (*l.c.*) to ancient Oriental sources (comp. Cosquin, "Contes de Lorraine," 1876).

Bibliography: Kohler, *Sage und Sang im Spiegel Jüdischen Lebens*, in L. Geiger's *Zeitschrift für die Gesch. der Juden in Deutschland*, 1889, iii. 234-240.

K.

EHRENKRANZ, BENJAMIN WOLF (also known as **Zbarazer**): Galician Yiddish poet; born in Zbaraz, Galicia, about 1826; died June 2, 1883. He spent many years in Rumania and southern Russia, wandering from place to place, and singing his songs, sometimes extemporaneously composed, in cafés and similar resorts. Some of his poems were written down by his hearers, and given to him for revision when he was in better condition for such literary work. He was a real folk-poet, and his songs are still sung by the Jewish masses of Galicia and southern Russia. Some of them are reproduced in Dalman's "Jüdisch-Deutsche Volkslieder aus Galizien und Russland," pp. 29–42, 2d ed., Berlin, 1891.

His first published poem, written in Hebrew and based on a Talmudical parable, appeared in "Kokebe Yiẓḥaḳ," xii. 102–103, Vienna, 1848. His next work, "Ḥazon la-Mo'ed," a satire on the Ḥasidim and their rabbis, is also in Hebrew (Jassy, 1855). His Yiddish songs were published with a Hebrew translation in four parts, under the collective name "Maḳḳel No'am" (Vienna, 1865, and Lemberg, 1869–78). A new edition in Roman characters appeared in Braila, Rumania, 1902 (see "Ha-Meliẓ," v. 42, No. 125). His "Maḳḳel Ḥobelim" (1869) and "Sifte Yeshenah" (1874) appeared in Przemysl.

Bibliography: L. Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 77–80; *Ha-Shaḥar*, ii. 204–206; v. 367, 368.

S. P. Wi.

EHRENREICH, MOSES LEVI: Italian rabbi; born at Brody, Galicia, 1818; died at Rome Dec. 27, 1899. Having graduated from the gymnasium of his native city, Ehrenreich, attracted by the reputation of Samuel David Luzzatto, went to Padua to study at the Istituto Rabbinico, where he received the rabbinical diploma (May 10, 1845). He immediately began teaching at Göritz, where he became friendly with Isaac Reggio, whose daughter Helena he married later on. After a short stay at Triest, he became rabbi at Modena, and in 1861 rabbi at Casale, Piedmont. In 1871 he was teacher in the families of Guastalla and Malvano at Turin, and in 1882 he was called to the principalship of the Talmud Torah in Rome, shortly afterward becoming chief rabbi of the Italian capital. It was through his efforts and under his direction that the Collegio Rabbinico Italiano was reopened in 1887. In 1894 the infirmities of old age compelled his retirement from the rabbinate.

His chief literary work consisted of the part he took the translation of the Bible into Italian under the direction of Luzzatto, for which he translated Hosea, Micah, Daniel, Ezra, and Nehemiah. He also wrote a biography of his father-in-law, Isaac Reggio. He was a member of the committee of the society of Meḳiẓe Nirdamim from its reestablishment in 1885.

Bibliography: *Allg. Zeit. des Jud.* 1900, p. 20; *Vessillo Israelitico*, 1900, p. 23.

S. I. E.

EHRENTHEIL, MORITZ: Hungarian educator and writer; born at Szilágy-Nagyfalu in 1825; died at Budapest Dec. 27, 1894. After teaching in various cities, he established himself in Budapest (1867), and devoted his time to literary work.

His published works are: a Hungarian grammar, written under the pseudonym "Erényi Mór"; "Kleine Deutsche Sprachlehre," Budapest, 1865; "Jüdische Charakterbilder," Sâros-Patak, 1866; a Hebrew-Hungarian dictionary to the five books of Moses, Sâros-Patak, 1868; "Jüdisches Familienbuch," Budapest, 1888; "Der Geist des Talmud," *ib.* 1888; "Rezeption und Orthodoxie," *ib.* 1892. He also edited the magazines "Jüdische Volksschule" (Arad) and "Das Traditionelle Judenthum" (Budapest), the latter under the pseudonym "Dr. Freund."

Bibliography: Petrik, *Könyvészet*; Kiss Árón, *Magyar Népiskolai Tanitás Története*, p. 322.

S. L. V.

EHRLICH, ADOLPH (ABRAHAM ABELE): Russian educator and rabbi; born in Mitau, Courland, Sept. 20, 1837. In 1858 he became teacher of the Hebrew language and religion at the Jewish government school in Friedrichstadt, Courland. In 1861 he studied at Berlin under Michael Sachs, who employed him as teacher for his children. He spent three years at Berlin University, and in 1868 received his degree of Ph.D. from Halle.

He then taught at the Religionsschule in Berlin until 1870, when he became rabbi of Neudenberg, East Prussia; eighteen months later he returned to his old post in Berlin; in 1872 he was elected government rabbi of Riga, but the election was not confirmed; and in 1876 he was placed by the Russian government at the head of the Jewish school in Riga. Ehrlich was rabbi of Tilsit, Prussia, at the time of his death March 7, 1913.

Ehrlich wrote: "De Judicio ab Aristotele de Republica Platonica," Berlin, 1872; "Vaterland und Landesvater," three sermons, St. Petersburg, 1883; "Le-Regel ha-Yeladim," a Hebrew primer, Wilna, 1883; and "Entwickelungsgeschichte der Jüdischen Gemeindeschule zu Riga, ein Beitrag zur Culturgeschichte," St. Petersburg, 1894. He has also written critical notes to the "Be'er Mikael" of his teacher, Michael Sachs.

Bibliography: *Sefer Zikkaron*, pp. 81–82, Warsaw, 1891.

H. R. P. Wi.

EHRLICH, ARNOLD: Bible critic; born in Volodovka, near Brest-Litovsk, Russia, Jan. 15, 1848. Educated at the universities of Leïpsic and Berlin, he later became assistant librarian of Oriental books in the Royal Library in Berlin. In 1878 he emigrated to the United States, settling in New York city, where he still (1903) resides.

Since 1898 Ehrlich has devoted practically his entire time to his commentary on the Hebrew Bible, entitled "Miḳra ki-Peshuṭo." The first volume, on the Pentateuch, appeared in Berlin in 1899; the second, on the prose books (including Ruth, but not Esther), has the subtitle "Dibre Soferim" (*ib.* 1900); the third, entitled "Dibre Nebuah" (*ib.* 1901), includes all the Prophets; and the fourth and last volume, on the poetical works of the Old Testament, is in course of preparation.

Bibliography: W. Frankenberg, in *Göttingische Gelehrte Anzeigen*, v. 162, 333–338; *Hebrew Standard*, May 9, 1902; *Ha-Maggid*, 1901, Nos. 23–26; *Ha-Shiloaḥ*, v. 546–552.

H. R. P. Wi.

EHRLICH, HEINRICH: German composer, pianist, and musical critic; born at Vienna Oct. 5, 1822; died Dec. 20, 1899. He began his musical career at Bucharest and Jassy, and for some years was court pianist to George V. of Hanover. From 1855 to 1862 he lived successively at Wiesbaden, in England, and at Frankfort-on-the-Main. Thence he removed to Berlin, where he became teacher of piano at the Stern Conservatorium, and musical critic on the "Tageblatt," the "Gegenwart," and the "Neue Berliner Musikzeitung." In 1875 the title of professor was conferred upon him.

Among Ehrlich's noteworthy compositions are

"Konzertstück in Ungarischer Weise," "Variationen über ein Originalthema," and a sonata for violoncello. He was one of the foremost writers on music; his chief work in this line includes the text-books "Der Musikalische Anschlag," "Wie Uebt Man Klavier?" "Musikstudien beim Klavierspiel," "Die Ornamentik in Beethoven's Sonaten," "Die Ornamentik in Sebastian Bach's Klavierwerken," and the works "Schlaglichter und Schlagschatten aus der Musikwelt," "Aus Allen Tonarten," "Lebenskunst und Künstlerleben," "Modernes Musikleben," "Dreissig Jahre Künstlerleben." He wrote besides many novels and stories. His autobiography was published posthumously in the "Berliner Musik- und Theater-Welt" (vol. iii., Nos. 21, 22) by Ad. Kohut, who also published the letters addressed to Ehrlich by Hector Berlioz, Robert Frank, Clara Schumann, and others. Ehrlich embraced Christianity in middle life.

S. A. Ko.

EHRLICH, MESHULLAM: Polish philologist; born at Lublin 1818; died at Paris 1861. He was one of the leading Talmudic scholars of his time, as well as a master of Oriental and modern languages. His numerous works all remain in manuscript, with the exception of one containing researches in the field of Hebrew philology, published under the title "Ḥeker Millim u-Sefat Ḳodesh," Paris, 1868.

BIBLIOGRAPHY: *Ha-Karmel*, Russian Supplement, 1861, No. 6; Zeitlin, *Bibl. Post-Mendels.* s.v.

H. R. M. R.

EHRLICH, PAUL: German physician; born at Strehlen, Prussian Silesia, March 14, 1854. He studied medicine at the universities of Breslau, Freiburg-in-Baden, Leipsic, and Strasburg, being graduated from the last-named in 1878. After holding some minor appointments, he became privat-docent at Berlin University in 1887, and in 1890 assistant professor and assistant to Koch in the laboratory for infectious diseases. In 1896 he was appointed director of the laboratory for serum examination (Institut für Serumforschung und Serumprüfung) at Steglitz, near Berlin; and when in 1899 this laboratory was transferred to Frankfort-on-the-Main, Ehrlich became its director, resigning his university position. Ehrlich is the author of various essays and treatises relating to his profession.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v. and Appendix, Vienna, 1901; *Meyers Konversations-Lexikon*, xviii. s.v.

S. F. T. H.

EHRMANN, DANIEL: Austrian rabbi; born at Muttersdorf, Bohemia, in 1816; died at Brünn Nov. 15, 1882. After studying at Budapest and Prague, he became rabbi and preacher at Kuttenplan and Dürrmaul in 1843; and a year later succeeded Abraham Kohn in Hohenems. He was rabbi at Böhmisch-Leipa from 1852 to 1860, when he resigned his office and, removing to Prague, engaged in the book business. In Prague and Brünn he edited for many years the Jewish periodical "Das Abendland." In 1867 he was called as teacher of religion to Brünn, where he remained until his death. Ehrmann's works include: "Betrachtungen über Jüdische Verhältnisse" (Budapest, 1841); "Gebete für Israelitische Frauenzimmer" (Prague, 1845); "Beiträge zu einer Geschichte der Schulen und der Kultur Unter den Juden" (Prague, 1846); "Geschichte der Israeliten von den Urältesten Zeiten bis auf die Gegenwart," 2 vols. (Brünn, 1869; 2d ed., 1871); "Aus Palästina und Babylon: Eine Sammlung von Sagen, Legenden, Allegorien, Fabeln, Erzählungen, Gleichnissen, u. s. w. aus Talmud und Midrash" (Vienna, 1880). He also wrote a story, "Die Tante"; and contributed to the "Orient," "Kokebe Yiẓḥaḳ," and other periodicals.

S. M. K.

EHUD.—Biblical Data: Second judge of Israel; a Benjamite, the son of Gera. Concealing under his garment a two-edged sword, he carried a present to Eglon, the Moabite king who had held Israel in subjection for eighteen years. After delivering it he requested a private audience, which was granted. Being left-handed, Ehud was able to draw his weapon without suspicion, and he plunged it through the body of the king, who was too surprised and too corpulent to resist. Ehud made his escape to Seirath, and gathering an Israelitish army, slew the whole Moabite forces numbering 10,000 men (Judges iii. 14–30). See EGLON.

J. JR. C. J. M.

——**Critical View:** The story of Ehud was taken from one of the oldest sources of the Book of Judges, into which it had possibly been put after having passed from mouth to mouth as a folk-tale. The beginning of the tale has been displaced by the pragmatic introduction of the author of Judges (compare Moore, Commentary on Judges, pp. 89 *et seq.*; "Judges," in "S. B. O. T." pp. 6 *et seq.*; and Budde, "Die Bücher Richter und Samuel," etc., p. 28). The author of Judges has taken the narrative of a local incident and transformed it into a deliverance of all Israel. The story is not quite homogeneous, but is not so composite as Winckler ("Untersuchungen zur Altorientalischen Geschichte," pp. 55 *et seq.*) believed. Recent critics accept Ehud as a historical character. In addition to references above, compare Budde, *ib.* pp. 98 *et seq.*

J. JR. G. A. B.

EIBENSCHÜTZ, ALBERT: German pianist; born in Berlin April 15, 1857; studied pianoforte under Reinecke and composition under Paul at the Leipsic Conservatorium. He was professor at the musical institute at Kharkof, Russia, until 1880, and then teacher at the Royal Conservatorium at Leipsic until 1883, when he accepted a professorship at the Cologne Conservatorium. In 1893 he became director of the Cologne Liederkranz, and in 1896 first professor of piano at the Stern Conservatorium in Berlin. Two years later he became the owner and director of the Conservatorium at Wiesbaden.

As a pianist Eibenschütz is distinguished by a brilliant technique, richness of tone, and remarkable delicacy and precision of touch.

BIBLIOGRAPHY: Ehrlich, *Celebrated Pianists*, p. 91, Leipsic, 1894; Riemann, *Musik-Lexikon*.

S. J. So.

EIBENSCHÜTZ, DAVID SOLOMON: Russian rabbi and author; died in Safed, Palestine, 1812. He was a pupil of Rabbi Moses Ẓebi Heller, author of "Geon Ẓebi," and occupied the position of rabbi in Buzhanow, Soroki (Volhynia), and Jassy, (Rumania). From the last-named city he went to Palestine and remained there till his death. He was the author of many cabalistic and Talmudical works, which still exist in manuscript. He also wrote "Lebushe Serad," in two parts. The first part contains a commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, with comments on David b. Samuel's "Ṭure Zahab" and Abraham Abele Gumbinner's "Magen Abraham"; at the end of this part is added the plan of the Temple as described by Ezekiel (Mohilev, 1818, and frequently). The second part is on Shulḥan 'Aruk, Yoreh De'ah (Mohilev, 1812). His "Ne'ot Deshe" is a compilation of 138 responsa, in two parts, the first of which was published in Lemberg, 1861, while the second is in manuscript. "'Arbe Naḥal" is also in two parts, the first being a treatise on the Pentateuch, the second consisting of sermons (Kopust, Sdilkov, 1835; Krotoschin, 1840; Jitomir, 1850; Lemberg, 1856).

Bibliography: Eliezer Kohn, *Ḳin'at Soferim*, p. 90; Fuenn, *Ḳiryah Ne'emanah*, p. 223; Benjacob, *Oẓar ha-Sefarim*, pp. 255, 391, 449.

L. G. N. T. L.

EIBENSCHÜTZ, ILONA: Hungarian pianist; born at Budapest May 8, 1872. She received her first instruction in music from her cousin Albert Eibenschütz; Liszt is said to have played at a concert with her when she was only five years old. She later studied with Carl Marek, and from 1878 to 1885 at the Leipsic Conservatorium under Hans Schmitt. At her début in Vienna her remarkable playing created a sensation. After attaining her twelfth year she annually made a concert tour through Germany, Austria, France, Russia, Denmark, Norway, and Sweden; playing before the Queen of Denmark at Copenhagen, before the Czar and Czarina of Russia at the Gatschina Palace, and before the Emperor of Austria at Vienna, by whom she was granted an imperial stipend for five years.

From 1885 till 1890 she was taught by Clara Schumann, and then resumed her concert tours, playing with great success in London.

Bibliography: Ehrlich, *Celebrated Pianists*, p. 93.

S. J. So.

EIBENSCHÜTZ, JONATHAN. See Eybeschütz, Jonathan.

EIBESCHÜTZ, SIMON AARON: Danish philanthropist; born Nov. 14, 1786 in Copenhagen; died there Nov. 25, 1856. He left a fortune amounting to about 1,700,000 Danish crowns; a part of the income was to go to his nearest relatives, provided they continued in the Jewish faith, but by far the greater part was to go to Jewish and municipal institutions. The income of the sum bequeathed to the Copenhagen University Library was to be devoted to the purchase of Hebrew and Oriental works. Equal sums were bequeathed to the Polytechnic Institute and to the Academy of Arts in Copenhagen, on condition that they receive without compensation two Jewish youths annually, and that the Academy of Arts employ the income of its share to establish a prize for a work of art, the subject of which must be derived from the Old Testament.

Bibliography: *Allg. Zeit. des Jud.* xxi. 104; *Fortegnelse over de Legater*, p. 113, Copenhagen, 1878; Dansk, *Biografik Lexikon*.

S. M. K.

EICHBERG, JULIA. See Rosewald, Julia Eichberg.

EICHBERG, JULIUS: Violinist, director of music, and composer; born in Düsseldorf, Germany, June 13, 1824; died at Boston, Mass., Jan. 18, 1893. In his youth he had the benefit of the best musical instructors in his native town and at Mayence, and he became a favorite of Reitz and Mendelssohn. He also studied at the Conservatoire in Brussels, and upon his graduation received the first prize for violin playing and composition. Soon afterward he became the director of an opera troupe at Geneva, Switzerland, where he remained for eleven years.

In 1857 Eichberg went to New York, and two years later removed to Boston, where he was engaged as director of music at the Museum. At this time he wrote the operetta "The Doctor of Alcantara," which had a favorable reception, and is even now frequently played in America. His other compositions include the operettas "The Rose of Tyrol," "The Two Cadis," and "A Night in Rome," besides trios and quartets for strings, violin pieces, and songs.

After serving seven years as conductor of the orchestra at the Boston Museum he established the Boston Conservatory of Music, and about the same time was appointed general supervisor and director of music in the high schools of the city.

A. G. Mo.

EICHBERG, PAULINE. See Weiller, Pauline Eichberg.

EICHENBAUM, JACOB: Russian educator, poet, and mathematician; one of the pioneers of modern education among the Russian Jews; born in Krasnopolie, Galicia, Oct. 12, 1796; died at Kiev Dec. 27, 1861. He showed extraordinary ability in Hebrew and mathematical studies, in which latter he was assisted by his father, Moses Gelber.

In 1815 Eichenbaum settled in Zamosez, Russian Poland, in which city there was a circle of progressive Jewish youths who were followers of the "Berlin culture." Here he gave himself up to his favorite work, occupying himself with the rational interpretation of the Bible, and with the study of Hebrew, German, philosophy, and mathematics, especially the last-named. In 1819 he translated for his own use Euclid's "Elements" from German into Hebrew. Jacob, who had assumed the family name of "Eichenbaum," soon entered on a period of wandering and of hard struggle for his daily bread. He became a private tutor, and lived in different towns of southern Russia, teaching Hebrew subjects and mathematics in the houses of wealthy people. In 1835 at Odessa, which was then the educational center of the south-Russian Jews, he opened a private school for Jewish children on the lines of the German-Jewish schools. In 1836 he published at Leipsic, under the title "Ḳol Zimrah," a series of Hebrew poems. This little book was one of the first productions of Neo-Hebrew poetry which received its inspiration from Mendelssohn's school.

The verse-making talent of Eichenbaum is strikingly evidenced in his "Ha-Ḳerab," London, 1840, in which are described the moves in the game of chess. Joseph (Ossip) Rabbinovicz translated this poem into Russian verse (Odessa, 1847; 2d ed., *ib.* 1874).

In the course of a few years the pedagogic and literary labors of Eichenbaum attracted the attention of the Russian government, which in 1844 appointed him overseer of the Russo-Jewish school in Kishinev, and six years later chief inspector of the new rabbinical school opened by the Russian government in Jitomir (1850). He retained this position until his death.

In the later years of his life he published a textbook of arithmetic in Hebrew, "Ḥokmat ha-Shi'urim," Warsaw, 1857, and an allegorical poem, "Ha-Ḳosem," in "Ha-Meliẓ," 1861 (also in book form, Odessa, 1862).

Bibliography: Tarnegol, *J. Eichenbaum*, in *Razsvyet*, 1861, Nos. 51–52; Fuenn, *Safah le-Ne'emanim*, § 101, Wilna, 1881; idem, *Keneset Yisrael*, s.v.; *Ha-Miẓpah*, iv. 15–18, St. Petersburg, 1886; *Be'er Yiẓḥak* (correspondence of I. B. Levinson), pp. 61, 93, Warsaw, 1899.

H. R. S. M. D.

EICHHORN, JOHANN GOTTFRIED: Orientalist and Biblical scholar; born at Dörrenzimmern, in the principality of Hohenlohe-Oehringen, Oct. 16, 1752; died at Göttingen June 27, 1827. After studying theology and Oriental languages under Johann David Michaelis at the University of Göttingen, he was appointed professor of Oriental languages at Jena in 1775. Later (1788) he became professor of philosophy at Göttingen. After Michaelis' death (1794) he succeeded his former teacher as professor of Old Testament literature. This post he occupied until his death.

The diversity of Eichhorn's studies and labors is remarkable, but his lasting merit lies in the field of Old Testament research. His "Einleitung in das Alte Testament" (3 vols., Leipsic, 1780–82) marks an epoch in the study of the Bible. Accepting the theories advanced by Herder, Eichhorn attempts to give a just appreciation of the poetry and religion found in Hebrew literature. His work, which passed through four editions and was often reprinted, combines vividness of exposition with great scholarship, although the criticism is often immature, and is directed more to an esthetic enjoyment than to a real solution of the difficulties. Eichhorn's second great work is "Die Hebräischen Propheten" (3 vols., 1816–1819), a poetical translation, with a short exposition, of the prophetic literature, arranged in chronological order. Here for the first time an important and suggestive problem was seriously dealt with, although it was not solved. In 1777–86 Eichhorn published a "Repertorium für Biblische und Morgenländische Litteratur," and in 1787–1803 appeared his "Allgemeine Bibliothek der Biblischen Litteratur."

Bibliography: *Allg. Deutsche Biographie*, v. 731–737.

J. K. H. C.

EICHTHAL, GUSTAVE D': French publicist and Hellenist; born at Nancy March 22, 1804; died at Paris April 9, 1882. At the age of thirteen he became a convert to Roman Catholicism, and when he left the Lycée Henri IV. in 1822, he became a disciple of Auguste Comte, who initiated him into the doctrines of Saint-Simon, to the propagation of which he devoted a part of his fortune.

In 1832 D'Eichthal went to Greece, and on his return to Paris in 1836 published "Les Deux Mondes," containing his reflections on the Orient. He now began to advocate the use of Greek as a universal language, and published many works, among which were: "Les Trois Grands Peuples Méditerranéens et le Christianisme," Paris, 1864; "Origines Bouddhiques de la Civilisation Américaine," in the "Revue Archéologique," Sept., 1864, and April, 1865; and "Texte Primitif du Premier Récit de la Création," Paris, 1875; reprinted after his death under the title "Mélanges de Critique Biblique."

D'Eichthal was one of the chief founders (1881) of L'Association pour l'Encouragement des Etudes Grecques. After his death his son published his "La Langue Grecque," Paris, 1887.

Bibliography: *La Grande Encyclopédie*, s.v.; Larousse, *Dict.* s.v.

S. V. E.

EIDLITZ, MOSES ZARAH: Austrian Talmudist; born before 1725; died May 17, 1786, at Prague. Following the custom of the time, he conducted a Talmud school in his dwelling, and, besides teaching his pupils gratuitously, he aided them with his small means to such an extent that he impoverished himself. Nevertheless, he continued to pay the same Jew-tax that had been apportioned to him in his better days. Only when he was actually unable to pay the sum did he bend to the entreaties of his friends and state his case to the "primator," Israel Frankl. Eidlitz, however, refused the roll of ducats that the latter sent him. Frankl, desiring to force the modest rabbi to accept the money, declared that he could not remit the tax if Eidlitz was rich enough to refuse such a sum of money, and the rabbi was finally forced to yield. After his death the roll of ducats was found among his few possessions, with a note requesting his family to restore the money to its original owner, Frankl.

Eidlitz wrote מלאכת החשבון, a manual of arithmetic in Hebrew, Prague, 1775; and אור לישרים, haggadic discourses, *ib.* 1785.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2584; Lieben, *Gal 'Ed*, p. 62; German ed., pp. 56 *et seq.*

S. A. Ki.

EIGHTEEN BENEDICTIONS. See Shemoneh 'Esreh.

EILENBURG, ISSACHAR BAER BEN ISRAEL LEYSER: Polish rabbi; born in Posen about 1570; died in Austerlitz, Moravia, in 1623. His father gave him a thorough training in the Talmud. From Posen Eilenburg went to Prague and entered the yeshibah of Rabbi Liva. After studying there for a few years, he returned to Posen and continued his studies in the yeshibah of Rabbi Mordecai Jafe.

About 1600 Eilenburg became rabbi of the city and district of Göritz, and about 1620 rabbi of Austerlitz, Moravia.

Eilenburg's works are: "Be'er Sheba'," commentaries on the treatises of the Talmud upon which there are no tosafot (Venice, 1614). This work is divided into seven parts, namely: (1) "Ner Miẓwah," on

Horayot; (2) "Ner Tamid," on Tamid; (3) "Ner Adonai," on the first and last chapters of Keritot; (4) "Ner Elohim," on two chapters of Soṭah; (5) "Ner Yisrael," on the last chapter of Sanhedrin; (6) "Ner Hora'ah," on parts of Ḥullin; (7) "Ner Torah," novellæ and responsa. Eilenburg also wrote "Ẓedah la-Derek," supercommentary on Rashi to the Pentateuch (Prague, 1623–24).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 115; S. Wiener, *Bibl. Friedlandiana*, No. 1052; Roest, *Cat. Rosenthal. Bibl.* s.v.

L. G. B. Fr.

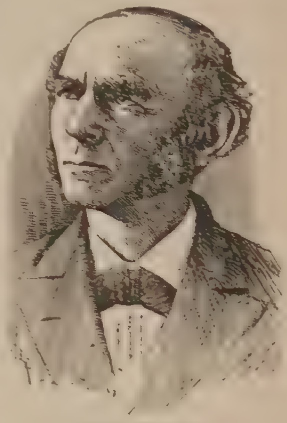
EINBECK: Town in the province of Hanover, Prussia. That Jews lived there at a very early date is shown by the fact that some Einbeck Jews were burned at the stake in 1298. In a document of 1355 a Jews' street and a "schole der Joden" are mentioned, and an "old Jewish cemetery" is referred to in a document dated 1454. An old and mutilated tombstone still exists to record the interment of a Jewess in the year 5160 (= 1400). It appears from an assignment of Duke Erich of Brunswick to his wife Ilse (Elizabeth), dated July 14, 1405, and from a letter of Duke Philipp to his brother Ernst, dated 1562, that the Jews of Einbeck paid a yearly tax which formed part of the revenues of the castle of Grubenhagen. When the dukes Wolfgang and Philipp of Grubenhagen forbade all Jews not under their protection to pass through the principality, the envoys of the "Gemeine Jüdischheit" petitioned Emperor Maximilian (Feb. 25, 1570), who annulled their decree. A few years later, in 1579, when the fanatic Magister Johann Velius, pastor of the Jacobi- or Marktkirche at Einbeck, raised a storm of public feeling against the Jews of the town, the latter were expelled. They reappeared, however, after the Thirty Years' war.

In 1718 the elector Georg Ludwig of Hanover was forced to restrict the influx of Jews in the interest of the Christian merchants. During the French supremacy (1806–13) the district contained forty Jewish families, nine of which lived at Einbeck. On Aug. 31, 1896, a new synagogue was dedicated by Dr. Lewinsky, to which the banker Bernhard Meyersfeld of Brunswick, a native of Einbeck, contributed 20,000 marks. In 1907 Einbeck had a population of 8,709 of whom about 120 were Jews.

Bibliography: Harland, *Gesch. der Stadt Einbeck*, Einbeck, 1854–59; Wiener, *Jahrb. für die Gesch. der Juden*, 1860, i. 176 *et seq.*; idem, in *Monatsschrift*, 1861, pp. 243 *et seq.*, 251 *et seq.*; idem, in *Zeitschrift des Histor. Vereins für Niedersachsen*, 1861, pp. 248 *et seq.*; Salfeld, *Martyrologium*, pp. 28 *et seq.*; Max, *Gesch. des Fürstentums Grubenhagen*, 1862–63; Feise, *Zur Gesch. der Juden in Einbeck*, in *Einbecker Zeitung*, 1903, Nos. 23 *et seq.*; *Zeitschrift des Histor. Vereins für Niedersachsen*, 1899, p. 339; L. Horwitz, *Die Israeliten Unter dem Königreich Westphalen*, pp. 9, 99; *Monatsschrift*, 1901, p. 568.

D. A. Lew.

EINHORN, DAVID: German rabbi, preacher, and theological writer; leader of the Reform movement in America; born at Dispeck, Bavaria, Nov. 10, 1809; died in New York Nov. 2, 1879. A disciple of R. Wolf Hamburger and R. Joshua Moses Falkenau in Fürth, he received the Morenu title in his seventeenth year, and pursued his philosophical studies in Würzburg and Munich. When the congregation of Wellhausen near Uffenheim elected him rabbi in 1838, the Bavarian government would not confirm the election on account of his liberal views. In 1842 he became rabbi of Hoppstädten and chief rabbi of the principality of Birkenfeld. Though he advocated Reform as represented by Geiger (see "Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte," pp. 125–139, Breslau, 1842), he strenuously opposed the radical tendencies of the Reformverein in Frankfort-on-the-Main, which, as he wrote, "instead of regenerating Judaism upon a historical basis and with full recognition of Israel's priestly character and Messianic mission, desired to create a schism in Judaism under the pretext of Reform, denying the very essentials of the Jewish faith" ("Allg. Zeit. des Jud." Dec. 5, 1844).


David Einhorn.

His Principles. At the rabbinical conference at Frankfort in 1845, Einhorn pleaded against Z. Frankel in favor of the vernacular in the liturgy and the elimination of all prayers referring to the restoration of the Jewish state and Temple, but insisted on the accentuation of the universal character of the Messianic hope. At the Breslau conference in 1846, he was appointed chairman of the committee on the dietary laws (see Dietary Laws). In 1847 Einhorn succeeded Holdheim as chief rabbi of Mecklenburg-Schwerin. In the same year he was charged with heresy by Franz Delitzsch, then professor at Rostock, for having pronounced the blessing over an uncircumcised Jewish child in the synagogue; but he refuted the charge by referring to rabbinical authorities who declared that the child of Jewish parents is entitled to all Jewish rights and privileges (see "Sinai," Nov., 1857 *et seq.*; L. Donath, "Geschichte der Juden in Mecklenburg," pp. 237–244, Leipsic, 1874; and Circumcision).

Opposed by the Conservatives, Einhorn found his position becoming perilous under a reactionary government, and he accepted a call as rabbi of the Reform congregation at Budapest in Oct., 1852. But the Austrian government also was opposed to the Reform movement, and, despite the protestations and personal entreaties of Einhorn, the temple was, after a brief period, ordered closed.

Einhorn in America. Einhorn determined to continue his career in America. In 1855 he became rabbi of the Har Sinai Congregation of Baltimore, and was soon the leader of the radical Reform element, issuing a protest against Wise, Lilienthal, and Cohn, who, under the title "American Sanhedrin," had, at a rabbinical conference held in Cleveland, declared "the Talmud to be the only legally binding interpretation of the Bible," and endeavored to organize an American synod on that principle. Soon afterward he started, in the interest of radical Reform Judaism, a monthly magazine in German under the name of "Sinai." In 1858 his prayer-book, "Olat Tamid," appeared; it was at once recognized as the standard Reform liturgy in America. Afterward its principal contents were, though in a somewhat altered form, embodied in the Union Prayer-book (see REFORM JUDAISM).

A man of resolute character and well-defined principles, Einhorn impressed friends and antagonists alike by his consistency and courage. When the Civil war broke out in 1861, he denounced the defenders of slavery so unsparingly that to stay in Baltimore became dangerous in the extreme. The mob threatened his life, and he fled on the night of April 22, 1861, guarded by friends, to Philadelphia, where he became rabbi of the Congregation Keneseth Israel. Philadelphia had hitherto been the bulwark of conservative Judaism; Einhorn, from his pulpit and in his periodical "Sinai," which he continued until 1863, fought for more liberal views.

Opposes Slavery.

In August, 1866, Einhorn became rabbi of the Adath Yeshurun congregation in New York. Here he worked, in common with Dr. Samuel Adler, rabbi of Temple Emanu-El, and with his successor in Philadelphia, Dr. Samuel Hirsch, for the propagation and better comprehension of the views and aims of Reform Judaism. In 1869 a rabbinical conference was held in Philadelphia, at which he was the leading spirit (see CONFERENCES, RABBINICAL).

At the approach of his seventieth year he resolved to retire; his farewell sermon was delivered on July 12, 1879. In 1844 Einhorn had married Julia Ochs of Kreuznach, and of this union were born five daughters and four sons, the third daughter marrying Dr. K. Kohler, and the fourth Dr. Emil G. Hirsch.

Einhorn wrote: "Princip des Mosaismus und Dessen Verhältniss zum Heidenthum und Rabbinischen Judenthum," Leipsic, 1854 (written in Budapest; one volume only completed); "Ner Tamid," a religious catechism in German, stating concisely the fundamental principles of Reform Judaism; and many controversial articles on the religious questions of the time in "Allg. Zeit. des Jud.," "Israelit des XIX. Jahrhunderts" (1842–46), "Sinai," and "Jewish Times."

BIBLIOGRAPHY: H. S. Morais, *Eminent Israelites of the Nineteenth Century*, pp. 66–71, Philadelphia, 1880; *David Einhorn's Ausgewählte Predigten und Reden*, ed. Dr. K. Kohler, New York, 1880; *Der Zeitgeist*, Nos. 1 and 2, Milwaukee, 1880; *American Israelite*, Supplement, Nov., 1879; *Publications Am. Jew. Hist. Soc.* v. 147–151.

A. K.

EINHORN, IGNATZ (EDUARD HORN): Hungarian preacher and political economist; born at Vágh-Ujhely Sept. 25, 1825; died at Budapest Nov. 2, 1875. He was educated at the Talmud schools at Neutra, Presburg, and Prague, and at the University of Budapest. In the last-named city he began his journalistic career, contributing to the "Pester Zeitung," the "Allgemeine Zeitung des Judenthums," and "Der Orient."

In 1847 he began to preach in the temple of the new community of Alt-Ofen, and he also edited the first Judæo-Hungarian year-book. A year later appeared his "Zur Judenfrage in Ungarn," Alt-Ofen, 1848. In April, 1848, he founded at Budapest the weekly "Der Ungarische Israelit," which gave the first impulse toward the formation of the Reform congregation there. Einhorn became the first preacher of this new congregation.

In religion as in politics Einhorn was a decided liberal. He took part in the Hungarian struggle for liberty, first as a revolutionary speaker at Budapest, and then as an army chaplain at Komorn, a position to which he had been appointed by General Klapka. After the capitulation of Vilagos he returned home; but not feeling secure there, he went to Vienna and then to Prague. Still pursued by the police, he finally went to Leipsic (March, 1850), where he remained for two years. There he published under the pseudonym of "Eduard Horn," which he had assumed since the Revolution, the pamphlets "Arthur Görgey," "Ungarn im Vormärz, "and "Zur Ungarisch-Oesterreichischen Centralisationsfrage." He wrote for Brockhaus' "Konversations-Lexikon" the articles relating to Hungary. He also wrote in 1851 "Die Revolution und die Juden in Ungarn." His "Ludwig Kossuth" (1851), which was immediately confiscated and led to the publisher's imprisonment for two years, again directed the attention of the Austrian police to Einhorn. To escape extradition to Austria and consequent imprisonment, he went to Brussels, and thence, destitute of all resources, to Amsterdam, where he published his "Spinoza's Staatslehre zum Ersten Male Dargestellt" (1852). Returning to Brussels, he devoted himself to the study of the French and English languages. He also studied Belgian affairs with such success that in 1853 and 1854 he was able to publish two works: "Statistische Gemälde des Königreichs Belgien," and "Bevölkerungswissenschaftliche Studien aus Belgien."

At the time of the Paris Exposition of 1856 he went to the French capital as correspondent of several German periodicals. There Michel Chevalier secured him for the "Journal des Débats." In 1863 he became one of the founders of "L'Avenir National." From Paris he directed a persistent literary war against the policy of the Austrian government. King Victor Emmanuel appointed him a Knight of the Order of Saint Maurice and Saint Lazarus. In 1867 he published "L'Economie Politique Avant les Physiocrates," which was crowned with the "Grand Prix" of the French Academy.

In 1869 Einhorn was enabled to return to Hungary. He was elected a member of the Reichstag from Presburg, and some years later from the most populous district of the capital. He founded the "Neue Freie Lloyd," but it had a short existence. In Judaism, in the struggle between the Orthodox and Reform parties, which was conducted with great bitterness, he sided with the former, although he had been a liberal theologian. He was appointed assistant secretary of commerce, but had held this post for six months only when he died.

His brother, **Moritz Einhorn**, an able mathematician, fought in the Hungarian civil war under General Bem in Transylvania, and was killed beside his cannon.

Anton Einhorn (Horn), who had been editor of the "Journal de St. Petersburg" for several years, fought in the same war.

BIBLIOGRAPHY: *Ungarn's Männer der Zeit*, parts 1 and 2; Reich, *Bet-El*, i. 194 *et seq.*; *Pester Lloyd*, Nov. 2, 3, 1875; *Neue Freie Presse*, Nov. 2, 3, 1875.

S. M. K.

EINHORN, MAX: Physician; born Jan. 10, 1862, at Grodno, Russia; studied medicine at the universities of Kiev and Berlin, graduating as M.D. from the latter in 1884.

Einhorn worked for a time with Ehrlich and Salkowski, and then went to America, settling in New York city. In 1885 he was appointed house physician in the German Hospital at New York, but relinquished the post in 1886 to engage in private practise. In 1887 he returned for a few months to Berlin, where he acted as Ewald's assistant.

On his return to New York Einhorn occupied himself with questions relating to the pathology of digestion. In 1888 the New York Post-Graduate Medical School appointed him instructor in diseases of the stomach and intestines, and in 1898 he was appointed assistant professor at that institution, and in 1899 professor. He has also for several years been physician to the German Dispensary of New York.

Einhorn is the inventor of many new instruments and pieces of apparatus which have become well known throughout the medical world, such as the fermentation saccharometer, the stomach-bucket, the gastro-diaphane, the deglutitive stomach electrode, the stomach spray apparatus, the gastrograph, etc.

Einhorn's literary activity has embraced nearly the whole domain of stomach pathology.

H. R.

EINSTEIN, EDWIN: Born at Cincinnati Nov. 18, 1842; educated in New York city; received the degree of master of arts at Union College, Schenectady, New York. Einstein was a representative from New York city in the Forty-sixth Congress; was the Republican candidate for mayor of New York in 1892, receiving the greatest number of votes ever polled for the mayoralty nominee of that party; he acted as commissioner and treasurer of the department of docks from 1895 to 1898, and was a director of the Mt. Sinai Hospital from 1876 to 1878. He died Jan. 24, 1905.

A.

EIRAGOLY. See KOVNO.

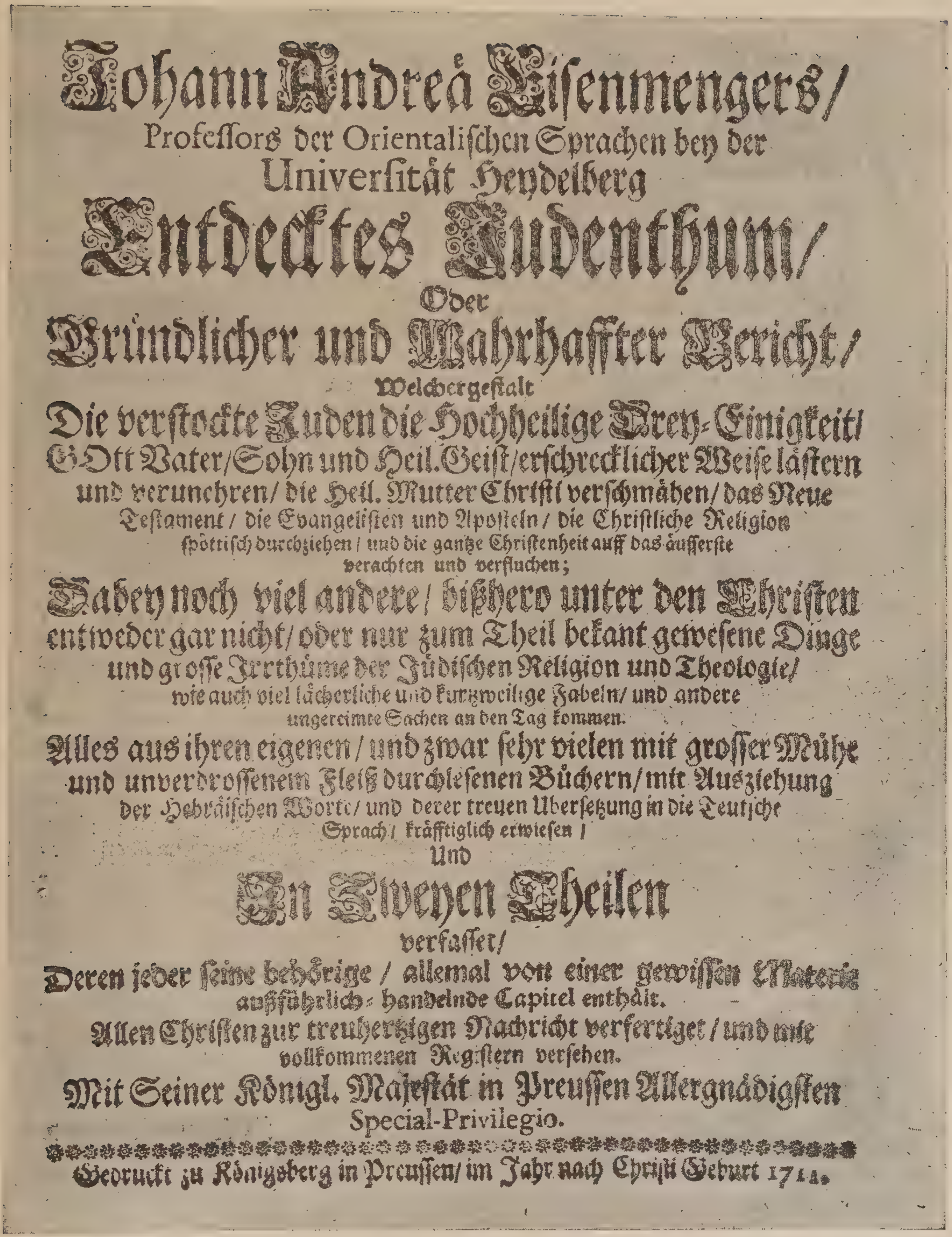
EISENMENGER, JOHANN ANDREAS: Anti-Jewish author; born in Mannheim 1654; died in Heidelberg Dec. 20, 1704. The son of an official in the service of the Elector of the Palatinate, Eisenmenger received a good education, and distinguishing himself at the Collegium Sapientiæ at Heidelberg by his zeal for Hebrew studies, he was sent by the elector to England and Holland to continue them there. In Amsterdam he met three Christians who had been converted to Judaism, and this filled him with indignation. As a further cause of his hatred of Judaism, he claims the otherwise unknown attacks against Christianity which he heard from the mouth of David Lida, then (1681) rabbi of Amsterdam. For nineteen years he studied rabbinical literature assisted by Jews, first in Heidelberg and afterward in Frankfort-on-the-Main, pretending that he desired to be converted to Judaism. Having collected from rabbinical literature all that was calculated to bring it into disrepute and to give justification for anti-Jewish prejudices, he published his "Entdecktes Judenthum" (Judaism Unmasked), which has remained the arsenal for detractors of Talmudic literature down to the present day. The full title of the book is interesting and is given in the facsimile on page 81. The work, in two large quarto volumes, appeared in Frankfort-on-the-Main in 1700, and the prince elector took great interest in it, appointing Eisenmenger professor of Oriental languages in the University of Heidelberg. The Jews, who feared that the publication of this book would give additional strength to the prejudice against them, denounced it as a malicious libel; and the fact that only a year previously riots against the Jews had occurred in the diocese of Bamberg, and that in the same year (July 21) a mob had sacked the house of the court Jew Samuel Oppenheimer in Vienna, made their opposition all the stronger. Oppenheimer was chiefly instrumental in procuring an order of confiscation from the emperor, who commanded that the whole edition of 2,000 copies should be placed under lock and key. With him others worked for the same end, including Jospa von Geldern, the great-grandfather of Heinrich Heine's mother. There was also Roman Catholic influence at work, as Eisenmenger was accused of anti-Catholic tendencies.

Studies Rabbinical Literature.

His "Entdecktes Judenthum."

The Jews had offered Eisenmenger the sum of 12,000 florins ($5,000), if he would suppress his work; but he demanded 30,000 florins, and the transactions led to no result. Eisenmenger died suddenly of apoplexy in 1704. Meanwhile two Jewish converts to Christianity in Berlin had brought charges against their former coreligionists of having blasphemed Jesus. King Frederick William I. took the matter very seriously, and ordered an investigation. Eisenmenger's heirs applied to the king; and the latter tried to induce the emperor to repeal the injunction against the book, but did not succeed. He therefore ordered a new edition of 3,000 copies to be printed in Berlin at his expense, but as there was an imperial prohibition against printing the book in the German empire, the title-page gave as the place of publication Königsberg, which was beyond the boundaries of the empire. Almost forty years later the original edition was released.

Of the many polemical works written by Christians against rabbinical literature, Eisenmenger's has become the most popular one, and since the beginning of the anti-Semitic movement it has supplied anti-Semitic journalists and the authors of anti-Semitic pamphlets with their main arguments. Eisenmenger undoubtedly possessed a great deal of knowledge, but he was blinded by prejudice. His work is best characterized by Siegfried, who says ("Allg. Deutsche Biographie," *s.v.* "Eisenmenger"): "Taken as a whole, it is a collection of scandals. Some passages are misinterpreted; others are insinuations



Johann Andreä Eiſenmengers/
Profeſſors der Orientaliſchen Sprachen bey der
Univerſität Heydelberg
Entdecktes Judenthum/
Oder
Gründlicher und Wahrhaffter Bericht/
Welchergeſtalt
Die verſtockte Juden die Hochheilige Drey-Einigkeit/
GOtt Vater/Sohn und Heil. Geiſt/erſchrecklicher Weiſe läſtern
und verunehren/ die Heil. Mutter Chriſti verſchmähen/ das Neue
Teſtament/ die Evangeliſten und Apoſteln/ die Chriſtliche Religion
ſpöttiſch durchziehen/ und die gantze Chriſtenheit auff das äuſſerſte
verachten und verfluchen;
Dabey noch viel andere/ bißhero unter den Chriſten
entweder gar nicht/ oder nur zum Theil bekant geweſene Dinge
und groſſe Irrthüme der Jüdiſchen Religion und Theologie/
wie auch viel lächerliche und kurtzweilige Fabeln/ und andere
ungereimte Sachen an den Tag kommen.
Alles aus ihren eigenen/ und zwar ſehr vielen mit groſſer Mühe
und unverdroſſenem Fleiß durchleſenen Büchern/ mit Ausziehung
der Hebräiſchen Worte/ und derer treuen Uberſetzung in die Teutſche
Sprach/ kräfftiglich erwieſen/
Und
In Zweyen Theilen
verfaſſet/
Deren jeder ſeine behörige/ allemal von einer gewiſſen Materia
außführlich-handelnde Capitel enthält.
Allen Chriſten zur treuhertzigen Nachricht verfertiget/ und mit
vollkommenen Regiſtern verſehen.
Mit Seiner Königl. Majeſtät in Preuſſen Allergnädigſten
Special-Privilegio.

Gedruckt zu Königsberg in Preuſſen/ im Jahr nach Chriſti Geburt 1711.

TITLE-PAGE OF EISENMENGER'S "ENTDECKTES JUDENTHUM," KÖNIGSBERG, 1711.

(In the library of Joseph Jacobs.)

based on one-sided inferences; and even if this were not the case, a work which has for its object the presentation of the dark side of Jewish literature can not give us a proper understanding of Judaism."

The incorrectness of many of Eisenmenger's translations is shown by Delitzsch in his "Rohling's Talmudjude." Through Rohling's "Talmudjude" Eisenmenger's work had again become popular, and from Rohling many other libelists copied these charges, notably Sir Richard Burton in his "The Jew, Gypsy, and El Islam." Much earlier an English adaptation had been made by J. P. Stekelin under the title "The Traditions of the Jews, with the Expositions and Doctrines of the Rabbins," etc., 2 vols., 1732–34. A new edition of the "Entdecktes Judenthum" was published by F. X. Schieferl, Dresden, 1893.

Eisenmenger edited with Leusden the unvocalized Hebrew Bible, Amsterdam, 1694, and wrote a "Lexicon Orientale Harmonicum," which was not published.

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, i. 426–438, ii. 148, iv. 285; Grätz, *Gesch.* 3d ed., x. 276; Löwenstein, in *Scribner's Magazine*, 1891, p. [illegible]; Kaufmann, *Aus Heinrich Heine's Ahnensaal*, p. [illegible]; Eckstein, *Gesch. der Juden im Fürstbistum*, p. 42, Bamberg, 1896; Herzog-Hauck, *Real-Encyc.* s.v.; Wetzer and Welte, *Kirchenlexikon*; *Allg. Deutsche Biographie*. From a polemical point of view: Fr. Delitzsch, *Rohling's Talmudjude Beleuchtet*, Leipsic, 1881; J. S. Kopp, *Aktenstücke zum Prozesse Rohling-Bloch*, Vienna, 1882; A. Th. Hartmann, *Johann Andreas Eisenmenger und Seine Jüdischen Gegner*, Parchim, 1834; Constantin Ritter Cholewa von Pawlikowski, *Hundert Bogen aus Mehr als Fünfhundert Alten und Neuen Büchern über die Juden Neben den Christen*, Freiburg, 1859.

D.

EISENSTADT (Hungarian, **Kis-Márton**; Hebr. עִיר הברזל): City in the county of Oedenburg (Sopron), Hungary. The Jewish community of Eisenstadt is the only community of Hungary that has an independent political existence with an organization of its own, though the neighboring Mattersdorf (Nagy-Márton) was on the same footing until 1903. Unlike other Hungarian communities of the present day, Eisenstadt has the right to elect its own mayor in addition to its president, although both offices can be, and generally are, held by one and the same person.

Eisenstadt, which once belonged to the "Sheba' Ḳehillot" (Seven Communities), is among the oldest communities in Hungary. It is mentioned as early as 1388. Many of the Jews of Oedenburg fled in 1526 to Eisenstadt. Leopold I. expelled the Jews from the city in 1671; but Prince Palatine Paul Esterhazy settled a number of Nikolsburg Jews at Eisenstadt, which belonged to his dominions, and granted them an interesting privilege (Jan. 1, 1690).

He designated the outer city dairy ("Stadtmeierhof") at Eisenstadt as their dwelling-place, where he built twenty houses for them, the Jews contributing from 30 to 50 florins each. In return for the yearly protective tax they were allowed the free exercise of their religion. They paid thirty pounds of pepper a year for their cemetery. They might elect a Jewish judge and officials for the community according to the Jewish law, the candidates being confirmed by the government, to whom the retirement of the officials had to be reported. They were allowed to maintain a Jewish inn and a slaughter-house, paying for the latter two hundredweight of tallow a year; they might sell kasher meat to Christians, but not wine or beer. They were allowed to keep horses and cattle; but they had to be careful that the cattle of the overlord were not injured in the pasture.

On informing the bailiff they might intermarry with Jews from other towns, but neglect to report a wedding entailed a fine of five florins. They might buy and sell distilled liquors, the director of the estate fixing the tax. They might work as tailors, shoemakers, lacemakers, furriers, barbers, physicians, and jewelers. Any one who opened his shop before ten o'clock on Sundays or festivals, when the people were going to church, was fined two florins. Their lawsuits were settled according to the Jewish law. They were not allowed to sell or take in pawn stolen objects. When anything was stolen, the owner reported the loss to the Jewish judge, who proclaimed the theft. Any one who had bought the stolen articles before this proclamation had to return them at the price paid; if they were bought afterward, the buyer had to restore them without compensation, and was also fined. The Jews might not smelt coins without informing the government officials, lest they should be suspected of making stolen goods disappear in this fashion.

No Jew from another town was allowed to settle in the community without the knowledge of the government. An honest, able person, against whom the community had no objection, paid an initiation fee of six florins. A Jewish traveler was allowed to stay only three days in the community, and was obliged to report his country and his origin. Whenever a rich Jew left the district, he paid fifteen thalers to the government; one of the middle class paid ten thalers; and a poor Jew five thalers; and each of them paid to the community whatever sum the president named. Whoever did not keep his house and grounds or his portion of the street clean was fined two pounds of pepper. Chimneys had to be swept every four weeks; and every one was required to help in case of fire. The government sold the Jews wood for fuel. They were protected against the blunders of the officials.

During the Kurucz wars the Jews of Eisenstadt, terrorized by the enemy, were forced to leave their homes; but when peace was restored the community entered upon a period of prosperity. At the census of 1735 about 112 Jewish families (600 individuals) were living at Eisenstadt. Several persons employed at Vienna had become members of the community, and it owed its development to the fact that it was the fictitious legal residence of many Viennese Jews.

The Cabala was much cultivated in Eisenstadt in the seventeenth century. The false Messiah Mordecai Mokiaḥ lived there, as did also Meïr ben Ḥayyim, who wrote glosses to Ḥayyim Vital's "Sefer ha-Gilgulim," and Simeon b. Ephraim Judah, the author of "Ḥeleḳ Shimeon" (Prag, 1687). The most famous rabbi of Eisenstadt was Meïr ben Isaac (d. June 7, 1744), author of "Panim Me'irot." From 1851 to 1869 Israel Hildesheimer was rabbi of Eisenstadt, and his yeshibah became a prominent factor in Orthodox Judaism. The present rabbi (1903) is Solomon Kutna.

D. A. Bü.

EISENSTADT: Polish family which, when the Jews were compelled to adopt family names, selected the name of Eisenstadt, a town in Hungary, where some of the family became rabbis.

Abigdor Eisenstadt, or **Abigdor Sofer (ben Moses)**: Died 24th of Ab, 1591. He was the author of a translation from Polish into German of the festival prayers (Cracow, 1571) and of a prayer-book (*ib.* 1609).

J. H. Gut.

Abraham Hirsch b. Jacob Eisenstadt of Byelostok: Russian rabbi; born in 1812; died in Königsberg 1868. He was a rabbi in Ottymia (?), government of Kovno. He began at an early age to write his important work, "Pitḥe Teshubah," which is the most popular and useful index to the responsa and decisions of later authorities on the subjects treated in the Shulḥan 'Aruk. Eisenstadt's great merit consists in having collected all the material given in the works of his predecessors, and in having added to it an almost complete collection of references to responsa of all the later eminent rabbis. Of little value are the novellæ which Eisenstadt added to the "Pitḥe Teshubah" under the title "Naḥalat Ẓebi." The part of the "Pitḥe Teshubah" on Yoreh De'ah was published at Wilna in 1836 (republished Jitomir, 1840, and Lemberg, 1858); that on Eben ha-'Ezer, in 1862; and, after the author's death, that on Ḥoshen Mishpaṭ, in Lemberg, 1876 (republished in Wilna, 1896). Eisenstadt is also the author of a commentary on the "Seder Giṭṭin wa-Ḥaliẓah," by Michael ben Joseph of Cracow, Wilna, 1863, 2d ed. 1896.

Bibliography: Fuenn, *Keneset Yisrael*, p. 10; Benjacob, *Ozar ha-Sefarim*, p. 586; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 216, 814; prefaces of the author to *Yoreh De'ah* and *Eben ha-'Ezer*.

L. G. N. T. L.

Benzion ben Moses Eisenstadt: Russian Hebraist; born at Kletzk, government of Minsk, March 13, 1873. Eisenstadt devoted himself to Neo-Hebrew. At eighteen he was in correspondence with Jewish scholars like Slonimsky, Buber, and Reifmann. Though comparatively young, Eisenstadt has written: "Ziyoni," a collection of poems (Warsaw, 1895); "Dor Rabbanaw we-Soferaw," a biographical dictionary of contemporary rabbis and other scholars (part 1, *ib.* 1895; parts 2–4, Wilna, 1899–1902); "Rabbane Minsk wa-Ḥakameha," a history of the rabbis and scholars of Minsk (Wilna, 1899); "We-Zot li-Yehudah," a supplement to the responsa collection "Noda' bi-Yehudah" (*ib.* 1901). Eisenstadt is now (1903) resident in New York.

H. R. M. Sel.

Israel Tobiah Eisenstadt: Russian biographer; born in Rushony, government of Grodno; died in St. Petersburg Jan. 13, 1893. Descended from Tobiah Bacharach and Israel ben Shalom, who were executed in his native city Sept. 19, 1659, on an accusation of ritual murder brought against the entire community, Eisenstadt published their history in his "Da'at Ḳedoshim," the material for which was largely taken from the Friedland library, afterward presented to the Asiatic Museum of St. Petersburg. The unfinished work was completed by Samuel Wiener (St. Petersburg, 1897–98), who added several appendixes. The work contains genealogies of the Eisenstadt, Bacharach, Günzburg, Friedland, Katzenellenbogen, Rapoport, and other families.

Bibliography: *Ha-Ẓefirah*, 1893, No. 72; Joseph Kohen-Ẓedeḳ, in *Ha-Eshkol*, iii. 205–220.

H. R. P. Wi.

Jacob Eisenstadt: English scholar; lived in London, England, in the eighteenth century. He wrote homiletic explanations on the Talmud and some portions of the Bible, under the title of "Toledot Ya'aḳob," London, 1770. This book bears the approbation of the Sephardic haham of London, Moses de Azevedo ha-Kohen, and was the first Hebrew book printed for a Jew in England by Isaac b. Jedidiah ha-Levi, Moses b. Gerson, and Jacob b. Issachar Cohen, who had secured typesetters from Holland and occupied a shop in the house of W. Tooke, an Englishman.

Bibliography: Fürst, *Bibl. Judaica*, s.v.; Steinschneider, *Cat. Bodl.* col. 1206.

J. A. R.

Jacob ben Eliezer Eisenstadt: Born in Szidlowca, Poland, about 1730. He was the author of "Toledot Ya'aḳob," explanations on the Haggadah and on difficult Biblical passages, London, 1770.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 194, St. Petersburg, 1897–98; Gaster, *History of the Ancient Synagogue of the Spanish and Portuguese Jews*, p. 141, London, 1901.

J. B. Fr.

Meïr Eisenstädter (also known as **Meïr Ash** [compare Jewish Encyclopedia, ii. 176], and, after his later rabbinates, **Meïr Gyarmath** and **Meïr Ungvár**): One of the greatest Talmudists of the nineteenth century; died at Ungvár, Dec. 2, 1861. He was called in 1807, while still a young man, to the rabbinate of Baja, where he directed a large yeshibah. He was the intimate friend of Götz Schwerin, who was then living at Baja. When Schwerin was, through the ruin of his father-in-law, compelled to seek a rabbinate, Eisenstadt voluntarily resigned to him the office at Baja, and, on the recommendation of Moses Sofer, obtained a position at Gyarmath in 1815, removing later to Ungvár, where he died. His responsa were published after his death by his son, under the title אמרי א״ש, Ungvár, 1864.

Bibliography: Samuel Kohn, *Götz Schwerin*, in *Magyar Zsidó-Szémle*, xv. 125, 210; Preface to *Imre Esh*.

S. L. V.

Meïr ben Isaac Eisenstadt: Lithuanian rabbi; born in 1670; died at Eisenstadt (Kismarton), Hungary, June 6, 1744. After having been dayyan at Sachtschewar, province of Posen, and rabbi at Szydlowiec, government of Radom, he went to Germany and settled at Worms. Through the influence of Samson Wertheimer, Eisenstadt was appointed lecturer on Talmud in a bet ha-midrash. In 1701, Worms having been taken by the French, he went to Prossnitz, Moravia, where he was appointed rabbi. Among the innovations introduced by him in that community was the issuing of bills of divorce, although Prossnitz is not situated on a river large enough to meet rabbinical requirements. Among his disciples in Prossnitz was Jonathan Eybeschütz. In 1711 he again filled the office of rabbi at Szydlowiec, but did not remain there long, receiving, before 1714, a call to Eisenstadt, Hungary. Here he adopted the name of "Eisenstadt." In 1723 he was obliged to flee from this city. According to Zipser ("Orient, Lit." viii. 187), he returned eight months later. But the pinkeses of Eisenstadt (see Eisenstadt-Wiener, "Da'at Ḳedoshim," p. 190) show that he was absent for three years, and that his son Jacob officiated in his place. Meïr Eisenstadt was widely recognized as an authority in rabbinical law, being consulted by the rabbis of Turkey, Italy, and Germany. He was the author of: "Or ha-Ganuz," novellæ on Ketubot and notes on Yen Nesek of the Yoreh De'ah (Fürth, 1766); "Panim Me'irot," responsa and novellæ on various Talmudic treatises, in four parts (part 1, Amsterdam, 1715; part 2, Sulzbach, 1733; part 3, *ib.* 1738; part 4, *ib.* 1739); "Kotnot Or," homiletic commentary on the Pentateuch and the Five Scrolls, published, with the "Or Ḥadash" of his grandson, Eleazar Kalir, under the title "Me'ore Esh," the latter word being an abbreviation of "Eisenstadt" (Fürth, 1766).

Bibliography: Azulai, *Shem ha-Gedolim*, i., s.v. *Meïr Ashkenazi*; ii., s.v. *Panim Me'irot*; Zipser, in *Orient, Lit.* viii. 38 *et seq.*; Carmoly, in *Der Israelit*, 1867, Nos. 19, 23, 31; Eisenstadt-Wiener, *Da'at Ḳedoshim*, p. 190.

K. M. Sel.

Moses Eisenstadt ben Isaac: Lived in the beginning of the eighteenth century; died in Prague. He is the author of a compendium of arithmetic (Dyhernfurth, 1712); a German translation of the "Eben Boḥan" by Kalonymus ben Kalonymus (Sulzbach, 1715); a dirge on the plague of 1713 in Pesth (Prague, 1713). He also translated into Yiddish the "Diwan" (Maḥberot) of Immanuel Romi.

J. H. Gut.

EISENSTEIN, JULIUS (JUDAH DAVID): Russian-American writer; born in Meseritz, government of Siedlec, Russian Poland, Nov. 21, 1855. He emigrated in 1872 to the United States, and settled in New York, in which city he still resides. Eisenstein was the first to translate into Hebrew and Yiddish the Constitution of the United States (New York, 1891). Other writings of his are: "Ma'amare Biḳkoret," *ib.* 1897, and "The Classified Psalter" (Pesuḳe de-Zimrah), Hebrew text with a new translation (1899). He also made an attempt to translate and explain a modified text of the Shulḥan 'Aruk.

Eisenstein took a prominent part in the controversy concerning the Kolel Ameriḳa, a society for the collection of funds for the poor Jews of Palestine, and was one of the leaders in the movement to arrange that the money contributed in the United States should go primarily to former residents of America. In "Ha-Modia' la-Ḥadashim" (New York) for 1901 he published, under the title "Le-Ḳorot Gole Russiya be-Ameriḳa," a sketch of the history of Russo-Jewish emigration to America. His descriptive "History of the First Russo-American Jewish Congregation" appeared in No. 9 of the "Publications of the American Jewish Historical Society," Philadelphia, 1901.

H. R. P. Wi.

EISLER, LEOPOLD: Austrian rabbi; born Feb. 11, 1825, at Boskowitz, Moravia; studied Talmud under Rabbi Abraham Placzek, and Oriental languages at the University of Prague. In the latter city he also attended lectures by S. L. Rapoport. In 1856 he was chosen rabbi of Eiwanowitz, and in 1892 of the newly organized community of Wischau. He has since acted as rabbi for both communities.

Eisler is the author of "Beiträge zur Rabbinischen Sprach- und Altertumskunde," in 4 parts, Vienna, 1872–90; and "Dibre Yehuda ha-Aḥaronim" (1900), containing studies and criticisms, revisions and additions (1903). S.

EISLER, MORITZ: Austrian educator and philosophical writer; born at Prossnitz, Moravia, Jan. 20, 1823; died at Troppau, Silesia, Dec. 21, 1902. He studied philosophy and Oriental languages at the University of Prague, and in 1853 was appointed teacher of religion at the Piarist gymnasium, and director of the communal school in Nikolsburg.

In 1862 he organized a society for the care of invalid teachers and the widows and orphans of teachers, which gave rise to the Moravian-Silesian Hebrew Teachers' Association (Mährisch-Schlesisch-Israelitischer Lehrerverein), whose president Eisler was until 1898, when it was transformed into the Kaiser Franz Joseph I. Jubiläumsstiftung zur Unterstützung von Lehrerwittwen und -Waisen.

Besides essays in various literary reviews, Eisler has published "Vorlesungen über die Jüdischen Philosophen des Mittelalters," 3 vols., Vienna, 1870–1883.

In June, 1893, after forty years of active service, Eisler withdrew from public life and retired to Troppau.

Bibliography: *Mühren's Münner der Gegenwart*, Brünn, 1889; De Gubernatis, *Ecrivains du Jour*; Hinrichsen, *Das Literarische Deutschland*, Berlin, 1887; Joseph Wytzlik, *Deutsche Dichter und Schriftsteller-Charaktere*, Vienna, 1902.

S.

EISLER, RUDOLPH: Austrian writer; born in Vienna Jan. 7, 1873. He was educated at the universities of Berlin, Vienna, and Leipsic, graduating from Leipsic as doctor of philosophy in 1894. In 1899 Eisler settled at Vienna, in which city he has since resided. He is editor of the "Wissenschaftliche Volksbibliothek" and author of the following essays and works: "Der Psychophysische Parallelismus," Leipsic, 1894; "Psychologie im Umriss," *ib.* 1895, 2d ed. 1899; "Elemente der Logik," *ib.* 1898; "Einführung in die Philosophie," *ib.* 2d ed., 1901; "Wörterbuch der Philosophischen Begriffe und Ausdrücke, Quellenmässig Bearbeitet," Berlin, 1900; "Das Bewusstsein der Aussenwelt," Leipsic, 1901.

S. F. T. H.

EISS, ALEXANDER, RITTER VON: Austrian colonel; born at Piesling, Moravia, 1832. He entered the Austrian army at the age of fifteen, and took part in the campaigns of 1848, 1849, 1859, and 1866. The following orders were conferred upon him: the Order of Leopold, the Order of the Iron Crown, the Order of Elizabeth Theresa, and the Order of the Sword; and he also received two medals for meritorious military service. Von Eiss retired in 1896. He is an ardent Zionist. S.

EJECTMENT: An action to recover the immediate possession of real property, with damages for wrongful withholding.

The general principle governing all cases of possession of real estate in Jewish law was קרקע בחזקת בעליה קיימת ("Real property is presumed to belong to its owner," as distinguished from its tenant or possessor). Mere possession, while of great weight in cases involving personal property, was not recognized in connection with real estate, except when such possession continued for an uninterrupted period of at least three years (see Ḥazaḳah). Hence, one who claimed title to real property which was known to belong to some one else had to substantiate his claim with good proof; and any doubt arising in such matters was always resolved in favor of the owner (B. M. 102b; Ket. 20a; Tos. and Asheri, *ad loc.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 225, 21, Isserles' gloss).

No writ of ejectment was necessary to reinstate the rightful owner in possession of his property. The owner, if powerful enough, could personally eject the holder of the property and take possession of it. Even if the property passed through many hands, and the owner lost all hope ("yi'ush") of ever regaining it, it was still in the same status, and might be recovered whenever a favorable opportunity presented itself (B. Ḳ. 27b; Maimonides, "Yad," Sanh. ii. 12; Ḥoshen Mishpaṭ, 4 and 331).

Any damage caused to the property by the occupant, or any benefit derived by him from it during his tenure, became a debt which the owner could collect by a regular legal procedure. If, however, the damage was caused through no fault of the occupant—for instance, if water overflowed a field, or trees were burned down—he could not be held responsible for it, since the land was legally in the possession of the owner all this time. In the case of improvements being made on the property by the occupant, the court estimated such improvements and the money expended on them. If the amount expended exceeded the value of the improvements, the owner had to pay only for the value of the improvements. If the value of the improvements exceeded the amount of the expenditure, the occupant received the amount he had expended (B. Ḳ. 95a; B. M. 14b; "Yad," Gezelah, ix.; Ḥoshen Mishpaṭ, 371, 374).

Ejectment at Expiration.

A tenant holding real property for a specific period of time might be ejected immediately after the expiration of such time. One holding property under an indefinite lease at so much per month might not be ejected unless notified by the landlord thirty days previously. No ejectment might be proceeded with in the winter from Sukkot until Passover. In large cities notice had to be given twelve months before ejectment might be effected. A tenant holding a shop had to be notified twelve months, and in some cases three years, before he might be ejected. Just as the landlord had to notify the tenant before he might eject him, so the tenant had to notify the landlord that he wished to leave, and the length of notice was the same in either case.

The amount of rental was regulated by the market value. If rent had risen during the period of tenure, the landlord might demand the higher price, and eject the tenant if he refused to pay it. If rent became cheaper, the tenant might demand a reduction, or leave immediately. If the landlord's dwelling was destroyed, so that he had no place in which to live, he might eject the tenant without any notice. The same laws governing the relations of landlord and tenant remained in force if in the meanwhile the landlord sold his property to another (B. M. 101b; "Yad," Sekirut, iii.; Ḥoshen Mishpaṭ, 312, 5-13).

The king had a right to eject a person from his property and to give it to any one he desired. There were, however, differences of opinion among later commentators regarding this right (Sanh. 20b; Tos. *s.v.* "Melek"; "Yad," Melakim, ii. 5, iii. 3; compare the incident of Naboth in I Kings xxi., and Ḳimḥi *ad loc.*).

Ejectment in consequence of a mortgage might only be proceeded with after the necessary steps of (1) "adrakta," tracing the property, (2) "ṭirfa," seizure of property sold after the loan, and (3) "shuma," appraisement of the property by the court, had been taken (see DEBTS; PROCEDURE).

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S. S. J. H. G.

EKAH (LAMENTATIONS) RABBATI: The Midrash on Lamentations, like Bereshit Rabbah and the Pesiḳta ascribed to Rab Kahana, belongs to the oldest works of the Midrashic literature. It begins with thirty-six consecutive proems forming a separate collection, certainly made by the author of the Midrash. They constitute more than one-fourth of the work (47b-52b in the Venice ed., 1545). These proems and, perhaps, most of the annotations, which are arranged in the sequence of the verses (52c-66b), originated in the discourses of which, in olden times, the Book of Lamentations had been the subject. The haggadic explanation of this book—which is a dirge on the fall of the Jewish state and the extinction of the national splendor—was treated by scholars as especially appropriate to the Ninth of Ab, to the day of the destruction of the Temple, and to the eve of that fast-day (comp. Yer. Shab. 15c; Lam. R. iv. 20; Yer. Ta'an. 68d *et seq.*).

The Proems.

The sources from which Yerushalmi drew must have been accessible to the author of Ekah Rabbah, which was certainly edited some time after the completion of the former, and which probably borrowed from it. In the same way older collections must have served as the common source for Ekah Rabbah, Bereshit Rabbah, and especially for the Pesiḳta de-Rab Kahana. The haggadic comment on Hosea vi. 7 appears earlier as a proem to a discourse on Lamentations, and is included among the proems in this Midrash (ed. Buber, p. 3a) as a comment on Gen. iii. 9 (Ber. R. xix.). The close of this proem, which serves as a connecting link with Lam. i. 1, is found also in the Pesiḳta as the first proem to pericope xv. (p. 119a) to Isa. i. 21, the Hafṭarah for the Sabbath before the Ninth of Ab (comp. Müller, "Einleitung in die Responsen," p. 38). The same is the case with the second and fourth proems in the Pesiḳta, which are identical with the fourth and third (according to the correct enumeration) of the proems to Ekah Rabbah; the fifth in the Pesiḳta (120b-121b), which corresponds to the second in this Midrash, has a defective ending. With a change in the final sentences, the first proem in Ekah Rabbah is used as a proem in the Pesiḳta pericope xi. (110a), and with a change of the proem text and of its close, proem 10 (9) of Ekah Rabbah is found as a proem in the Pesiḳta pericope xix. (137b). On the other hand, there is found embodied in the exposition of Lam. i. 2, "she weepeth sore in the night," etc., a whole proem, the text of which is Ps. lxxvii. 7 *et seq.*, "I remember my lute-playing in the night," etc. (Hebr.); this proem contains also the final sentence which serves as introduction to the section Isa. xlix. 14 (ed. Buber, p. 30a), and it is known from the Pesiḳta pericope xvii. (129b *et seq.*) to be a proem to a discourse on this section, which is intended for the second "consolatory Sabbath" after the Ninth of Ab. From this it becomes evident that the collector of the Ekah Rabbah used the haggadic exposition—found in the Pesiḳta fulfilling its original purpose—as a comment on Lam. i. 2. The same is true of the commentary to Lam. i. 21 (ed. Buber, p. 47a), for which there was used a proem on the Pesiḳta section Isa. li. 12, intended originally for the fourth Sabbath after the Ninth of Ab, and a section which had for its text this verse of Lamentations (pericope xix., p. 138a); and also in regard to the comment to Lam. iii. 39 (ed. Buber, p. 68a), which consists of a proem of the Pesiḳta pericope xviii. (p. 130b). But the author also added four proems from Ekah Rabbah itself (29, 18, 19, 31, according to the correct enumeration), retaining the introductory formula ר' . . . . פתח, as a commentary to Lam. iii. 1, 14, 15; iv. 12 (ed. Buber, pp. 61b, 64a, b, 74b). The opinion set forth in the introduction to Buber's critical edition that the arrangement of the proems at the beginning of the work was made by a later editor, who included the marked comments of the Midrash as proems, and who, after prefixing the introductory formula to a comment on the Midrash Ḳohelet xii. 1 *et seq.*, used it as a proem for Lam. R. xxiv. (xxiii.), is entirely wrong. There can be no doubt that precisely the opposite process has taken place. The entire interpretation in Eccl. R. xii. 1-7, which consists of two versions, is composed of two proems—that in Wayiḳra Rabbah, ch. 18, beginning, and the proem in this Midrash. The numberless proems originating in the synagogal discourses of the earliest times must be regarded as the richest source upon which the collectors of the midrashim could draw (comp. "Monatsschrift," 1880, p. 185; Maybaum, "Die Aeltesten Phasen in der Entwickelung der Jüdischen Predigt," p. 42). The character of the interpretation in that part of the midrash which contains the running commentary to Lamentations is on the whole the same as in the BERESHIT RABBAH.

Relation to Bereshit Rabbah.

Side by side with the simple interpretation of sentences and words, and with various midrashic explanations dating from different authors, whose comments are placed in juxtaposition, the Midrash contains haggadic passages having some sort of relation to the verse; as, for instance, in connection with the verse "at the beginning of the watches" (ii. 19) is introduced the whole discussion of Yerushalmi, Ber. 2d, on the statement of the Mishnah, "to the end of the first watch"; in connection with the words "let us lift up our heart with our hands to God in heaven" (iii. 41) is introduced a story from Yer. Ta'an. 65a, telling how R. Abba b. Zabda preached on this verse during a fast-day service. It is not strange that for similar expressions, such as "en lo . . ." and "lo maẓ'ah manoah" occurring in Lam. i. 2, 3, and Gen. viii. 9, xi. 30, Ekah Rabbah (ed. Buber, pp. 31a *et seq.*) uses the explanations of Ber. R. xxxviii. and xxxiii., end; or that in the Ekah Rabbah the same haggadah is found three times (pp. 23a, 56a, 56b)—*i.e.*, in explaining the three passages Lam. i. 1, ii. 4, and ii. 5, in each of which the word "like" occurs; or that the same comment is applied to iii. 53 and iii. 56; or that a sentence of R. Simeon b. Laḳish is used five times—namely, to iii. 3, 18, 22, 26, 32; or that the explanation for reversing the order and putting the letter פ before ע is given twice—namely, to ii. 16 and iii. 46.

Only a few verses in ch. iii. are entirely without annotations. To some verses (ii. 20, iii. 51, iv. 13, 18, 19) are added the stories to which they were referred, even though they are also found in the large collections on ii. 2 and i. 16: "For these things I weep; mine eye, mine eye runneth down with water." These collections, as well as the long passage on i. 5 ("her enemies prosper"), giving so many accounts of the sufferings of Israel, including the times of the First and Second Temples and the fateful revolt under Bar Kokba, are the most impressive in the Midrash to Lamentations; they form an integral part of the work, like the interesting sagas and stories to Lam. i. 1 on the greatness of the city of Jerusalem and the intelligence of her inhabitants. Jerusalem and Athens are contrasted in ten stories. The Scriptural words "the populous city, the city great among the nations," are vividly interpreted in the Midrash as meaning "great in intelligence." In connection with iv. 2, "the sons of Zion, the splendid ones" (Hebr.), the Midrash tells of social and domestic customs. The stories of Ekah Rabbah fill over fifteen columns of the Venice edition (about eleven in the first chapter), and include more than one-fourth of the midrashic comments (without the proems). Without these stories the differences in size of the several chapters would have been less apparent, even if (as was perhaps the case) the first chapter, in the form in which the author knew it, offered more opportunity for comments than did the other chapters. From this it is erroneously concluded in the "Gottesdienstliche Vorträge" that "the last sections were added later"; and, furthermore, "that the completion of the whole work must not be placed before the second half of the seventh century," because Zunz concludes that the empire of the Arabians is referred to even in a passage of the first chapter.

According to a reading of Buber's edition (p. 39a), which is the only correct one as shown by the context, Seir, not Ishmael, is mentioned in connection with Edom in this passage to i. 14. The other arguments of the "Gottesdienstliche Vorträge" likewise fail to prove such a late date for the Midrash, especially since Zunz himself concludes that the authorities mentioned therein by name are not later than Yerushalmi. All that can be definitely stated is that Lamentations Rabbah was edited after the completion of that Talmud, and that Bereshit Rabbah must also be considered as of earlier date, not so much because it was drawn upon, as because of the character of the proem collection in Ekah Rabbah. Like Bereshit Rabbah, this Midrash is also of Palestinian origin, and rich in foreign words, especially Greek. It certainly is not strange that the "Vive domine imperator!" with which R. Johanan b. Zakkai is said to have approached Vespasian in his camp, should have been reproduced. The same phrase was likewise transmitted in Aramaic and Hebrew form, in Buber's edition and in the 'Aruk. The Midrash is quoted, perhaps for the first time, by R. Hananeel under the name "Agadat Ekah." Many passages are quoted by R. Nathan, who invariably calls the work "Megillat Ekah." The term "Ekah Rabbati," which is general even now, is used to designate the many extracts in Yalḳuṭ which have been included with the other Biblical books. In Ekah

Rabbah itself the sources are almost always missing. The names "Midrash Ekah," "Midrash Ḳinot," "Megillat Ḳinot," are also found in the old authors. In Yalḳuṭ there are likewise long extracts from a Midrash on Lamentations published under the name "Midrash Zuṭa" (Berlin, 1894) by Solomon Buber.

Bibliography: Earliest editions of the *Midrash Ekah* in the Midrashim on the Five Megillot, Pesaro, 1519; Constantinople, 1520; in the complete editions of the Rabbot to Pent. and Megillot, Venice, 1545; Cracow, 1587; Salonica, 1594; *Ekah Rabbati*, ed. Buber, specially valuable for its commentary and introduction, Wilna, 1899; the text differs largely from that of previous editions in being inferior, having at times the character of another recension, whole passages being summarized in some cases; on other MSS. compare Buber, *Introduction*, pp. 37b *et seq.*; Zunz, *G. V.* pp. 179–181; Rapoport, *Erek Millin*, pp. 252 *et seq.*; Weiss, *Dor Dor we-Dorshaw*, iii. 262 *et seq.*; Winter and Wünsche, *Die Jüdische Litteratur*, i. 543–554; Bacher's work on the *Haggadah*. See notices of editions and commentaries in Jew. Encyc. iii. 62, s.v. *Bereshit Rabbah*.

S. S. J. T.

EKATERINOSLAV. See Yekaterinoslaf.

EKRON (עקרון; LXX. Ἀκκαρών; probably the modern Akir): One of the five cities belonging to the Philistines (Josh. xiii. 3), situated in the maritime plain. It is mentioned in connection with the Ark in I Sam. v. 10, vi. 1–8. Ekron was noted for its sanctuary of Baal-zebub (II Kings i. 2, 3, 6, 16). In later days it is merely named with the other cities of the Philistines in the denunciations of the Prophets (Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5). In the Apocrypha it appears as "Accaron" (I Macc. x. 89), and was bestowed with its borders by Alexander Balas on Jonathan Maccabeus as a reward for his services. Eusebius ("Onomasticon," ed. Lagarde, p. 218) describes Accaron as a large Jewish village between Ashdod and Jabneh. According to Jerome, Turris Stratonis (Cæsarea) was identified by some with Accaron.

E. G. H. B. P.

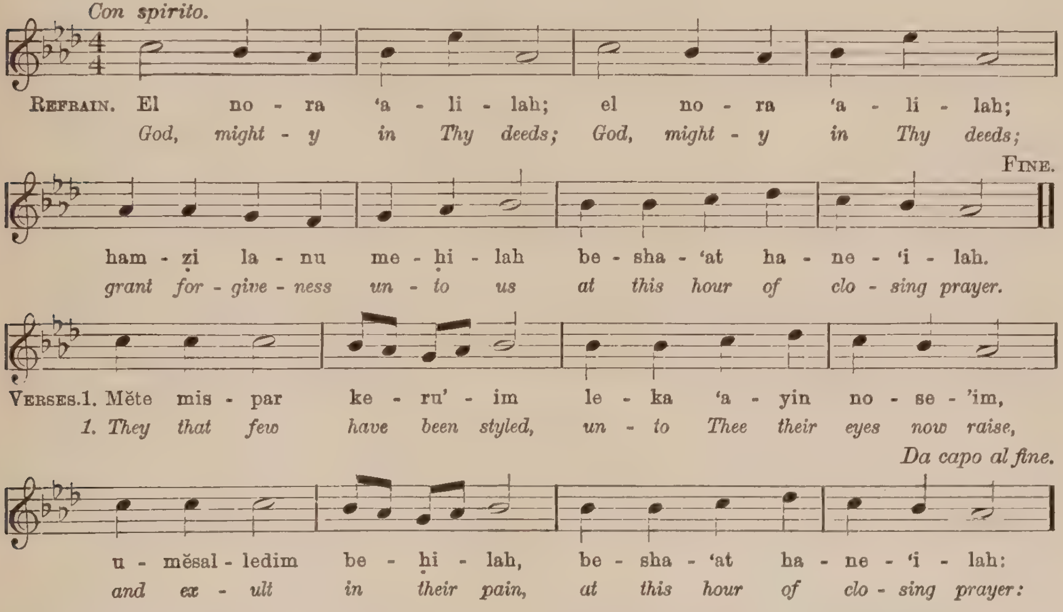
EL ʻELYON (אל עליון).—**Biblical Data:** The most high God (Gen. xix. 18–20, 22, A. V.; R. V. "God most high"), as whose priest Melchizedek blesses Abraham (compare "Urusalem," in the El-Amarna tablets; Schrader, "K. B." iv. 180, 25 *et seq.*; 183, 14; 185). He is further characterized as the "possessor [or "creator"] of heaven and earth" (Gen. xiv. 19). As an epithet of the Deity, "ʻElyon" occurs with "El" in Ps. lxxviii. 35; with "Yhwh" in Ps. vii. 18, xlvii. 3, xcvii. 9; with "Elohim" in Ps. lvii. 3, lxxviii. 56; and without additional noun in Num. xxiv. 16; Deut. xxxii. 8; Ps. ix. 3, xviii. 14; Isa. xiv. 14; Dan. vii. 18–25 (compare Hoffmann, "Phönizische Inschriften," pp. 48, 50). Among the Phenicians "ʻElyon" was an appellation of God. The plural, אלנם ("gods"), is found on an inscription of Eshmunʻazar (Bloch, "Phönizisches Glossar," p. 12). The name is old, and analogous to "El-Shaddai," "El-ʻOlam," and the like. See God, Names of.

——**Critical View:** The Melchizedek episode is regarded as a post-exilic interpolation, the term "El ʻElyon" being compared to the formula by which the Maccabean priests were designated as "priests of the most high God" (Josephus, "Ant." xvi. 6, § 2; compare also Assumptio Mosis, vi. 1). This view is maintained, among others, by Holzinger in Marti, "Kurzer Handkommentar," under Gen. xiv. Gunkel ("Genesis," p. 261) maintains that the foregoing assumption disregards the fact that an old tradition connected Melchizedek with Jerusalem, and that the possibility is not excluded that in remote days the God of Jerusalem was known as "El ʻElyon." E. G. H.

EL MALE RAḤAMIN. See Hazkarat Neshamot.

EL NORA ʻALILAH (אל נורא עלילה): A

EL NORA ʻALILAH


Con spirito.
Refrain. El no - ra ʻa - li - lah; el no - ra ʻa - li - lah;
God, might - y in Thy deeds; God, might - y in Thy deeds;
Fine.
ham - zi la - nu me - hi - lah be - sha - ʻat ha - ne - ʻi - lah.
grant for - give - ness un - to us at this hour of clo - sing prayer.
Verses. 1. Mĕte mis - par ke - ru' - im le - ka ʻa - yin no - se - 'im,
1. They that few have been styled, un - to Thee their eyes now raise,
Da capo al fine.
u - mĕsal - ledim be - hi - lah, be - sha - ʻat ha - ne - ʻi - lah:
and ex - ult in their pain, at this hour of clo - sing prayer:

hymn attributed to Moses ibn Ezra, and chanted, in the Sephardic liturgy, before the commencement of the "Ne'ilah" or closing service of the Day of Atonement. It is sung to spirited tunes by English-speaking, Dutch, and Italian Sephardim. The Italian melody is of a modern character, but that of the northern Sephardim has some claim to the Peninsular origin attributed to it. The six verses, containing the acrostic משה חזק, are sung with the refrain from which the hymn takes its name.

The stirring Spanish melody has been further utilized for the Scriptural verses which conclude the section "U-ba' le-Ẓiyyon" and immediately precede the "Ne'ilah" prayer in the Ashkenazic liturgy. The transcription given on page 87 follows the tradition of Bevis Marks, London.

Bibliography: De Sola and Aguilar, *Ancient Melodies*, No. 36; Verrinder, *Day of Atonement* (West London Synagogue music books), p. 195; Cohen and Davis, *Voice of Prayer and Praise*, No. 279; Pauer and Cohen, *Traditional Hebrew Melodies*, No. 19.

A. F. L. C.

EL SHADDAI. See God.

"Builder of the Law."

ELA (HELA, ILAA, ILAI, ILI, LA, LEIA, YELA): Palestinian scholar of the third amoraic generation (third and fourth centuries). In one form or another, his name frequently appears in both Yerushalmi and Babli, mostly in the field of the Halakah. He was so distinguished that his contemporary and friend Zera I., admiring Ela's acumen, exclaimed, "The very air of Palestine imparts wisdom" (B. B. 158b). On two other occasions the same Zera applied to him the epithet "Bannaya d'Oraita" (Builder of the Law: establisher of fine legal points; Yer. Yoma iii. 40c; Yer. Giṭ. vii. 48d).

He carried his theoretical knowledge into actual life, so that the very appointments of his house afforded object-lessons in rabbinic rites (Yer. Yoma i. 38c; Yer. Meg. iv. 75c). It is related that when on a certain Friday his duties detained him at college till late into the night, and, returning home, he found the entrance barred and the people asleep, rather than desecrate the Sabbath by knocking at the gate for admission, he spent the night on the steps of his house (Yer. Beẓah v. 63a).

In halakic exegetics Ela laid down the guiding rule, "Every textual interpretation must respect the subject of the context" (Yer. Yoma iii. 40c; Yer. Meg. i. 72a). Another and the most frequently cited of his exegetic rules is, "Wherever the Bible uses any of the terms 'beware,' 'lest,' or 'not,' a prohibitory injunction is involved" (Men. 99b, and parallels). Quite a number of exegetical observations applied to halakic deductions are preserved under Ela's name (Yer. Shab. i. 2b, etc.), and he reports like interpretations by his predecessors (Yer. Ma'as. Sh. v. 55d). In the field of the Haggadah, also, Ela is often met (Yer. Shab. ii. 5b, vi. 8c; Yer. Yoma v. 42b, etc.), but as a transmitter of the homilies of others he appears only rarely (Yer. Peah i. 16a; Sanh. 44a). That psychological test of human character as betrayed in the passions produced "by the cup, by cash, and by choler" (בכוסו בכיסו ובכעסו, Er. 65a; compare Derek Ereẓ Zuṭa v.), which some ascribe to this Ela (Ilai), others ascribe to Ilai the tanna (second century).

Exegesis of Job xxviii.

Eulogizing R. Simon b. Zebid, Ela skilfully interweaves several verses from the Book of Job, to which he adds simply their application to Simon's death, thus: "'Where shall wisdom be found? and where is the place of understanding?' (Job xxviii. 12). 'The depth saith, It is not in me: and the sea saith, It is not with me' (*ib.* 14). 'It is hid from the eyes of all living, and kept close from the fowls of the air' (*ib.* 21). The four objects necessary to man, if lost, may be replaced; for 'there is a vein for the silver, and a place for gold where they fine it. Iron is taken out of the earth, and brass is molten out of the stone' (*ib.* 1–2); but when a scholar dies, who can take his place? We have lost Simon: whence shall we procure his like?" (Yer. Ber. iii. 5c, and parallels).

Bibliography: Frankel, *Mebo*, p. 75b; Weiss, *Dor*, iii. 101; Brüll, *Mebo ha-Mishnah*, i. 139; Bacher, *Ag. Pal. Amor.* iii. 699.

S. S. S. M.

ELADAH (R. V. **Eleadah**): Son of Tahath and father of Tahath, found in the genealogical list of Ephraim in I Chron. vii. 20, but not mentioned in the list in Num. xxvi. He met his death in a raid upon Gath.

E. G. H. G. B. L.

ELAH: King of Israel; son of Baasha, who seized the throne of northern Israel after the murder of Nadab, the son of Jeroboam, its first king. Before he had reigned two years a conspiracy was organized against him within his corrupt court at Tirzah, and he was slain by Zimri, "captain of half his chariots, . . . as he was . . . drinking himself drunk in the house of Arza, steward of his house" (I Kings xvi. 8–10). Josephus states that Zimri struck his blow when the army, which was the king's defense, was absent fighting at Gibbethon ("Ant." viii. 12, § 4). The family of Elah, experiencing the treatment usual in that semibarbarous age, found no mercy at the hands of the conspirators.

J. JR. C. F. K.

ELAH, THE VALLEY OF (Hebr. "'Emeḳ ha-Elah"): Scene of the combat between David and Goliath (I Sam. xvii. 2, xxi. 9). It is identified with the fertile Wadi al-Sanṭ, rich in oaks, terebinths, and acacias. The older as well as the newer name refers to the trees growing in the valley. The present name is an exact equivalent for an older designation, if Wellhausen's plausible suggestion is correct, that the valley of Shittim, mentioned in Joel iv. (A. V. iii.) 18, is to be found in Wadi al-Sanṭ (Hebr. "shiṭṭah" = Arabic "sanṭ").

E. G. H. F. Bu.

ELAM (עילם): The great plain north of the Persian Gulf and east of the lower Tigris and the mountainous districts by which it is enclosed on the east and north. It is the "Elamtu" of the Babylonians and Assyrians and the "Elymais" of the Greeks—who also called it "Susiana" from the capital Susa (Shu-shan)—and corresponds nearly to the modern Khuzistan. The name may have originally signified "the front," that is, "the east country," in the Babylonian language; but as the east was to the Babylonians also the mountainous region, a popular etymology connected it with "high land," and this is the meaning of the ideograph employed to designate it. Elam is mentioned frequently in some of the very oldest Babylonian inscriptions. Southern Elam was known as Anshan from the earliest times to the days of the Persian empire.

The political importance of Elam depended upon its attitude toward the empires of the Euphrates and Tigris. Long before the rise of the city of Babylon the old city-states of Accad and Lagash held for a time part of the Elamitic territory, and border warfare was very frequent.

Two well-marked eras must be specially noted. One is the period in the twenty-third century B.C., when the Elamites conquered the city of Ellasar (Larsa) and subjected the whole of Babylonia. At this epoch two expeditions were made to Palestine under the leadership of Elam (referred to in Gen. xiv). The other era is marked by the prolonged resistance offered by Elam to the Assyrians in the eighth and seventh centuries B.C. Assurbanipal, after he had crushed and annexed Babylonia, put an end to the independence of Elam itself by taking the capital Susa (645 B.C.) and making the whole country one of his many provinces. After the downfall of Assyria, northern Elam became subject to the victorious Medes, and somewhat later southern Elam was occupied by the Persians, so that Anshan was the hereditary domain of Cyrus the Great.

In Gen. x. 22 Elam is made a son of Shem along with Asshur, but the Elamites were not Semites either in race or language. The allusion in Isa. xxii. 6 is also obscure.

The subjection of Elam by Persia is predicted in Jer. xlix. 34–39. In Isa. xxi. 2 Elam is mentioned with Media as about to subvert Babylon. Here "Elam" is put by synecdoche for "Anshan" before the title of "King of Persia" had been assumed by Cyrus. Other references to Elam are Jer. xxv. 25, Ezek. xxxii. 24, and Ezra iv. 9.

BIBLIOGRAPHY: Friedrich Delitzsch, *Wo Lag das Paradies?* pp. 320–329; Tiele, *Babyl.-Assyr. Gesch.* pp. 17 *et seq.*, 105 (note), 129, 131, 363, 391, 399, 435, Gotha, 1886; Hommel, *Gesch. Babyloniens und Assyriens*, Berlin, 1885; Winckler, *Gesch. Babyloniens und Assyriens*, Leipsic, 1892; McCurdy, *History, Prophecy, and the Monuments*, New York and London, 1894; Rogers, *History of Assyria and Babylonia.*

E. G. H. J. F. McC.

EL'ASAH: Amora, whose epoch is uncertain; known chiefly on account of a controversy which he had with a certain Philippus (or a philosopher). The latter remarked: "Does not the prophet say concerning Edom (Mal. i. 4), 'They shall build, but I will throw down'? And yet, behold, whatever they builded still stands!" Thereupon El'asah said: "Scripture does not mean material building, but machinations. As much as ye plan and devise against us, to upbuild yourselves and to destroy us, the Holy One—blessed be He!—annihilates it all." "As thou livest," then admitted the first, "so it really is. We often make attempts to destroy you, but some elder appears and prevents our accomplishing anything" (Midr. Teh. ix. 7; Yalḳ., Mal. 587 reads "Eliezer").

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 761.

S. S. S. M.

ELATH (אילת or אילות; in the Sinaitic inscriptions אילת): Idumean port at the northern end of the Ælanitic Gulf, the later Aila. According to the Old Testament, the name of the place is also El-paran. In Deut. ii. 8 it is mentioned with Ezion-geber (comp. I Kings ix. 26; II Chron. viii. 17). In Solomon's time the city came into the possession of the Israelites, but afterward it was probably taken from them. Later Uzziah reconquered it (II Kings xiv. 22; II Chron. xxvii. 2), but under Ahaz it was again lost (II Kings xvi. 6). The old city owed its name to the abundance of palms in the vicinity.

BIBLIOGRAPHY: Robinson, *Biblical Researches in Palestine*, i. 280; Wetzstein, in Delitzsch, *Hiob*, p. 118; Buhl, *Gesch. der Edomiten*, p. 38.

E. G. H. F. Bu.

ELBOGEN, ISMAR: German scholar; born at Schildberg Sept. 1, 1874. Educated by his uncle, Jacob Levy, author of the "Neuhebräisches Wörterbuch," and then at the gymnasium and the Jewish Theological Seminary in Breslau, he received his doctor's degree from the Breslau University. He obtained his rabbinical diploma in 1899 and was appointed lecturer on Biblical exegesis and Jewish history at the Collegio Rabbinico Italiano in Florence. In 1902 he became privat-docent at the Lehranstalt für die Wissenschaft des Judentums, Berlin. Elbogen's writings include: "Der Tractatus de Intellectus Emendatione und Seine Stellung Innerhalb der Philosophie Spinoza's," Breslau, 1898; "In Commemorazione di S. D. Luzzatto," Florence, 1901; "Die Neueste Construction der Jüdischen Geschichte," Breslau, 1902. S.

ELCESAITES: A Judæo-Christian sect of Gnostic tendencies, whose period of influence extended from about 100 to 400. The Church Fathers, who alone mention the sect, derive the name from the alleged founder—'Ηλξαί (Epiphanius), 'Ηλχασαί (Hippolytus), or Ελκεσαΐ (Eusebius, Theodoretus). Epiphanius, who mentions as Elkesai's brother a man called Ιεξέος ("Hæreses," xix. 1), explains the name as being derived from the Hebrew [Aramaic] חל = "strength" and כסיא = "hidden"; with which the name 'Ιεξέος = יה כסיא corresponds, both names designating their owners as the teachers of the "hidden power" and "the hidden God." At the time of Epiphanius the "saints" of the Elcesaites were two women—Martha ("mistress") and Marthana ("our mistress").

The Holy Book of the Elcesaites.

The Elcesaites based their doctrine on a book which they claimed either had fallen from heaven, or had been given by an angel to Elkesai at Seræ, Parthia, Elkesai then giving it to Σοβιαί ("the Baptist"; from צבע). Fragments of this book, found in the works of the Church Fathers, have recently been collected by Hilgenfeld ("Elxai Libri Fragmenta," in his edition of "Hermæ Pastor," 1889, pp. 228–240). But the date of the book is uncertain; Ritschl and Harnack assign it to the second half or the close of the second century, while others, following the statement of Hippolytus (*l.c.*)

place it about 100. The book is characterized by Epiphanius as containing the doctrine of persons "who are neither Jews nor Christians nor pagans, but hold a middle position between these" ("Hæreses," liii. 1); and in fact the creed of the Elcesaites contains such a mixture of Jewish, Christian, and pagan elements that a classification of the sect is extremely difficult. They must be regarded as Jewish because they expressly insisted on "the rule of the Law," and held that "the faithful must be circumcised and live according to the Law" (Hippolytus, "Hæreses," ix. 14). Special emphasis was laid on the observance of the Sabbath (*l.c.* ix. 16), and the turning of the face toward Jerusalem during prayer (Epiphanius, *l.c.* xix. 3). At the same time they asserted that sacrificing had not been enjoined upon the Patriarchs, and condemned it altogether (compare Uhlhorn, "Homilien und Recognitionen," p. 396).

Elcesaite Baptism.

The Christo-Messianology of the book is very ambiguous. The Messiah is conceived, on the one hand, as an angel of giant dimensions, a concept that recalls SHI'UR ḲOMAH in the Cabala, and Adam in the Haggadah; and, on the other hand, the doctrine of the continuous incarnation of the Messiah from Adam to Jesus (see ADAM ḲADMON) is taught. A strongly marked naturalistic-pagan element is found in the prescribed ablutions which among the Elcesaites answered to the Christian baptism. Water was held sacred by them—an ancient pagan conception widely spread, especially in Babylonia (Anz, "Ursprung des Gnostizismus," pp. 99 *et seq.*); hence the Elcesaites preached not only forgiveness of all sins with the new baptism, but also enjoined ablutions against madness, consumption, and possession. During baptism they invoked, besides God and His son, the great king, also heaven, earth, water, oil, and salt, representing the five elements, according to the ancient Semitic conception. It may also be gathered from Hippolytus' quotations from the book of the Elcesaites that astrology and magic were prominent in their religion. The doctrine of Elcesai is as follows: "There exist wicked stars of impiety. This declaration is now made by us: O ye pious ones and disciples, beware of the power of the days of the sovereignty of these stars, and engage not in the commencement of any undertaking during the ruling days of these." The Sabbath is important as "one of those days during which prevails the power of these stars." For a similar astrological reason no work must be begun on the third day from the Sabbath—Monday (Hippolytus, *l.c.*; compare ASTROLOGY; MANDÆANS). The asceticism of this sect, which forbade the eating of meat, but maintained the sanctity of marriage, must be noted.

Relation to Other Judæo-Christian Sects.

According to Epiphanius, Elcesai and his brother Jexai had joined the Ossæans, probably identical with the Essenes, who, as well as the related sect of the Nazarites, recognized Elcesai's authority. They lived in the region beyond the Jordan, offering no sacrifices, and condemning the use of meat. The Elcesaites, then, represent the stage of transition from those Jewish sects to the Christian heresy of the Sampsæans—as a section of the Elcesaites was called at the time of Epiphanius—and to those circles in which the Clementine Homilies originated, the doctrines of which are very similar to those of the Elcesaites; but while the pagan and Jewish elements preponderate over the Christian among the Elcesaites, in the Clementine Homilies the reverse is the case (compare CLEMENTINA; EBIONITES; JUDÆO-CHRISTIANS).

BIBLIOGRAPHY: Harnack, *Dogmengesch.* 3d ed., i. 288-293; Hilgenfeld, *Ketzergesch.* pp. 433-435; idem, *Judentum und Juden-Christentum*, pp. 99 *et seq.*; Ritschl, *Ueber die Sekte der Elkesaiten*, in *Zeit. für Historische Theologie*, xxiii. 573-594; idem, *Entstehung der Altkatholischen Kirche* (see Index); Seeberg, *Dogmengesch.* i. 51-52; Uhlhorn, *Homilien und Recognitionen*, pp. 392 *et seq.*; idem, in Herzog-Hauck, *Real-Encyc.* s.v. *Elkesaiten.*

K. L. G.

ELCHE: City in the former kingdom of Valencia. When Don Jaime I. of Aragon took the city from the Moors, he gave houses and land to the Jews he found there, as he did to the other Jews of Valencia, and appointed a special street for them. In 1410 Vicente Ferrer came to Elche to carry on his work of conversion. Those Jews who remained true to their faith fled to Italy and Turkey. Abraham Rondi (perhaps Gerondi) lived here, and corresponded with Isaac ben Sheshet.

BIBLIOGRAPHY: J. Amador de los Rios, *Historia de los Judios de España*, i. 403, ii. 425; Isaac b. Sheshet, *Responsa*, Nos. 333, 353; Jacobs, *Sources*, No. 827.

G. M. K.

ELDAD BEN MAHLI HA-DANI: Merchant and traveler of the ninth century. He professed to have been a citizen of an independent Jewish state in eastern Africa, inhabited by the tribes of Dan (hence his name, "ha-Dani" = "the Danite"), Asher, Gad, and Naphtali. Starting from this alleged state, Eldad visited Babylonia, Kairwan, and Spain, causing everywhere a great stir among the Jews by his fanciful accounts of the Lost Ten Tribes, and by the halakot which he asserted he had brought from his native country. These halakot, written in Hebrew, deal with the slaughtering and subsequent examination of animals. They differ widely from the Talmudic ordinances, and are introduced in the name of Joshua ben Nun, or, according to another version, of Othniel ben Kenaz. Eldad's accounts soon spread, and, as usual in such cases, were remolded and amplified by copyists and editors. There are no less than eight versions with important variations. The following is a summary of Eldad's narrative according to the most complete of these versions:

His Alleged Travels.

On leaving the land "on the other side of the river of Kush," Eldad traveled with a man of the tribe of Asher. A great storm wrecked the boat, but God prepared a plank for him and his companion, on which they floated until thrown ashore among a cannibal Ethiopian tribe called "Romrom." (As to the existence in former times of such a tribe, see Metz in "Das Jüdische Litteraturblatt," 1877, No. 41.) The Asherite, who was fat, was immediately eaten, while Eldad was put into a pit to fatten. Soon after a fire-worshiping tribe assailed the cannibals, and Eldad was taken prisoner. He remained in captivity during four years, when his captors brought him to the province of Azanian (according to another version, to China), where he was ransomed by a Jewish merchant for thirty-two pieces of gold. Eldad continued his journey, and fell in with the tribe of Issachar, dwelling among high mountains near Media and Persia, their land extending ten days' journey on every side. They are at peace with all, and their whole energy is devoted to the study of the Law; their only weapon is the knife for slaughtering animals. Their judge and prince is called "Naḥshon," and they use the four methods of capital punishment.

The tribe of Zebulon occupies the land extending from the province of Armenia to the River Euphrates. Behind the mountains of Paran the tribe of Reuben faces them. Peace reigns between these two tribes; they war as allies and divide the spoils. They possess the Bible, the Mishnah, the Talmud, and the Haggadah.

The tribe of Ephraim and half of Manasseh dwell in the southern mountains of Arabia, and are very warlike.

The tribe of Simeon and the other half of Manasseh are in the land of the Chazars. They take tribute from twenty-eight kingdoms, and many Mohammedans are subjected to them.

The tribe of Dan emigrated to the land of gold, Havilah (Kush), shortly after the separation of Judah and Israel. The tribes of Naphtali, Gad, and Asher joined the Danites later. They have a king called Adiel ben Malkiel, a prince by the name of Elizaphan, of the house of Elihab, and a judge named Abdan ben Mishael, who has the power to inflict the four capital punishments prescribed in the Law. The four tribes lead a nomadic life, and are continually at war with the five neighboring Ethiopian kings. Each tribe is in the field three months, and every warrior remains in the saddle without dismounting from one Sabbath to the next. They possess the entire Scriptures, but they do not read the Roll of Esther (not having been included in the miraculous salvation mentioned in it) nor Lamentations (to avoid its disheartening influence). They have a Talmud in pure Hebrew, but none of the Talmudic teachers is mentioned. Their ritual is introduced in the name of Joshua, who had received it from Moses, who in his turn had heard its contents from the Almighty. They speak only Hebrew (Eldad himself professed not to understand a word of Ethiopic or Arabic).

On "the other side of the river of Kush" dwell the Bene Mosheh (tribe of Levi). The River Sambation encircles their land. It rolls sand and stones during the six working days and rests on the Sabbath. From the first moment of Sabbath to the last, fire surrounds the river, and during that time no human being can approach within half a mile of either side of it. The four other tribes communicate with the Bene Mosheh from the borders of the river. The Bene Mosheh dwell in beautiful houses, and no unclean animal is found in their land. Their cattle and sheep as well as their fields bear twice a year. No child dies during the lifetime of its parents, who live to see a third and fourth generation. They do not close their houses at night, for there is no theft or wickedness among them. They speak Hebrew, and never swear by the name of God.

Reception of His Story.

This fanciful narrative, the origin of which is to be found in the haggadic literature, of which Eldad must have had a very extensive knowledge, was accepted by his contemporaries as true. The inhabitants of Kairwan were, it is true, troubled by the differences between his halakot and those of the Talmud, and by some strange Hebrew expressions used by him; but the gaon Ẓemaḥ ben Ḥayyim of Sura, whose opinion they had asked, tranquilized them by saying that there was nothing astonishing in the four tribes disagreeing with the Talmud on some halakic points. Moreover, Eldad's personality, asserted the gaon, was known to him through Isaac ben Mar and R. Simḥah, with whom the Danite associated while he was in Babylonia. Ḥasdai ibn Shapruṭ cites Eldad in his letter to the king of the Chazars, and Eldad's halakot were used by both Rabbinites and Karaites as weapons in defense of their respective creeds. Talmudic authorities like Rashi, Abraham ben David (RABaD), and Abraham ben Maimon quote Eldad as an unquestioned authority; and lexicographers and grammarians interpret some Hebrew words according to the meaning given them in Eldad's phraseology.

Source of "Prester John."

The influence of Eldad's narrative extended beyond Jewish circles. It was the source of the apocryphal letter of the so-called "Prester John," which appeared in the twelfth century. Intending to refute Eldad's assertion of the existence of independent Jewish states—an assertion contrary to the teaching of the Roman Church—the Christian writer told of a priest who ruled over the great kingdom of Ethiopia, to which were subject some Jewish tribes, including the Bene Mosheh who dwelt beyond the River Sambation. The only writers of the Middle Ages who expressed doubts as to the genuineness of Eldad's narrative and his halakot were Abraham ibn Ezra (Commentary to Ex. ii. 22) and Meïr of Rothenburg (Responsa, No. 193).

Modern Opinions.

Modern critics are divided in their opinions concerning Eldad. Pinsker, Grätz, and Neubauer saw in him a Karaite missionary endeavoring to discredit the Talmud by his statement that the four tribes did not know the names of the Tannaim and Amoraim, and that their halakot were different from those of the Talmud. This opinion was refuted by Schorr and Jellinek, who observed that Eldad's halakot contain rules concerning the examination of slaughtered animals which are not accepted by the Karaites. P. Frankl regarded Eldad as a mere charlatan whose sayings and doings are not worth attention. Reifmann denied outright the existence of Eldad, and considered the letters of the community of Kairwan and of Ẓemaḥ ben Ḥayyim of Sura to be forgeries. Metz was the first to analyze the contents of Eldad's book in the light of the reports of other travelers. A. Epstein followed Metz's method, and came to the conclusion that Eldad's book is somewhat of the nature of a historical novel in which truth is mixed with imagination. The halakot are, according to him, genuine, and were in use among the countrymen of Eldad, either in a province of eastern Africa or in Yemen, where the Jews at that time knew Hebrew, but not the Talmud. For Eldad could not have been a native of Abyssinia, the country of the Falashas, since there only Geez is spoken; and no trace of this dialect appears in Eldad's Hebrew; there are, however, some traces of Arabic, which Eldad must have known, although he asserted the contrary.

Editions.

Eldad's travels have been published from the various existing versions: Mantua, 1480; Constantinople, 1516; *ib.* 1519; Venice, 1544, 1605, 1648; Fürth, with a Judæo-German translation by S. H. Weil, 1769; Zolkiev, 1772; Jessnitz, 1772; Leghorn, 1828; in Jellinek's "Bet ha-Midrash," iii., vi.; Presburg, 1891 (ed. by Abraham Epstein). As to the differences between the various versions, see D. H. Müller, "Die Recensionen und Versionen des Eldad ha-Dani," in "Denkschriften der Kaiserlichen Akademie der Wissenschaften" (vol. xli. Vienna, 1892). Eldad's narrative was translated into Latin by G. Genebrard (Paris, 1584), and also, anonymously, into Arabic (St. Petersburg MSS. Nos. 674, 703) and into German (Dessau, 1700; Jessnitz, 1723). Extracts of the Hebrew text are given by Bartolocci ("Bibl. Rab.," i. 100) and by Eisenmenger ("Entdecktes Judenthum," ii. 527).

BIBLIOGRAPHY: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 100; Schorr, in *He-Ḥaluẓ*, vi. 64; P. Frankl, in *Monatsschrift*, 1873, p. 491; Neubauer, in *Journal Asiatique*, 1861, 3d ed., v. 239 *et seq.*; *idem*, in *Jew. Quart. Rev.* i. 95, iii. 441; Grätz, *Gesch.* ii. 473; A. Epstein, *Eldad ha-Dani* (Hebr.), Presburg, 1891; *idem*, in

R. E. J. xxv.; Reifmann, in *Ha-Karmel*, viii.; Berliner's *Magazin*, xv. 65; Metz, in *Das Jüdische Litteraturblatt*, 1877, No. 40; Cassel, in Ersch and Gruber, section ii., part 27, p. 166; Steinschneider, *Cat. Bodl.* col. 923.

G. I. Br.

ELDAD AND MEDAD (**Modad** according to the Septuagint): Two men who prophesied in the camp during the wanderings in the wilderness (Num. xi. 26-29). According to an old rabbinical tradition, they predicted the war with Gog and Magog. "The king from the land of Magog will unite all the hosts of the heathen in a warfare on the soil of Palestine against the Jews returning from the Exile at the Messianic time, but the Lord [קירים = Κύριος] will be ready in the time of distress and slay them with the fire issuing forth from His throne, and their bodies will fall upon the mountains of the land of Israel and be eaten up by the wild beasts and the birds of heaven. Then will all the dead of the people of Israel be revived and partake of the bliss prepared for them from the beginning" (Targ. Yer. to Num. xi. 26; comp. Sanh. 17a; Tan., Beha'aloteka, ed. Buber, 22). According to the fragment of Targum Yer. (*ib.*), the heathen will fall into the hand of the Messiah (comp. Bacher, "Ag. Tan." i. 88, ii. 119; "Monatsschrift," 1857, pp. 346 *et seq.*).

This Messianic prophecy of Eldad and Medad seems to have been made the subject of a special work, consisting of 400 lines, which circulated in the first Christian century; it is quoted in the "Shepherd of Hermas," vision ii. 3, as containing the sentence found also in the Targum: "The Lord [Κύριος] is nigh to those in distress." See Schürer, "Gesch." 3d ed., iii. 266.

E. G. H. K.

ELDER, or **ZAḲEN**: In primitive times age was a necessary condition of authority. Not only among the ancient Jews, but also among other nations of antiquity, the elders of the nation or of the clan constituted the official class. The institution of elders existed among the Egyptians (Gen. l. 7), among the Midianites (Num. xxii. 7), and later among the Greeks (*γέροντες* or *πρεσβύτεροι*) and Romans ("patres" or "senatus"). Although the Talmud (Yoma 28b) points to the existence of such an institution in the time of Abraham, no distinct mention is made of it in the Bible until the period of the Exodus. Moses is commanded to assemble the elders of the people, and to assure them of a speedy redemption from Egyptian bondage (Ex. iii. 16, 18). Afterward the elders occupied an important position in the communal as well as in the political affairs of the Jewish people. It is not certain that they were elected by the people, although they were considered their representatives, and were frequently identified with the "'am" (people) itself in the Bible (Ex. iv. 29; xix. 7, 8; xxiv. 1; Josh. xxiii. 2 *et al.*).

The position and function of the elder are nowhere clearly defined. "What there was of permanent official authority lay in the hands of the elders and heads of the houses; in times of war they commanded each his own household, and in peace they dispensed justice each within his own circle" (Wellhausen). They were the defenders of the interests of their constituents, and were especially powerful in local or municipal affairs (Deut. xix. 12, xxi. 2, xxii. 15, xxv. 7; Josh. xx. 4; Ruth iv. 2). Together with the priests, they sometimes participated in certain sacrificial rites (Lev. iv. 15, ix. 1). In national affairs they held a very important position. It was at the request of the elders that Samuel consented to a monarchical form of government in Israel (I Sam. viii. 4). It was through their intervention that Abner succeeded in appointing David king over Israel (II Sam. iii. 17). The elders were accomplices in the conspiracy of Absalom (II Sam. xvii. 4); to them Rehoboam first turned for advice (I Kings xii. 6), and they were also a prominent factor in the proceedings brought against Naboth by Jezebel (I Kings xxi. 8-13).

It is not known whether all the officers of the commonwealth were chosen from the body of elders (compare Ex. xviii. 25 and Num. xi. 16). As judges, however, and as the chief representatives of the people, the elders enjoyed their authority for a long period. The Mishnah speaks of the elders as the recipients of the oral law from Joshua (Abot i. 1), and as the forerunners of the Sanhedrin (Sanh. 2a). The institution of elders flourished during the period of the Babylonian Exile (Ezek. viii. 1, xiv. 1, xx. 1), and continued in Palestine during the Persian and Greek periods (Ezra v. 5, 9; vi. 7, 14; x. 8; I Macc. vii. 31; xii. 6, 35; xiii. 36; Judith vi. 21, vii. 23, viii. 33, x. 6; and in Susanna). See JUDGE; PATRIARCHAL FAMILY AND AUTHORITY; and especially SANHEDRIN.

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Hamburger, *R. B. T.*; Wellhausen, *I. J. G.*; Driver, *Deuteronomy*, pp. 199, 233, New York, 1895; Saalschütz, *Das Mosaische Recht*, chap. iii., Berlin, 1853; Ewald, *The Antiquities of Israel*, Index, Boston, 1876; McCurdy, *History, Prophecy, and the Monuments*, Index, New York, 1894; Amram, *Zeḳenim*, in *Jour. Bib. Lit.*, June, 1900; Reifmann, *Sanhedrin* (in Hebrew), Berdychev, 1888; A. Büchler, *Das Synhedrion in Jerusalem*, pp. 163, 168, Vienna, 1902.

S. S. J. H. G.

ELDER, REBELLIOUS (= זקן ממרה): An elder who defies the authoritative rabbinic interpretation of the Mosaic Law. In the period when the Sanhedrin flourished this was a capital offense, punishable by strangulation (Sanh. xi. 1). This is based on Deut. xvii. 8-13, and according to the Talmud refers not to an ordinary man who refuses to abide by the decision of the priest or the judge, but to a regular ordained rabbi, or a judge, or an elder over the age of forty, or one of the twenty-three jurists constituting the minor Sanhedrin of a city or town. If such a judge dared to defy the decision of a majority of the major Sanhedrin, he became liable to the penalty of strangulation. R. Meïr, however, would convict only an elder whose opposition concerned a criminal act which, if committed unintentionally, would entail a sin-offering, or, committed intentionally, would be punished with excision (= כרת). According to R. Judah, the elder could be convicted only of a schismatic decision concerning a law which had its origin in Scripture, but the interpretation of which was left to the Soferim.

The mode of procedure in such cases of contumacy is related in the Mishnah. There were three tribunals (in Jerusalem), one at the foot of the Temple hill (Mount Moriah), another at the entrance to the court of the Temple, and another at the granite corridor (= לשכת הגזית) of the Temple. The associate judges, with the accused, came before the tribunal at the foot of the Temple hill. The accused pleaded: "Thus and so have I expounded the Law, and thus and so have my associates; thus and thus have I taught the people, and thus have my associates." The judges of the tribunals, if they had any tradition bearing upon the case, gave their opinion; if not, they betook themselves to the tribunal at the entrance to the court of the Temple, where the same proceeding was repeated. Finally, they all appeared before the highest tribunal at the granite hall of the Temple, whence came the interpretation of the Torah. The Great Sanhedrin rendered a decision. Should the elder still maintain a schismatic position and persist in asserting it, he became liable to punishment. In this event he was brought before the supreme court for trial, conviction, and execution. According to R. Akiba, the execution took place on the first festival following his conviction, when, as a rule, the people were gathered together in Jerusalem, so "that the people may hear and fear." R. Meïr thought such a delay cruel, and would have had the culprit executed immediately after his conviction, which would be followed by a proclamation announcing the execution. The rebellious elder was classed with three other offenders: one who incites to idolatry (= מסית), a rebellious son, and a perjured witness. In all these cases the execution was publicly announced (Sanh. 89a).

The question whether the supreme court might pardon the rebellious elder and overlook the insult done it by his dissent is a controverted point, and the opinion of the majority was that pardon was not permissible, as this would increase the number of schisms in Israel (Sanh. 88a and b).

S. S. J. D. E.

ELEAD: A descendant of Ephraim, found in the genealogical list in I Chron. vii. 21. He joined a party of raiders to take away the flocks of Gath, and was killed by the Gittites. The name does not appear in the genealogical list in Numbers.

E. G. H. G. B. L.

ELEALAH: Town of the Moabite plateau, conquered by Gad and Reuben and rebuilt by the latter (Num. xxxii. 3, 37). It is mentioned, together with the town of Heshbon, in the prophecies concerning Moab (Isa. xvi. 9). Elealah was still known in Roman times, and is to-day identified with the mound of débris called "Al-'Al" about a mile north of Heshbon.

E. G. H. E. I. N.

ELEAZAR: 1. High priest; third son of Aaron. After his two elder brothers, Nadab and Abihu, had suffered death for offering strange fire before the Lord, Eleazar became his father's chief assistant, with the title "prince of the princes of the Levites" (Num. iii. 32), his functions including the supervision of the oil for the seven-branched candlestick, the incense, and all that pertained to the inner sanctuary (*ib.* iv. 16). Shortly before Aaron's death Eleazar was clothed in his father's official garments to signify that he was Aaron's successor (*ib.* xx. 25–28). God's commands were now addressed to Moses and Eleazar (*ib.* xxvi. 1), and Eleazar is mentioned as God's second representative in Israel, beside Moses (*ib.* xxxii. 28), and even before Joshua (Num. xxxii. 28, xxxiv. 17; Josh. xiv. 1, xvii. 4, xix. 51, xxi. 1). He was the progenitor of most of the high priests. He was buried "in Gibeah, of Phinehas his son, which was given him in the hill country of Ephraim" (Num. xxiv. 33, R. V.).

Eleazar is said to have added to the Book of Joshua the section xxiv. 29–32 (B. B. 15a, l. 27), and his son Phinehas, verse 33.

E. G. H. E. K.

2. A son of Dodai, an Ahohite (II Sam. xxiii. 9, R. V.), or of Dodo the Ahohite (I Chron. xi. 12); one of the three principal captains of David's army.

3. Fourth son of Mattathias and brother of Judas Maccabeus; surnamed "Avaran" (I Macc. ii. 5, *Αὐαράν*; *ib.* vi. 43, *Σαυαράν* for *Αὐαράν*; Josephus, "Ant." xii. 6, § 1, *Αὐράν*). He distinguished himself by a courageous act at the battle of Bet-Zekaryah (162 B.C.), when the Jews under Judas Maccabeus were hard pressed by the large Syrian army commanded by Lysias and encouraged by the presence of the youthful king Antiochus Eupator. Eleazar, seeing among the enemy's elephants one that was armed with royal breastplates, and that was taller than the rest, concluded that it carried the king. Wishing to put an end to the misery of his people, and being desirous of gaining everlasting fame for himself, Eleazar fought his way through the ranks of the enemy, and, creeping under the elephant, speared it from beneath, the animal crushing him in its fall (I Macc. vi. 43–46; Josephus, *l.c.* xii. 9, § 4; *idem*, "B. J." i. 1, § 5). Because of this deed Eleazar is especially mentioned in a midrash (Rashi to Deut. xxxiii. 11; comp. "Megillat Antiochus," ed. Gaster, verses 63, 64).

II Maccabees does not mention Eleazar; and Josephus modifies the account in his "Wars," following the story of I Macc. vi. 43 only in his "Antiquities." Eleazar is included among the seventy translators of the Bible that are mentioned in the Letter of Aristeas (§ 50); and scholars have assumed that this fictitious name was taken from that of the Maccabean (Wendland, in Kautzsch, "Apokryphen," ii. 3). In the Syrian document, however, the name reads "Eliezer" (Wendland, "Aristeas," p. 143, Leipsic, 1900).

BIBLIOGRAPHY: Grätz, *Gesch.* ii. 363; Schürer, *Gesch.* 3d ed., i. 213; Willrich, *Judaica*, p. 149, Göttingen, 1900; Krauss, in *Rev. Et. Juives*, xxx. 216; for the name "Avaran" see Fritsche, *Kurzgefasstes Exegetisches Handbuch* to I Macc. ii. 5, and Zöckler, *Kurzgefasstes Commentar*, ibid.

E. G. H. E. K.—S. Kr.

4. Son of Ananias, the high priest. Though belonging to a family which strove to maintain friendly terms with the Romans, he induced his priestly colleagues to discontinue the daily sacrifice for the emperor, and to decline presents from the pagans ("B. J." ii. 17, §§ 2–4), thereby causing a rupture with the Romans. The rebels, under the leadership of Eleazar, took possession of the lower city and the Temple, and fought for seven days with the peace party. The Sicarii under Menahem attacked the peace party, killing Ananias and his brother Hezekiah. This led to a conflict between the parties of Menahem and Eleazar, in which the former was defeated and driven from Jerusalem. Eleazar also attacked the Roman garrison that had retired to the fortified towers—Hippicus, Phasælus, and Mariamne; the Romans capitulated and surrendered their arms on condition of free retreat, but were all massacred by the rebels (Josephus, "B. J." ii. 17, §§ 2–10). Meg. Ta'an. 11 refers to this event.

The Romans retired from Judah and Jerusalem on the 17th of Elul. It seems that Eleazar had coins struck in his name, with the inscription: "The First Year of the Liberation of Jerusalem." On the organization of the rebellion Eleazar, with Jesus b. Sapphias, was appointed general of Idumea ("B. J." ii. 20, § 4, reading *'Ανανίου* instead of *υἱὸν Νέου*). Grätz's opinion that Eleazar is identical with Eleazar b. Ananiah b. Hezekiah Garon is inadmissible. In Yosippon, ch. 95–97, Eleazar b. Ananiah is confounded with Eleazar ben Jair (see ALBINUS; ANANIAS).

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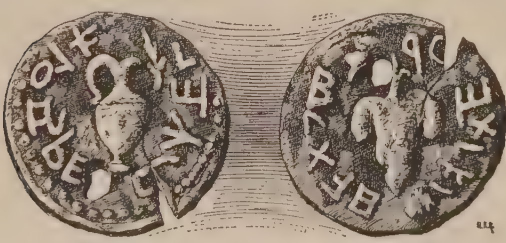
5. Priest and treasurer of the Temple of Jerusalem. Eleazar, anxious to save the costly curtains of the Temple from the greed of Crassus, who had seized the treasure of the Temple amounting to 2,000 talents, gave him a golden beam weighing 300 minæ, the existence of which was unknown to the other priests on account of its wooden casing. He made Crassus swear to spare the rest of the Temple. Crassus, notwithstanding his oath, took all the gold of the Temple (Josephus, "Ant." xiv. 7, § 1).

6. Leader of the Zealots in the war against Vespasian and Titus; son of Simon (Josephus, "B. J." ii. 20, § 3; iv. 4, § 7; for *υἱὸς Γίωνος* read *Σίμωνος*). He belonged to a noble priestly family. After the defeat of Cestius, Eleazar seized the abandoned impedimenta of the Romans and the treasure of the Temple, and employed the Zealots as armor-bearers ("B. J." ii. 20, § 3). He found an ally in the priest Zacharias, son of Amphikalles, with whose help he supplanted the peaceable high priest Ananias and his party, and admitted the Idumeans into Jerusalem (*ib.* iv. 4, § 1). When the patriot Johannes turned from Giscala to Jerusalem after the subjugation of Galilee, Eleazar would not submit to him, but retired to the court of the Temple with his friends Judah b. Ḥelika and Simon b. Ezron. During the Passover Eleazar's men opened the gates of the court of the Temple, whereupon the followers of Johannes stole in among the pilgrims, overpowered Eleazar's people, and drove them from the court (70 C.E.: *ib.* v. 3, § 1; Tacitus, v. 12).



BRASS COIN OF ELEAZAR BEN SIMON.

Obverse: אלעזר הכוהן—"Eleazar the Priest." A vase; in field to right a palm-branch. *Reverse*: שנת אחת לגאלת ישר[אל]—"The First Year of the Redemption of Israel," round a cluster of grapes.

(After Madden, "History of Jewish Coinage.")

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 509, 526; Schürer, *Gesch.* 3d ed., i. 623, 625; Schlatter, *Zur Topographie und Gesch. Palästinas*, p. 368; Reinach, *Textes d'Auteurs Grecs et Romains*, p. 320; *Prosopographia Imperii Romani*, s.v. *Eleazar*.

7. Martyr in the days of Antiochus Epiphanes. In the religious persecution under Antiochus, Eleazar, a scholar of rank, "and of a noble countenance," at that time "well stricken in years," was compelled to eat pork, his mouth being opened by force. When offered the alternatives of death or renunciation of his faith, he chose the former, in order to set a "noble example to the young." The king's followers desired to protect him, and implored him at least to pretend to obey the commands of the king. Eleazar refused, and died the death of a martyr (II Macc. vi. 18–31). In Antioch (IV Macc. v., vi.), Eleazar's edifying martyrdom, with that of the seven Maccabean brothers, was honored by the Roman Church (Origen, "Exhortatio ad Martyrium," ch. 22–27; "Comm. in Ep. ad Rom." iv. ch. 10; Chrysostom). Cardinal Rampolla's investigations have proved the historical character of the account despite the fact that while the seven martyrs are mentioned in rabbinical legend, Eleazar seems to be unknown to the Rabbis ("Martyre et Sepulture des Macchabées," Bruges, 1900). Grätz had already declared it to be substantially true ("Geschichte," 2d ed., ii. 317). Herzfeld's supposition ("Geschichte des Volkes Jisrael," ii. 75) that Eleazar is identical with Eleazar ben Ḥarsom is untenable.

G. S. KR.

ELEAZAR I. (LAZAR) (Eleazar b. Shammua'): Mishnaic teacher of the fourth generation, frequently cited in rabbinic writings without his patronymic (Ab. iv. 12; Giṭ. iii. 8, incorrectly "Eliezer"; compare Gem. Giṭ. 31b; Yer. Giṭ. iii. 45a, Mishnah and Gem.). He was of priestly descent (Meg. 27b; Soṭah 39a) and rich (Eccl. R. xi. 1), and acquired great fame as a teacher of traditional law. He was a disciple of Akiba (Zeb. 93a, 110b), but owing to the Hadrianic proscriptions of Jewish observances, was not ordained by him. After Akiba's death, however, R. Judah b. Baba ordained Eleazar, together with Meïr, Jose b. Ḥalafta, Judah b. Ila'i, and Simon b. Yoḥai, at a secluded spot between Usha and Shefar'am. The ordainer was detected in the act and brutally slain; but the ordained escaped, and eventually became the custodians and disseminators of Jewish tradition (Sanh. 13b; 'Ab. Zarah 8b).

Mention is made of a controversy between Eleazar and R. Meïr at Ardiska (Tosef., Naz. vi. 1; see Neubauer, "G. T." p. 106). He also maintained halakic discussions with R. Judah b. 'Illai and R. Jose (Tosef., Zeb. v. 4, x. 10), and quite frequently with R. Simon b. Yoḥai (Sheḳ. iii. 1; Yoma v. 7); but he never appeared with them at the sessions of the Sanhedrin at Usha. Hence it may be assumed that he did not return to the scene of his ordination. Wherever he settled, he presided over a college to which large numbers of students were attracted ('Er. 53a; Yer. Yeb. viii. 9d; compare Mek., Beshallaḥ, Amalek, i.), among whom are named Joseph or Issi ha-Babli (Tosef., Zeb. ii. 17; Men. 18a), and the compiler of the Mishnah, R. Judah I. ('Er. 53a); and thus, while his name does not appear in rabbinic lore as often as the names of his colleagues at the ordination, Eleazar had an ineradicable influence on the development of the Talmud. Abba Arika styles him "the most excellent among the sages" (טובינא דחכימי, Ket. 40a; Giṭ. 26b), and R. Johanan expresses unbounded admiration for his large-heartedness ('Er. 53a).

His Motto.

Eleazar's motto was, "Let the honor of thy pupil be as dear to thee as that of thy colleague; that of thy colleague, as the reverence of thy master; and the reverence of thy master, as that of the Most High" (Ab. iv. 12; Ab. R. N. xxvii. 4). His disciples once requested him to tell them whereby he merited unusual longevity, when he replied, "I have never converted the Synagogue into a passageway [for the sake of convenience]; have never trodden over the heads of the holy people [*i.e.*, come late to college and stepped between the rows of attentive students; compare ABDAN]; and have never pronounced the priestly blessing before offering the benediction preceding it" (Meg. 27b; Soṭah 39a). When asked what merits will save man from the tribulations which are to precede the Messianic epoch, he replied, "Let him engage in the study of the Law and in deeds of benevolence" (Sanh. 98b). According to Eleazar, children as well as pious adults share in the glory of God (Midr. Teh. xxii. 31). He also taught that the world rests on a single pillar, the name of which is "Righteousness"; as the Bible says (Prov. x. 25, Hebr.), "The righteous is the foundation of the world" (Ḥag. 12b).

The following anecdote concerning Eleazar is twice told in the Midrashim (Lev. R. xxiii. 4; Cant. R. ii. 2): R. Eleazar visited a certain place where he was invited to lead the people in prayer, but he avowed inability to do so. "What!" cried the astonished people; "is this the celebrated R. Eleazar? Surely he deserves not to be called 'Rabbi'!" Eleazar's face colored with shame, and he repaired to his teacher Akiba. "Why art thou so crestfallen?" inquired Akiba; whereupon Eleazar related his unpleasant experience. "Does my master wish to learn?" asked Akiba; and, on receiving Eleazar's affirmative answer, Akiba instructed him. Later, Eleazar again visited the scene of his mortification, and the people again requested him to lead them in prayer. This time he readily complied with their request, whereupon the people remarked, "R. Eleazar has become unmuzzled" (איתחסם, from חסם = "to muzzle"), and they called him "Eleazar Ḥasma" (compare Geiger, "Schriften," iv. 343). The hero of this anecdote is doubtless the subject of the present article, and not, as is generally assumed, Eleazar Ḥisma. The latter was never Akiba's pupil. Indeed, he was Akiba's senior, and in the account of a halakic discussion between him and Eleazar b. Azariah and Akiba, his name precedes that of Akiba (Neg. vii. 2; Sifre, Deut. 16). Eleazar I. was an acknowledged disciple of Akiba, and the Midrashim explicitly state that he "went to Akiba, his teacher."

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 275 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 196 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 173 *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 164 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 45, 58.

S. S. S. M.

ELEAZAR II. (LAZAR): Palestinian amora of the third century (second and third generations). In the Midrashim he is frequently cited with his patronymic, **Eleazar b. Pedat,** but in the Talmudim only occasionally so. He was a Babylonian by birth (Yer. Ber. ii. 4b; Yer. Sheḳ. ii. 47a) and of priestly descent (Yer. Ber. v. 9d; M. Ḳ. 28a). In his native country he was a disciple of Samuel ('Er. 66a; B. B. 82b), and more especially of Rab (B. B. 135b; Ḥul. 111b), whom he in after years generally cited by the appellation "our teacher" (Giṭ. 9b; B. B. 152a), and whose college he revered above all others, recognizing in it the "lesser sanctuary" of the Diaspora, spoken of by Ezekiel (xi. 16) as promised to the exiles in Babylonia (Meg. 29a; Yalḳ., Ezek. 352). When and why he left his native country is not stated; but from the data extant it appears that his ardent love for "the land of Israel" (Ket. 111a), and the superior opportunities which Palestine afforded for religious practises (Yer. R. H. ii. 58b; Ket. 112a), impelled him to emigrate thither—and at a comparatively early age, since some of Rabbi's contemporaries were still alive and active (B. B. 87a; Ḥul. 110a). Indeed, it seems that for a time Eleazar even attended the lectures of R. Ḥiyyah (Yer. Ket. ix. 33b; Yer. B. M. x. 12c) and of R. Hoshaiah (Yer. Yeb. iv. 5d). This was for him a period of hard study, which gave rise to the homiletic remark that the Biblical saying (Prov. v. 19), "Be thou ravished always with her love," was well illustrated by Eleazar b. Pedat at Sepphoris, who was so absorbed in his studies as to be unconscious of all worldly needs ('Er. 54b).

At Tiberias.

Later, Eleazar became attached to the college founded by R. Johanan at Tiberias (Yer. Ber. ii. 4b; Tem. 25b; Ker. 27a), where his scholarship procured him great honors. In the city he was associated with Simon b. Eliakim in the office of judge (B. Ḳ. 117b), and at the college he occupied the position of colleague-disciple (חבר ותלמיד) of Johanan (Yer. Sanh. i. 18b), who himself repeatedly admitted that Eleazar had enlightened him (Yer. Meg. i. 72c; Yer. Sanh. iii. 21b), once declaring that "the son of Pedat sits and interperts the Law as did Moses at the direct inspiration from the Almighty" (Yeb. 72b). After the death of Simeon b. Laḳish, Eleazar was chosen to fill the position of assistant to Johanan (B. M. 84a). When Johanan became disabled through grief at Simeon's death, Eleazar presided over the college (Yer. Meg. i. 72b), and after the death of Johanan succeeded him in the office of head master.

The fame of Eleazar as an expert expounder of the Law having reached Babylonia, his most prominent contemporaries there addressed to him intricate halakic questions, to which he returned satisfactory answers (Beẓah 16b; Yer. Ḳid. i. 60c; B. B. 135b; Ḥul. 86b). This happened so often that he became known in his native country as the "master [*i.e.*, legal authority] of the land of Israel" (Yoma 9b; Giṭ. 19b; Niddah 20b); and anonymous decisions introduced in the Babylonian schools with the statement שלחו מתם ("They sent word from there"; Beẓah 4b; Giṭ. 73a) were understood, as a matter of course, to emanate from Eleazar b. Pedat (Sanh. 17b).

Eleazar was averse to the study of esoterics (Ḥag.

His Views on Study.

13a). With reference to this study, he would cite the saying of Ben Sira (Ecclus. [Sirach] iii. 21), "Seek not things that are too hard for thee, and search not out things that are above thy strength" (Yer. Ḥag. ii. 77c). He prized knowledge above all things; therefore he remarked, "He who possesses knowledge is as great as if the Temple were rebuilt in his days" (Sanh. 92a); and from Job xx. 21 he teaches that he who does not contribute toward the support of scholars will not be blessed in his property (*ib.*). Eleazar was exceedingly poor, and often lacked the necessaries of life (Ta'an. 25a). He frequently sang the praises of charity. "The practise of charity," he was wont to say, "is more meritorious than all oblations; as the Bible says (Prov. xxi. 3), 'To do justice [Hebr. צדקה] and judgment is more acceptable to the Lord than sacrifice' [Suk. 49b]. He who practises charity secretly is greater [in the sight of God] than Moses himself; for Moses himself admitted (Deut. ix. 19), 'I was afraid of the anger,' while of secret charity the Bible says (Prov. xxi. 14), 'A gift in secret pacifieth anger'" (B. B. 9b). Benevolence and acts of loving-kindness, גמילות חסדים, extending to both rich and poor, are, according to Eleazar's interpretation, even greater than charity; as the Bible says (Hosea x. 12), "Sow to yourselves in righteousness [Hebr. לצדקה], reap in mercy [חסד]." With reference to צדקה, the Bible uses "sowing," indicating an operation that leaves it in doubt whether the sower will or will not enjoy the fruit; while with reference to mercy "reaping" is used, an occupation that renders the enjoying of the results very probable (Suk. 49b). From the same Scriptural expression Eleazar draws the lesson, "Charity is rewarded only in proportion to the kindness in it" (*ib.*); that is, the pleasant and thoughtful way in which it is given, and the personal sacrifice it involves.

Poor as he was, Eleazar would never accept any gifts, or even invitations to the patriarch's table. When any were extended to him, he would decline them with the remark, "It seems that ye do not wish me to live long, since the Bible says (Prov. xv. 27), 'He that hateth gifts shall live'" (Meg. 28a; Ḥul. 44b). His scant earnings he would share with other needy scholars; thus, he once purposely lost a coin in order that poverty-stricken Simon b. Abba, who was following him, might find it. When the latter did find it and offered to restore it, Eleazar assured him that he had renounced its ownership and forfeited all rights thereto, and that consequently it was the property of the finder (Yer. B. M. ii. 8c). It is also reported as his custom first to offer a mite to the poor, and then to offer prayer to God (B. B. 10a). Even to impostors he would never refuse charity. "Were it not for the existence of impostors, not a single refusal of charity could ever be atoned for; we therefore ought to show gratitude to them" (Yer. Peah viii. 21b; Ket. 68a).

There are no data to show how long Eleazar survived R. Johanan, but the probability is that he died about 279 C.E.

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 1 *et seq.*; Frankel, *Mebo*, pp. 111b *et seq.*; Heilprin, *Seder ha-Dorot*, ii., s.v.; Weiss, *Dor*, iii. 85 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 113a *et seq.*

S. S. S. M.

ELEAZAR B. ABINA: Palestinian haggadist of the fourth amoraic generation (fourth century C.E.); junior contemporary of Aḥa III., in whose name he repeats some homiletic remarks (Pesiḳ. R. xiv. 60b, xxi. 109b), and senior of R. Yudan, who reports in his name (Midr. Teh. xxxi. 7).

One of the homilies bearing Eleazar's name argues that the observance of the Sabbath is tantamount to all other commandments combined, which he tries to prove from passages in each of the three divisions of the Bible—the Pentateuch (Ex. xvi. 28, 29), the Prophets (Ezek. xx. 13), and the Hagiographa (Neh. ix. 13, 14).

BIBLIOGRAPHY: Bacher, *Agada der Palestinensischen Amoräer*, iii. 696 *et seq.*

S. S. S. M.

ELEAZAR, ABRAHAM: Fictitious author of an ancient work on alchemy published in Leipsic in 1760, and bearing the title "R. Abrahami Eleazaris Uraltes Chymisches Werk." The real author seems to have been Julius Gervasius of Schwarzburg, whose name is given as the editor on the title-page of the first part. In the preface it is stated that Abraham took not only his alchemistic notions, but also the illustrations, from the copper tablets of Tubal Cain. The edition of 1760 is said on the title-page to be the second. The second part also pretends to be by Abraham Eleazar, who asserts that he merely reproduces what was engraved upon the copper tablets by a certain Jew, Samuel Baruch. It is further stated that the original was written in Latin, Arabic, Chaldaic, and Syriac.

BIBLIOGRAPHY: Steinschneider, *Schach bei den Juden*, p. 183; idem, *Hebr. Uebers.* p. 906; Fürst, *Bibl. Jud.* i. 231; compare Berthelot, *La Chimie au Moyen Age*, i. 230.

G.

ELEAZAR BEN AḤWAI (AḤBAI): Probably identical, according to Bacher ("Ag. Tan." ii. 553), with Eleazar b. Mahbai or Maḥbai, a tanna of the second century, contemporary of Judah b. Bathyra and Aḥa I. (Tosef., Yeb. xiv. 4). He is cited but twice under this name. His most important remark is with regard to the Pentateuchal expression לאמר ("saying"; literally, "to say"), which frequently follows the statement, "God spake to Moses," and which he explains as implying that God spake to Moses not in Moses' interest, but in that of Israel: He spake to Moses *to say* to the people (Sifra, Wayiḳra, ii. 13; compare Yalḳ., Lev. 431, where the patronymic is "Dehabai").

S. S. S. M.

ELEAZAR BEN 'ARAK: Tanna of the second generation (first century C.E.). Being first among the disciples of R. Johanan ben Zakkai (Ab. ii. 8; Ab. R. N. xiv. 3), he delighted his master with his wisdom and penetration, so that the most extravagant encomiums were lavished upon him. It was said, "Were all the sages of Israel placed in one scale, and Eleazar b. 'Arak in the other, he would outweigh them all" (Ab. *l.c.*; Ab. R. N. xiv. 4), while his great master styled him "Rising Well" or "Gushing Stream" (מעין המתגבר, נחל שוטף, *ib.*). The master once propounded the question, "Which acquisition is best for man to strive after?" Several solutions were handed in, among them one from Eleazar, who suggested, "A good heart" (לב טוב); thereupon Johanan remarked, "I prefer Eleazar's solution to all of yours, since yours are included in his" (Ab. ii. 9; Ab. R. N. xiv. 5). Again, the master propounded, "Which is the worst characteristic that man should shun?" In this case, also, Eleazar's reply, "An evil heart," was accepted by the teacher (*ib.*). Compare BERURIAH; CONSOLATION.

In the mystical interpretation of the Scriptures, also, Eleazar distinguished himself, and to such an extent as to call forth his master's ecstatic exclamation, "Happy art thou, O father Abraham, from whose loins sprang Eleazar b. 'Arak" (Yer. Ḥag. ii. 77a). To his counsel, often sought and always beneficial, was applied the Biblical expression (Ps. i. 3), "Whatsoever he doeth shall prosper." Beneficiaries of his counsel in their admiration styled him "Prophet"; whereupon he remarked, "I am neither a prophet nor the son of a prophet, but my teachers have communicated to me the traditional verity that every counsel subserving the promotion of the glory of God realizes good results" (Midr. Teh. i. 3.). His motto was, "Be diligent in the pursuit of study; be prepared to answer the Epicurean, and realize for whom thou laborest and who thy employer is."

Eleazar in Emmaus.

Eleazar's name is connected with but few halakot, and with only one halakic midrash. The reason for this disappointing paucity of doctrines and sayings is found in the story of the period immediately succeeding the death of Johanan b. Zakkai. The disciples chose Jabneh for their scene of activity, while Eleazar went to Emmaus, the residence of his wife—a particularly healthful place, blessed with good water, a pleasant climate, and warm baths. (See EMMAUS.)

Separated from his colleagues, his faculties became stunted; and he is said to have completely forgotten all he had ever learned (Ab. R. N. xiv. 6, Eccl. R. vii. 7). In later years he was pointed out as a warning to the self-opinionated; the Talmud applying to him the motto of R. Nehorai: "Inter thyself in a place where the Law is studied, and think not that it will seek thee; for only thy colleagues will perpetuate it in thy possession; rely not on thine own understanding" (Shab. 147b; Ab. iv. 14).

BIBLIOGRAPHY: Bacher, *Ag. Tan.*, i. 74 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 87; Fraenkel, *Darke ha-Mishnah*, p. 91; Hamburger, *R. B. T.* ii. 155; Heilprin, *Seder ha-Dorot*, ii. *s. v.*; Weiss, *Dor Dor we-Dorshaw*, ii. 80; Zacuto, *Yuḥasin*, ed. Filipowski, p. 35b.

S. S. S. M.

ELEAZAR B. AZARIAH: Mishnaic scholar of the second generation (first century C.E.); junior contemporary of Gamaliel II., Eliezer b. Hyrcanus, and Joshua b. Hananiah, and senior of Akiba (Sifre, Deut. 32; Sanh. 101a). He traced his pedigree for ten generations back to Ezra (Ber. 27b; Yer. Yeb. i. 3b), and was very wealthy (Shab. 54b; Beẓah 23a; compare Ḳid. 49b). These circumstances, added to his erudition, gained for him great popularity. When Gamaliel II., in consequence of his provoking demeanor, was temporarily deposed from the patriarchate, Eleazar, though still very young, was elevated to that office by the deliberate choice of his colleagues. He did not, however, occupy it for any length of time, for the Sanhedrin reinstated Gamaliel. He was retained as vice-president ("ab bet din"), nevertheless, and it was arranged that Gamaliel should lecture three (some say two) Sabbaths, and Eleazar every fourth (or third) Sabbath (Ber. 27b *et seq.*; Yer. Ber. iv. 7c *et seq.*; Yer. Ta'an. iv. 67d).

Journey to Rome.

In company with Gamaliel, Joshua, and Akiba, he journeyed to Rome (Kallah R. vii.; Derek Ereẓ R. v.). Neither the object of the journey nor the result of the mission is stated; but that affairs important as pressing were involved is apparent from the season at which the journey was undertaken: they celebrated the Feast of Booths aboard the ship (Sifra, Emor, xvi. 2; Suk. 41b). With the same companions Eleazar once visited the ruins of the Temple at Jerusalem (Sifre, Deut. 43). On a visit to the aged Dosa b. Harkinas the latter joyfully exclaimed, "In him I see the fulfilment of the Scriptural saying (Ps. xxxvii. 25): 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread'" (Yeb. 16a; Yer. Yeb. i. 3c *et seq.*), by which he probably alluded to Eleazar's great learning and his proverbial wealth. The latter was amassed by dealing in wine, oil (Tosef., 'Ab. Zarah, v. 1; B. B. 91a), and cattle (Shab. 54b; Beẓah 23a). Subsequent generations entertained the belief that dreaming of Eleazar b. Azariah presaged the acquisition of wealth.

His Exegetic Principle.

With Eleazar's accession to the patriarchate the portals of the academy were opened wide to all who sought admittance. It is said that three hundred benches had to be added for the accommodation of the eager throngs which pressed into the halls of learning. Under his presidency, too, a review of undecided points of law was undertaken. To Eleazar rabbinic homiletics owes the introduction of the rule called סמוכין (= "contiguous"), by which one Scriptural passage is explained or supplemented by another immediately preceding or succeeding it. Thus, Eleazar declares that the slanderer and the listener and the false witness deserve to be thrown to the dogs. He derives this idea from the juxtaposition of the expression (Ex. xxii. 30 [A. V. 31]), "Ye shall cast it to the dogs," and (*ib.* xxiii. 1) the prohibition against raising false reports, bearing false witness, and associating with the false witness (Pes. 118a; Mak. 23a).

In his homilies he generally aims to bring out some ethical or practical lesson. With reference to the Day of Atonement the Bible says (Lev. xvi. 30), "On that day . . . ye may be clean [Hebr. תטהרו = "ye shall cleanse yourselves"] from all your sins before the Lord." Therefrom Eleazar draws the lesson that the efficacy of the day extends only to sins against God, while sins against man are not forgiven unless the offended party has first been reconciled (Yoma viii. 9; Sifra, Aḥare Mot, viii. 2). The Bible says (Deut. xxiii. 8 [A. V. 7]), "Thou shalt not abhor an Egyptian . . . because thou wast a stranger in his land." Thereupon Eleazar remarks, "The Egyptians admitted the Israelites out of self-interest; nevertheless God accounts their act as one of merit. Now, if he who unintentionally confers a favor is accorded a token of merit, how much more so he who intentionally does a good deed" (Sifre, Deut. 252; compare Ber. 63b). Similar is his deduction from Deut. xxiv. 19, which says, "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands." "Here," argues Eleazar, "the Bible promises blessings to him by whom a good deed is done unintentionally; hence if one unwittingly loses money, and a needy one finds it and sustains life thereon, God will bless the loser for it" (Sifra, Wayiḳra [Ḥoba], xii. 13; Sifre, Deut. 183).

Biblical Interpretations.

Eleazar was independent in his Biblical interpretations. He often rejected Akiba's opinions, remarking, "Even if thou persist the whole day in extending and limiting [see Hermeneutics], I shall not harken to thee" (Sifra, Ẓaw, xi. 6; Men. 89a), or, "Turn from the Haggadah and betake thee to the laws affecting leprosy and the defilement of tents" (נגעים ואהלות; Ḥag. 14a; Sanh. 38b). Above all, he strove to be methodical. When one applied to him for information on a Biblical topic, he furnished that; was he called upon to explain a mishnah, a halakah, or a haggadah, he explained each point. Eleazar was opposed to frequent sentences of capital punishment. In his opinion a court that averages more than one execution in the course of seventy years is a murderous court (Mak. i. 10; see Capital Punishment).

In the following few sentences is comprised Eleazar's practical philosophy:

Wisdom.

"Without religion there is no true wisdom; without wisdom there is no religion. Where there is no wisdom there is no fear of God; where there is no fear of God there is no wisdom. Where there is no discernment there is no learning; without learning there is no discernment. Where there is a want of bread, study of the Torah can not thrive; without study of the Torah there is a lack of bread.

"With what is he to be compared who possesses more knowledge than good deeds? With a tree of many branches and but few roots. A storm comes and plucks it up and turns it over. Thus also Scripture says (Jer. xvii. 6), 'He shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.' But what does he resemble who can show more good deeds than learning? A tree of few branches and many roots. Even should all the winds of heaven rage against it, they could not move it from its place. Thus, the Bible says (*l.c.* 8), 'He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit'" (Ab. iii. 17; Ab. R. N. xxii. 1).

While he lived he enjoyed the encomiums of his famous colleagues, who said, "That generation in which Eleazar b. Azariah flourishes can not be termed orphan" (Ḥag. 3b; Mek., Bo, xvi.); and when he died the learned said, "With the death of R. Eleazar b. Azariah was removed the crown of the sages" (Tosef., Soṭah, xv. 3; Soṭah 49b; Yer. Soṭah ix. 24c).

Bibliography: Bacher, *Ag. Tan.* i. 219 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 88 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 91 *et seq.*; Grätz, *Gesch.* 2d ed., iv. 37 *et seq.*; Hamburger, *R. B. T.* ii. 156 *et seq.*; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 94 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 39b *et seq.*

S. S. S. M.

ELEAZAR OF BARTOTA. See Eleazar b. Judah of Bartota.

ELEAZAR B. DAMA. See Ben Dama.

ELEAZAR B. DINAI: Leader of the Zealots (35–60, c.e.). When the Jews of Peræa had boundary disputes with the pagan population of Philadelphia, the procurator Fadus killed Annibas, one of the three leaders, and banished the other two, Amram and Eleazar. The latter may be identical with Eleazar b. Dinai. When Jewish pilgrims traversing Samaritan territory were killed by hostile Samaritans, the Jews in self-defense called Eleazar b. Dinai down from the mountains, and he ravaged Akrabatene.

The procurator Felix succeeded by cunning in capturing Eleazar and his band, sending him in chains to Rome (Josephus, "Ant." xx. 1, § 1; 6, § 1; 8, § 5; "B. J." ii. 12, § 4; 13, § 2).

Rabbinical sources also mention Eleazar. The Midrash to Cant. iii. 5 says that in the days of Amram and (Ben) Dinai the Jews prematurely attempted liberation. Mention is also made of a companion of Eleazar, Teḥina ben Perisha by name, probably the Alexander mentioned by Josephus. Through the example of these two men murders became so frequent that the sacrifice of atonement for an unknown murderer (Deut. xxi. 1–8) was abolished (Soṭah ix. 9; Tosef. xiv. 1; Bab. 47b; Yer. 24a; Sifre, Deut. 205). The wife of Eleazar b. Dinai is also mentioned (Ket. 27a).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 431, 436; Schürer, *Gesch.* 3d ed., i. 570; Büchler, *Das Grosse Synedrion in Jerusalem*, p. 143, Vienna, 1902.

G. S. Kr.

ELEAZAR B. DURDAIA: A famous penitent, quoted both as a warning against debauchery, which leads to death, and as an encouragement to repentance, which leads to eternal happiness. It is related of him that, after leading a life of licentiousness, he at last bethought himself of his latter end. He mentally sought intercessors among the elements, beseeching them to appeal for his pardon and future peace; but none was found competent to act for him, they themselves being finite, and doomed to annihilation. Concluding that his future depended solely on himself, he prayed and wept until he died. Thereupon, legend adds, a Bat Ḳol announced that Eleazar was assured of happiness in the hereafter. When Rabbi (Judah I.) heard this story, he exclaimed, "Verily, some procure eternal happiness only after toiling many years, while others obtain the same result in a short time" ('Ab. Zarah 17a).

S. S. S. M.

ELEAZAR B. ELEAZAR HA-KAPPAR. See Bar Ḳappara.

ELEAZAR (ELIEZER) B. ENOCH: A scholarly contemporary of 'Aḳabia b. Mahalalel and Gamaliel II. According to the statement of Judah

b. 'Illai, it was this Eleazar, and not 'Aḳabia, who was excommunicated by the Sanhedrin for the reason that he quibbled about the rabbinic regulations concerning "cleansing of hands" ('Eduy. v. 6). Nothing more is known of him; but the fact of his being cited in connection with 'Aḳabia, and the explicit declaration of the transgression which prompted the august tribunal to excommunicate him, evidence his prominence in his day. Probably because of excommunication, in which state he ended his earthly existence (*ib.*), none of his doctrines was discussed in the academies or recorded in rabbinic literature.

BIBLIOGRAPHY: Meiri, *Introduction to Abot*, ed. Stern, 11b; Mendelsohn, in *Rev. Et. Juives*, xli. 39 *et seq.*

S. S. S. M.

ELEAZAR OF HAGRONIA: Babylonian scholar of the fourth amoraic generation (fifth century); junior of Aḥa b. Jacob and Raba (b. Joseph). He is mentioned twice in the Babylonian Talmud, and both times in connection with extraordinary circumstances. Once he incurs divine punishment for assuming rabbinic authority at a place over which extended the jurisdiction of Aḥa b. Jacob ('Er. 63a); and then again he is represented as having dreamed an ominous dream. It was a season of drought at Hagronia (Agranum; Neubauer, "G. T." p. 347) when Raba happened to visit the town. He ordained a day of fasting and prayer, but no rain came. Then he inquired, "Did any one have a dream last night?" Eleazar had had one, and at Raba's request he told it as follows: "There was said to me in my dream, 'Good greetings to the good teacher from the good Lord who, in His goodness, doeth good to His people.'" On hearing this Raba remarked, "This betokens that Heaven will be propitious." Thereupon prayer was again offered, and soon rain descended (Ta'an. 24b).

S. S. S. M.

ELEAZAR (ELIEZER) B. HISMA: Tanna of the second and third generations (second century); disciple of Joshua b. Hananiah and Gamaliel II. (Ḥag. 3a; Hor. 10a). In their use of the word "ben" in connection with his cognomen "Ḥisma" or "Ḥasma" (see Geiger, "Schriften," iv. 343, and Strack, "Einleitung in den Thalmud," 2d ed., p. 81), the sources are inconsistent; its insertion, however, seems justifiable. "Ḥisma" is not an adjectival cognomen (see ELEAZAR I.), but a locative, the place probably being identical with Hizmeh (see Luncz, "Jerusalem," vi. 67; Hastings, "Dict. Bible," i., *s.v.* "Azmaveth"); hence "ben Ḥisma" means "son of [= "native of"] Ḥisma" (compare R. H. 17a; Meg. 19a; Ḳid. ii. 3).

Several halakot are preserved under Eleazar's name in the Mishnah (Ter. iii. 5; B. M. vii. 5), and he is met with in halakic controversies with Eleazar b. Azariah and Akiba (Neg. vii. 2; Sifra, Tazria', i. 2), and with Eliezer b. Jacob I. (Pes. 32a; Yalḳ., Lev. 638); and to him is ascribed the economic rule that the employee is not entitled to a proportion of his employer's produce greater than the amount of his wages (B. M. vii. 5, 92a; Sifre, Deut. 266).

Some haggadot also are ascribed to him (Mek., Beshallaḥ, Wayassa', 4; *ib.*, Amalek, 1; Yoma 19b). Conjointly with R. Joshua, he gives an allegorical reason for Amalek's attack on Israel (Ex. xvii. 8 *et seq.*) just at the time it occurred. Citing Job viii. 11, "Can a rush grow up without mire? Can the flag grow without water?" he remarks, "Even so is it impossible for Israel to flourish without the Law; and since they had neglected the Law [see Ex. xvii. 1-7], an enemy was ordered out to war against them" (compare Yalḳ. to Ex. *l.c.*, § 262; anonymous in Yalḳ. to Job *l.c.*, § 904). Again, he cites Isa. xliii. 22, "But thou hast not called on me, O Jacob," and applies it to those who are not devout in their prayers, but while reciting the "Shema'" communicate with their neighbors by sign language (compare Yalḳ. to Isa. *l.c.*, § 318).

Specimen of Exegesis.

Not only was he possessed of wide rabbinic learning, but he was also an adept in the sciences. Joshua, introducing him and Johanan b. (Gudgada) Nuri to the notice of Patriarch Gamaliel II., remarked of them that they could approximately calculate the number of drops contained in the ocean (Hor. 10a). As they were very poor, Gamaliel appointed them to remunerative offices in the academy (Sifre, Deut. 14; Yalḳ., Deut. 902; Hor. *l.c.*). Probably it was here—because the academicians sought from him instruction in secular science—that Eleazar remarked, "The laws concerning birds' nests and those concerning the incipient uncleanness of woman are elements of the Law, while astronomy and geometry are only condiments of wisdom" (Ab. iii. 18; Ab. R. N. xxvii. 2).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 374; Brüll, *Mebo ha-Mishnah*, i. 149; Frankel, *Darke ha-Mishnah*, p. 134; Geiger, *Schriften*, iv. 343; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 122; Zacuto, *Yuḥasin*, ed. Filipowski, p. 41b.

S. S. S. M.

ELEAZAR B. JACOB. See ELIEZER B. JACOB.

ELEAZAR B. JAIR: Leader of the Sicarii, the remnant of whom, driven from Jerusalem about 70 by Eleazar b. Ananias, retired to MASADA. Eleazar was a descendant of Judah, the founder of the party of Zealots. Besieged by the Romans, Eleazar exhorted his fellow warriors to prefer death to slavery, and, when it became necessary, to kill first their families and then themselves. This speech, together with a dirge on the fall of Jerusalem ascribed to him, is found in Hebrew in Yosippon, ch. 97, though the hero is here erroneously called "Eleazar b. Ananias."

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 460, 549; Schürer, *Gesch.* 3d ed., i. 639.

G. S. KR.

ELEAZAR (LAZAR) BEN JOSE I.: Tanna of the fourth and fifth generations (second century). He was second among the five learned sons of Jose b. Ḥalafta (Shab. 118b; Yer. Yeb. i. 2b); and the father repeatedly reports opinions which he had heard from Eleazar (Sifre, Deut. 148; Pes. 117a; Yoma 67a), while the latter transmits halakot in his father's name (Men. 54b; Pesiḳ. i. 4a). He is often cited in the Tosefta, though never in the Mishnah. He accompanied Simon b. Yoḥai on a visit to Rome, with the object of appealing to the government for the abrogation of the renewed Hadrianic decrees, which seriously impeded the religious life of the Jews. On the way Eleazar was attacked by a dangerous illness, but he recovered and proceeded on the journey (Me'i. 17b: see Rashi). The mission was successful (Me'i. 17a *et seq.*; see SIMEON B. YOHAI), and at Rome Eleazar met the organizer of the first Roman Jewish academy, Mattai b. Ḥeresh, with whom he discussed halakic questions (Yoma 84b; Me'i. 17a).

Of this and other journeys Eleazar reports some experiences. In Rome he saw the curtain of the Holy of Holies and the high priest's golden headband, which Titus had carried thither from Jerusalem (Yoma 57a; Suk. 5a). In Alexandria he learned that the ancient Egyptians had filled in with Jewish bodies unfinished places in the walls: he is even said to have actually seen evidences of those cruelties (Sanh. 111a). Twice he reports controversies with Samaritans (Soṭah 33b [Yer. Soṭah vii. 21a reads "Eleazar b. Simon"]; Sanh. 90b).

Eleazar lays great stress on philanthropic works, saying, "Charity and benevolence are intercessors for Israel: they effect peace between God and the people" (Tosef., Pes. iv. 18; B. B. 10a). He further says, "Whoso sinneth and repenteth, and thereafter leadeth an upright life, obtaineth immediate pardon; but whoso saith, 'I shall sin and then repent,' three times will he be forgiven, but no more" (Ab. R. N. xl. 5).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 412; Brüll, *Mebo ha-Mishnah*, i. 246; Heilprin, *Seder ha-Dorot*, ii., s.v.; Weiss, *Dor*, ii. 187; see also Grätz, *Gesch.* 2d ed., iv. 206; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 31.

S. S. S. M.

ELEAZAR (LAZAR) B. JOSE II.: Palestinian amora of the fifth generation (fifth century); senior of Naḥman II. and Aḥa III. (Pesiḳ. v. 55a). Most of his utterances are remarks which he had directly or indirectly heard from Abbahu, Ḥanina b. Abbahu, Tanḥum b. Ḥiyya, and others (Yer. Ber. vii. 11d; Yer. Ma'as. i. 49a, ii. 49c; Yer. 'Er. iii. 23d; Lam. R. iii. 17); but he also expresses his own views, both doctrinal and homiletical (Yer. Shab. xvi. 15d; Yer. Kil. viii. 31a; Yer. Ḥallah, ii. 58b; Ex. R. xxiii. 5; Lev. R. xi. 6; Pesiḳ. *l.c.*). His father, Jose II., seems to have been his principal teacher, for frequently it was before him that Eleazar propounded his views (Yer. Ber. i. 3d, iv. 8a; Yer. Ned. iv. 38d); and it is related that his father often chided him for lack of zeal. Quoting the statement (I Chron. ix. 20), "In time past the Lord was with him [Phinehas]," he used to say, "As long as Phinehas was zealous for the Law, the Lord was with him; but when he ceased to be zealous the Lord forsook him" (Yer. Yoma i. 38d; Yer. Meg. i. 72a; Yer. Hor. iii. 47d).

S. S. S. M.

ELEAZAR (ELIEZER, LAZAR) B. JUDAH OF BARTOTA (BIRIA, BIRTA, BIRTOTA): Scholar and philanthropist of the third tannaitic generation (first and second centuries); disciple of Joshua b. Hananiah, and contemporary of Akiba (Ṭ. Y. iii. 4, 5; Tosef., Bek. vii. 6). Sometimes the cognomen is omitted (compare Tosef., Zab. i. 5, and Zab. i. 1), and sometimes the patronymic (Ab. iii. 7). While his name is connected with but few halakot, and with still fewer midrashim, he has established for himself an indelible name in the list of the charitable. His motto was, "Give Him of His own: thyself and what thou possessest are His, as David says (I Chron. xxix. 14): 'All things come of thee, and of thine own have we given thee'" (Ab. iii. 7); and he lived up to his motto. It is related that he was so extravagant in his benevolence as to give away all that he possessed; wherefore the collectors for the poor would avoid meeting him (Ta'an. 24a). In illustration of this characteristic, the Talmud (*ib.*) cites the following instance: "Eleazar's daughter was to be married. While making purchases for the occasion, he espied the collectors, who were hiding from him. He overtook them, and begged them to acquaint him with their mission. They informed him that they were soliciting for a marriage portion for a couple of orphans, whereupon he exclaimed, 'Verily, that couple takes precedence over my daughter'; and he gave them all that he had about him." Legend adds that he retained one zuz, and with that he bought wheat, which he carried home and put away in the storeroom. When his wife soon afterward tried to open the room in order to see what Eleazar had brought, it was found to be full to overflowing with grain. In the meantime Eleazar had repaired to the academy, and thither his daughter hastened with the joyful tidings, remarking, "Come and see what thy friend has done for thee"; but when he had heard her story, he consecrated the grain also to charity.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 442; Brüll, *Mebo ha-Mishnah*, i. 142; Frankel, *Darke ha-Mishnah*, p. 134; Heilprin, *Seder ha-Dorot*, ii., s.v.; Zacuto, *Yuḥasin*, ed. Filipowski, p. 56b.

S. S. S. M.

ELEAZAR BEN JUDAH BEN KALONYMUS OF WORMS: Talmudist and cabalist; born, probably at Mayence, about 1176; died at Worms in 1238. He was a descendant of the great Kalonymus family of Mayence, and a disciple of Judah he-Ḥasid, who initiated him into the study of the Cabala, at that time little known in Germany. According to Zunz, Eleazar was ḥazzan at Erfurt before he became rabbi at Worms. In 1233 he took part in the great Synod of Mayence which enacted the body of regulations known as "Taḳḳanot ShuM" (שו״ם="Speyer, Worms, Mayence"). Eleazar underwent great sufferings during the Crusades. On the night of 22 Kislew, 1196, he was engaged on his commentary on Genesis (he relates that he had reached the parashah Wayesheb), when two crusaders entered his house and killed his wife Dulcina, his two daughters Belat and Hannah, and his son Jacob. His wife had conducted a business in parchment scrolls in order to support the family and enable him to devote all his time to study.

Eleazar developed a vigorous activity in many directions. On the one hand, he was a Talmudist of vast erudition, a liturgist gifted with a clear and easy style, and an astronomer, and was well versed in the sciences open to the Jews of Germany at that time. On the other hand, he was a cabalist swayed by hallucinations; he saw legions of angels and demons, and exerted himself to spread cabalistic systems which went far beyond the conceptions of the authors of the Cabala. In his cabalistic works he developed and gave a new impulse to the mysticism associated with the letters of the alphabet. The philosophical Cabala of the school of Isaac the Blind is replaced by arithmetical speculations. By the gemaṭria and noṭariḳon systems of interpretation found in the Talmud, Eleazar invented new combinations by which miracles could be performed. The haggadic anthropomorphism which he had combated in his earlier works ("Ha-Roḳeaḥ," "Sha'are ha-Sod weha-Yiḥud") occupied later the foremost place in his cabalistic writings. Eleazar's great merit lies not in his new cabalistic system, but in his ethical works. In these he shows greatness of soul and a piety bordering upon asceticism. Though so severely tried by fate, he inculcates cheerfulness, patience, and love for humanity.

Ethical Works.

Eleazar's ethical works are: (1) "Ha-Roḳeaḥ," on the numerical value of the word הרקח, corresponding to that of אלעזר (= 308). It is divided into 497 paragraphs containing halakot and ethics; first published at Fano, 1505. (2) "Adderet ha-Shem," still extant in manuscript in the Vatican Library. (3) "Moreh Ḥaṭṭa'im," or "Seder ha-Kapparot," on penitence and confession of sin, first published at Venice, 1543. This work, which is included in the Hilkot Teshubah of the "Ha-Roḳeaḥ," has been reproduced many times under various titles. It appeared under the title "Darke Teshubah" at the end of the responsa of Meïr of Rothenburg in the Prague edition; as "'Inyane Teshubah," or "Seder Teshubah," in the Sephardic ritual of 1584; as "Yesod Teshubah," with additions by Isaac ben Moses Elles, first published in 1583; as "Yore Ḥaṭṭa'im ba-Derek"; and as "Sefer ha-Kapparot." The title adopted here is the same as that given in the "Kol Bo," in which the work was reproduced. (4) "Sefer ha-Ḥayyim," treating of the unity of God, of the soul and its attributes, and of the three stages (recognized by the ancients as "plant, animal, and intellectual") in man's life. (5) "Sha'are ha-Sod ha-Yiḥud weha-Emunah," a treatise on the unity and incorporeality of God, combating the anthropomorphism of the Haggadah (published by Jellinek in the "Kokabe Yiẓḥaḳ" collection [xxvii.].

Cabalistic Works.

Eleazar's mystical works are: (1) "Yir'at El," still extant in manuscript in the Vatican Library, containing mystical commentaries on Psalm lxvii., on the Menorah, and on Sefirat ha-'Omer. (2) "Sefer ha-Kabod," mystical explanations of various Biblical passages (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1566, 1). (3) "Yayin ha-Reḳaḥ," mystical commentaries on the five Megillot. Those on Ruth and the Song of Songs were published at Lublin, 1608. (4) A commentary on Psalm cxlv. (MS. De Rossi No. 1138). (5) A commentary on the prayers mentioned by Joseph Delmedigo in his "Maẓref la-Ḥokmah" (p. 14b). (6) "Ta'ame we-Sodot ha-Tefillah" (Neubauer, *ib.* No. 1575.) (7) "Perush 'al Sefer Yeẓirah," a commentary on the "Yeẓirah," being extracts from Shabbethai Donnolo's commentary. Fragments of this work were first published at Mantua in 1562, later in several other places; a complete edition was printed at Przemysl, 1889. (8) "Midrash we-Perush 'al ha-Torah," cabalistic commentary on the Pentateuch, mentioned by Azulai. (9) "Sha'are Binah," in which, interpreting Biblical verses by the system of gemaṭriyyot, he shows the origin of many haggadot of the Talmud. This work is frequently quoted by Solomon al-Ḳabiẓ in his "Manot ha-Lewi." (10) "Shi'ur Ḳomah," a commentary on the "Shi'ur Ḳomah," the "Pirḳe de-Rabbi Yishma'el," and the "Merkabah" (MS. Michael). (11) "Sefer ha-Ḥokmah," cabalistic treatise on the various names of God and of angels, and on the seventy-three "Gates of the Torah" (שערי תורה). (12) "Sefer ha-Shem," mystical dissertations on the names of twenty-two letters, with a table of permutations (Neubauer, *ib.* No. 1569, 4). (13) "'Eser Shemot," commentary on the ten names of God (MS. Michael, No. 175). (14) A commentary on the piyyuṭ "Ha-Oḥez." (15) Six small cabalistic treatises entitled "Sod ha-Ziwwug," "Sefer ha-Ne'elam," "Sefer Mal'akim," "Sefer Tagim," "Sefer Pesaḳ," and "Sefer ha-Ḳolot," all of which are still extant in manuscript (Neubauer, *ib.* No. 1566). (16) "Liḳḳuṭim," cabalistic fragments, mentioned by Recanate. (17) "Sode Raza," a treatise on the mysteries of Cabala, particularly on the "Merkabah." Part of this work was published at Amsterdam in 1701, under the title "Sefer Razi'el ha-Gadol." In the introduction the editor says that he decided to publish this book after having seen that the greater part of it had been produced in French under the title "Images des Lettres de l'Alphabet."

In addition to these works, Eleazar wrote tosafot to many Talmudical treatises, referred to by Bezalel Ashkenazi in his "Shiṭṭah Meḳubbeẓet"; a commentary on "Sheḳalim" in the Palestinian recension, cited by Asheri in his commentary to that treatise in the Babylonian Talmud; thirty-six chapters on the examination of slaughtered animals (MS. Michael No. 307). Zunz enumerates fifty-five liturgical poems and dirges composed by Eleazar and occurring in the Ashkenazic maḥzorim, ḳinot, and seliḥot.

BIBLIOGRAPHY: Zacuto, *Yuḥasin*, p. 221; Zunz, *Z. G.* p. 131; idem, *Literaturgesch.* p. 318; Grätz, *Gesch.* vii. 29; Steinschneider, *Cat. Bodl.* col. 918; Landshuth, *'Ammude ha-'Abodah*, p. 25; Epstein, in *Monatsschrift*, xxxvii. 75; Dukes, in *Orient, Lit.* 1844; idem, *Zur Kenntniss der Religiösen Poesie*, p. 148; Renan-Neubauer, *Les Rabbins Français*, pp. 464 *et seq.*; Michael, *Or ha-Ḥayyim*, No. 487.

K. I. BR.

ELEAZAR (ELIEZER) HA-ḲAPPAR: Tanna of the fourth generation (second century); father of BAR ḲAPPARA, who is sometimes cited by the same name. Eleazar is quoted in the Mishnah (Ab. iv. 21), where he says, "Envy, lust, and ambition shorten man's life." From him the Mishnah (*ib.* 22) also preserves the following exhortation: "The born are to die, and the dead to revive, and the living to be judged; in order to know, and to notify, and that it may be known, that He is the Framer, and He the Creator, and He the Judge, and He the Witness, and He the Complainant, and He with whom there is no iniquity, nor forgetfulness, nor respect of persons, nor taking of a bribe, for all is His, is about to judge; and know that all is according to His plan. Let not thy 'yeẓer' [evil inclinations] assure thee that the grave is an asylum; for perforce thou wast created (Jer. xviii. 6), and perforce thou wast born, and perforce thou livest, and perforce thou diest, and perforce thou art about to give account and reckoning before the King of Kings, the Holy One, blessed be He!" Elsewhere (Sifre, Num. 42; compare Num. R. xi. 7) he says, "Great indeed is peace: it is the end of all blessings" (see Num. vi. 26). For other ethical lessons from him see Ab. R. N. xxix. 4; Derek Ereẓ Zuṭa ix. 1. Some of his teachings are probably to be ascribed to his son.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 500; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; C. Taylor, *Sayings of the Jewish Fathers*, 2d ed., pp. 76 *et seq.*

S. S. S. M.

ELEAZAR LASI BEN JOSEPH: German Talmudist; born in Berlin Sept. 24, 1740; died at Hamburg Jan. 22, 1814. He studied under Tebele Scheuer, rabbi of Bamberg, and later in the yeshibah of Schwersenz under R. Gedaliah. After his marriage he settled at Posen, where he was appointed dayyan under R. Raphael b. Jekuthiel ha-Kohen. In 1781, after the latter had been appointed rabbi at Altona, Lasi removed there also. He filled for some time the office of dayyan at Wandsbeck, and was appointed "rosh bet-din" of the three communities of Altona, Wandsbeck, and Hamburg. Eleazar Lasi wrote: "Mishnat de Rabbi Eli'ezer," commentary on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, the first part of which was published by his son Moses (Altona, 1815); a similar commentary on Eben ha-'Ezer; the anonymous "Ḳonṭres," a criticism of Saul Berlin's "Miẓpeh Yoḳte'el." His glosses and novellæ on the Talmud, as well as his commentary on the Pentateuch and a treatise on the benedictions, are still in manuscript.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 461; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 223; Fürst, *Bibl. Jud.* i. 233; Fuenn, *Keneset Yisrael*, p. 125; Michael, *Or ha-Ḥayyim*, p. 234.

L. G. A. PE.

ELEAZAR B. MAHBAI. See ELEAZAR B. AḤWAI.

ELEAZAR B. MALAI: Palestinian scholar of the fourth century, whose name is mentioned but once, in the Babylonian Talmud, and then only as the reporter of a homily of Simeon b. Laḳish, which reproves the wickedness of the courts with the following words: "'Your hands are defiled with blood' (Isa. lix. 3) refers to the judges, whose hands are ever open to receive bribes; 'your fingers with iniquity' (*ibid.*) refers to the judiciary's scribes, who write false or specious documents; 'your lips have spoken lies' refers to the lawyers, who misconstrue the law, or instruct their clients how to plead; 'your tongue hath muttered perverseness' refers to the litigants, who plead falsehood" (Shab. 139a; Rashi *ad loc.*). It is not certain, however, that "Malai" was Eleazar's real patronymic, some editions reading "Simlai" instead (see Rabbinowicz, "Diḳduḳe Soferim" to Shab. *l.c.*).

S. S. S. M.

ELEAZAR B. MATTAI (MATTHIAS): Tanna of the third and fourth generations (second century); contemporary of Hananiah b. Ḥakinai, Ben 'Azzai, and Simon of Teman (Tosef., Ber. iv. 18). It is stated that, together with Ḥalafta and Hananiah, he examined the stones which, by order of Joshua, the Israelites brought up from the Jordan and pitched in Gilgal (Josh. iv.), and approximated their weight (Tosef., Soṭah, viii. 6). Eleazar was a disciple of R. Tarphon (Tosef., Ber. *l.c.*; compare Mek., Beshallaḥ, 5), and is met with in scholastic disputations with Judah b. 'Illai and Simon b. Yoḥai (Tosef., Pes. vi. 2; Pes. 79b *et seq.*). According to one report, he and Hananiah were "the disciples" present at the dispute between R. Meïr and the rabbis; (Yer. Ma'as. Sh. ii. 53d); according to another, they were among the four expert linguists of the Jamnian Sanhedrin (Yer. Sheḳ. v. 48d; compare Sanh. 17b). From the Scriptural dictum (Lev. v. 1), "If a soul sin, and hear the voice of swearing," he argues that one is subject to hear the voice of swearing because of his having sinned. Accordingly, he teaches, "Whoso witnesses a transgression was doomed to see it; and whoso witnesses a good deed has deserved to see it" (Tosef., Shebu. iii. 4). He is mentioned once in the Mishnah (Yeb. x. 3), and several times in baraitot, in connection with halakic controversies.

BIBLIOGRAPHY: Brüll, *Mebo ha-Mishnah*, i. 141; Frankel, *Darke ha-Mishnah*, p. 133; Weiss, *Dor*, ii. 123.

S. S. S. M.

ELEAZAR B. MENAHEM: Palestinian scholar of the fourth amoraic generation (fourth century). No halakot and but few haggadot are connected with his name. Commenting on the Biblical expression (Ps. xxxvi. 9 [A. V. 8]), "Thou shalt make them drink of the river of thy pleasures" (עדניך, lit. "thy Edens"), he remarks, "Since the Bible says not 'thy Eden,' but 'thy Edens,' it implies that every pious soul has an [apartment in] Eden for itself" (Tan., Emor, ed. Buber, 9; Lev. R. xxvii. 1; Midr. Teh. xxxiv. 23 reads "Isaac b. Menahem"). From the expression (Gen. xiii. 3), "He [Abraham] went on his journeys," Eleazar infers that Abraham returned from Egypt by the way he had traveled thither, to liquidate the debts he had previously incurred (Gen. R. xli. 3).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 697; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

ELEAZAR OF MODI'IM (MODAIM): Scholar of the second tannaitic generation (first and second centuries); disciple of Johanan ben Zakkai (B. B. 10b), and contemporary of Joshua ben Hananiah and Eliezer ben Hyrcanus (Mek., Beshallaḥ, Wayassa', 3 *et seq.*). He was an expert haggadist, and frequently discussed exegetical topics with his distinguished contemporaries. Gamaliel II. often deferred to Eleazar's interpretations, admitting, "The Moda'i's views are still indispensable" (Shab. 55b).

As his life embraced the period of Hadrianic persecutions and of the Bar Kokba insurrection, many of his homilies refer, explicitly or impliedly, to existence under such conditions (Grätz, "Gesch." iv. 79, note). Eleazar expressed his confidence in Providence in this comment on the Scriptural statement (Ex. xvi. 4), "the people shall go out, and gather a certain rate every day" (lit. "the portion of the day on its day," דבר יום ביומו): "He who creates the day creates its sustenance." From this verse he also argued, "He who is possessed of food for the day, and worries over what he may have to eat the next day, is wanting in faith; therefore the Bible adds [*ib.*], 'that I may prove them, whether they will walk in my law, or no'" (Mek. *l.c.* 2).

Eleazar's last days fell in the dark period of the insurrection headed by Bar Kokba, and he ended his life in the then besieged city of Bethar. Of these days rabbinic tradition relates as follows:

"During the Roman siege R. Eleazar of Modi'im fasted and prayed daily that God might not strictly judge the people that day nor surrender the city to the enemy, because of the sins of the inhabitants. The siege being protracted, and no immediate conquest being in prospect, the Roman commander meditated on withdrawing, when a Samaritan persuaded him to wait a while, and offered his services to aid in subduing the apparently unconquerable Jews by stratagem—by creating a suspicion of treachery among the besieged against Eleazar. 'For,' argued he, 'as long as this hen wallows in ashes [as long as Eleazar by his prayers encourages in the people the hope of God's protection], so long will Bethar remain impregnable.' Thereupon he smuggled himself into the city through some subterranean ducts, and, approaching Eleazar, who was engaged in prayer, pretended to whisper into his ear a secret message. Those present, regarding this mysterious movement with suspicion, soon reported it to Bar Kokba, and declared, 'Eleazar intends to establish peace between the city and Hadrian.' Bar Kokba had the Samaritan brought before him and interrogated him on the import of his conversation with the sage; but the Samaritan replied, 'If I reveal the royal secrets to thee, the commander will kill me; and if I refrain, thou wilt kill me. I would rather kill myself than betray my king's secrets.' Bar Kokba then summoned Eleazar and questioned him; but Eleazar protested that he had been absorbed in devotional exercises, and had heard nothing. This increased Bar Kokba's suspicion of meditated treason, and aroused him to such anger that he kicked Eleazar, in consequence of which the aged sage, enfeebled by fasting and prayer, fell dead."

The story adds that a "bat ḳol" thereupon pronounced the immediate doom of the chief of the insurrection and of the beleaguered city, which soon came to pass (Yer. Ta'an. iv. 68d; Lam. R. ii. 2; see BAR KOKBA).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 194; Brüll, *Mebo ha-Mishnah*, i. 130; Frankel, *Darke ha-Mishnah*, p. 127; Hamburger, *R. B. T.* ii. 161; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 130; Zacuto, *Yuḥasin*, ed. Filipowski, p. 33a.

S. S. S. M.

ELEAZAR B. NATHAN. See ELIEZER B. NATHAN.

ELEAZAR BEN PEDAT. See ELEAZAR II. (LAZAR).

ELEAZAR BEN PERATA I.: Tanna of the third generation (second century); junior contemporary of Eleazar of Modi'im (Tosef., Sanh. iv. 8; Yer. Meg. i. 71c) and of Jose the Galilean (Mek., Yitro, Baḥodesh, 2). He lived through the period when, according to a younger contemporary, the performance of circumcision was punished by the Romans with the sword; the study of the Jewish law, with the stake; the celebration of Passover, with crucifixion; and the observance of the Feast of Booths, with the scourge (Mek. *l.c.* 6; Lev. R. xxxii. 1). Still, Eleazar faithfully adhered to the teachings of his religion. Once he was arrested and cast into prison, where he met Hananiah ben Teradion. He tried to instil hope into his fellow prisoner's breast, because there was only one charge against him, that of teaching the Law, while himself he considered lost, because there were five counts against him. Hananiah, on the contrary, thought that Eleazar's chances of escape were better than his own; and the sequel proved that he was right. Hananiah was condemned to a terrible death, while Eleazar was acquitted ('Ab. Zarah 17b).

Eleazar's studies embraced both Halakah and Haggadah, mostly the latter. One of his homilies warns against calumny in these words: "Observe how mighty are the consequences of the evil tongue. Learn them from the fate of the spies [see Num. xiii. *et seq.*]. Of the spies it is related [*ib.* xiv. 37], 'Those men that did bring up the evil report upon the land, died by the plague before the Lord.' And of what had they spoken evil? Of trees and of stones [see *ib.* xiii. 32]. If, now, those who slandered dumb objects were punished so severely, how much greater must be the punishment of him who traduces his neighbor, his equal!" (Tosef., 'Ar. ii. 11; 'Ar. 15a).

He draws practical lessons also from Scriptural texts. On a certain Sabbath some prominent coreligionists, having just learned that the Romans were seeking them, applied to Eleazar for legal advice as to the permissibility of flight from danger on the Sabbath. Eleazar referred them to Scriptural history. "Why do you inquire of me?" said he. "Look at Jacob [see Hosea xii. 13 (A. V. 12)], at Moses [Ex. ii. 15], and at David [I Sam. xix. 10, 18], and see what they did under similar circumstances" (Tan., Masse'e, i.; Num. R. xxiii. 1).

S. S. S. M.

ELEAZAR BEN PERATA II.: Tanna of the second and third centuries; grandson of Eleazar ben Perata I.; sometimes designated as "Eleazar b. Perata, the grandson of Eleazar b. Perata ha-Gadol" (Ket. 100a; Giṭ. 33a; Yer. Meg. iv. 75b), and also without the addition of his grandfather's name (Yer. Suk. iii. 54a; Suk. 39a). He confined his studies mainly to the Halakah, and was a contemporary of R. Judah I. (see Suk. *l.c.*; Yer. Meg. *l.c.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 403; Brüll, *Mebo ha-Mishnah*, i. 140, 226; Heilprin, *Seder ha-Dorot*, ii., *s.v.*

S. S. S. M.

ELEAZAR BEN SAMUEL: Rabbi; born at Cracow about 1665; died at Safed, Palestine, 1742. On the completion of his studies he became dayyan of Cracow. In 1708 he accepted the rabbinate of Rakow, Poland. From there he went to Brody, where he became rabbi (1714). In 1735 he went to Amsterdam in response to a call from the Ashkenazic congregation there. A medal was designed in his honor, one side of which exhibited his head in relief, surrounded by the words: "Eleazar ben Samuel, Rabbi of Brody," the other side containing chosen verses from the Psalms. Eleazar was one of those who placed Moses Ḥayyim Luzzatto under excommunication.

In 1740 Eleazar decided to go to Palestine. He took up his residence at Safed, where his life, however, was not of a peaceful character. It came to his knowledge that many of the most respected citizens of the place were reading the works of Nehemiah Ḥayyun and of other adherents of Shabbethai Ẓebi. Eleazar vigorously endeavored to eradicate this tendency, but his efforts were in vain. His life thus became embittered, and he was seriously contemplating a return to Europe, when death intervened.

Eleazar, besides being a great Talmudist, was a profound cabalist and an able darshan.

His published works are: "Arba' Ṭure Eben" (Four Rows of Stone), containing responsa and novellæ on Maimonides' "Yad" and on the Talmud (Lemberg, 1789); "Ma'aseh Roḳeaḥ" (Work of the Ointment-Maker), a cabalistic commentary on the Mishnah (Amsterdam, 1740); "Ma'aseh Roḳeaḥ," on the Pentateuch (Lemberg, 1789).

Medal Struck by the Amsterdam Community in Honor of Rabbi Eleazar ben Samuel.
(In the collection of Albert Wolf, Dresden.)

BIBLIOGRAPHY: Friedberg, *Gesch. der Familie Schor*, p. 16; idem, *Luḥot Zikkaron*, p. 52; Michael, *Or ha-Ḥayyim*, p. 239; I. T. Eisenstadt, *Da'at Ḳedoshim*, p. 181.

L. G. B. FR.

ELEAZAR BEN SAMUEL OF METZ (also known as **RAM**): French tosafist; died 1198. He was a pupil of R. Tam, and is often quoted in tosafot—sometimes as "RAM," sometimes as "R. Eleazar." He wrote commentaries on Nedarim, Berakot, and Ḥullin, the last two of which Azulai saw in manuscript. His commentary is probably referred to in the Tosafot to Nedarim, where "Eleazar" is frequently quoted. The ascription to him of the authorship of the "Shiṭṭah Meḳubbeẓet" (Berlin, 1859), a collection of tosafot on Nedarim, is erroneous, as its author mentions Judah ben Yaḳir as his brother, and speaks of the death of Simon of Sens, a junior and survivor of Eleazar. Besides the above non-extant works, Eleazar wrote the "Sefer Zera'im," on the teachings of the Pentateuch, divided into twelve parts in imitation of Gaon Judah's "Halakot Gedolot." This work was written by him after the death of his daughters. It is preserved in manuscript in Paris, but an extract by Benjamin ben Abraham was printed at Venice (1566), and has been several times reprinted.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 24, Michael, *Or ha-Ḥayyim*, p. 217; Gross, in *Monatsschrift*, xxxiv. 506; idem, *Gallia Judaica*, p. 347; Zomber, in *Monatsschrift*, 1861, p. 421; Zunz, *Z. G.* pp. 34, 162; Steinschneider, *Cat. Bodl.* col. 962.

L. G. A. PE.

ELEAZAR B. SHAMMUA'. See ELEAZAR I (LAZAR).

ELEAZAR BEN SIMON: Tanna of the second century. He was the son of Simon b. Yoḥai, and since he participated in many of his father's adventures, history and legend have woven an almost interminable tissue of fact and fiction concerning him (see B. M. 83b *et seq.*; Pesiḳ. x. 88b *et seq.*). His youth he spent with his father in a cave, hiding from the Roman persecutors of the Jews, who sought his father's life; and there he devoted himself to the study of the Torah (Shab. 33b; Gen. R. lxxix. 6, and parallel passages; compare Yer. Sheb. ix. 38d). After the death of Hadrian, when events took a somewhat more favorable turn for the Jews, father and son left the cave and returned to the busy world. Eleazar, grown too zealous during his protracted hermitage, often cursed those who devoted their time to things secular, and his father found it necessary to interfere, appeasing them and mollifying him (Shab. *l.c.*).

After Simon's death Eleazar entered the academy of the Patriarch Simon b. Gamaliel II., and became the colleague of the patriarch's son, Judah I., the compiler of the Mishnah; but no great friendship seems to have subsisted between these two scholars.

Unlike his father, who hated the Romans and their rule, Eleazar accepted office under their government. In consequence thereof he grew very unpopular, and one of the rabbis remonstrated with him, saying, "Vinegar product of wine [= "Degenerate scion of a distinguished sire"], how long wilt thou continue to deliver the people of God to the hangman?" Eleazar, however, continued in office, excusing himself with the averment, "I but weed out thistles from the vineyard." His mentor answered that the weeding ought to be left to the proprietor of the vineyard—that is, that God Himself would visit punishment on the idlers and evildoers.

Later in life he regretted the part he had taken under the hated government, and is said to have imposed on himself the most painful penance. Still, fearing that the aversion engendered in his people by the aid he had rendered their persecutors would prompt them to deny him the last honors after his death, he enjoined his wife not to bury him immediately after dissolution, but to suffer his remains to rest under her roof. He died at Akbara, in northern Galilee, and his faithful wife carried out his injunction to the letter. Legend relates many miracles performed by the dead rabbi, one of which was that litigants plead their cases in the rabbi's house, and the verdict was pronounced from the mortuary chamber.

Place of Burial.

After many years his former colleagues resolved to bury him, but a new difficulty arose. The inhabitants of Akbara, believing that the sage's remains miraculously protected them against incursions of wild beasts, refused permission to remove the body. Ultimately, however, in compliance with the request of the rabbis people from the nearby town of Biria carried it off by stealth, and it was deposited at Meron beside that of his father (B. M. 84b). In consideration of his varied learning, his surviving colleagues cited the Scriptural verse (Cant. iii. 6), "Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" and answered, "It is Eleazar b. Simon, who united in himself all noble qualities, he having been well versed in Scripture and in traditional law, and having been a [liturgical] poet, a leader in prayers, and a preacher" (Lev. R. xxx. 1; Cant. R. *l.c.*).

Bibliography: Bacher, *Ag. Tan.* ii. 400 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 236; Frankel, *Darke ha-Mishnah*, p. 199; Hamburger, *R. B. T.* ii. 159; Jastrow, in *Monatsschrift*, 1882, pp. 195 *et seq.*; Weiss, *Dor*, ii. 185; Zacuto, *Yuḥasin*, ed. Filipowski, p. 52b.

s. s. S. M.

ELEAZAR B. ZADOK. See Eliezer b. Zadok.

ELEAZAR BEN ZIṬA ABU AL-SARI (generally cited as **Ben Ziṭa** or, more correctly, **Ben Zuṭa**): Karaite Bible exegete; lived probably in Egypt in the tenth century. He supported the rigid, ascetic, and Sadducean doctrines advocated by Anan and other Karaites, though at times he opposed Anan's teaching.

It is not at all certain that he ever wrote any work, or that Saadia compiled any reply to his views. His disputes with Saadia seem to have been oral. All that is known of Ben Ziṭa comes from Abraham ibn Ezra, who probably derived the information from Saadia's commentary to the Pentateuch. Ibn Ezra mentions Ben Ziṭa several times in his commentary to Exodus.

Ibn Ezra also mentions Ben Ziṭa in his "Sefer ha-'Ibbur" (7a), in regard to the question whether the method of determining the months and the festivals is to be found in the Bible. Ben Ziṭa was the first to cite Gen. i. 14; Num. xxviii. 14; and Ps. civ. 19 as such proof. A marginal note to a Bodleian manuscript (No. 316) of Ḳimḥi's commentary to Ezekiel, published by Neubauer in "Jour. Asiatique," 1861, p. 230, also contains a reference to Ben Ziṭa's refutation of Anan's quaint interpretations of Ezek. xviii. 6; but Israelsohn has shown that the passage is quoted not from Ibn Janaḥ, but from Judah ibn Balaam's commentary to Ezekiel. The name "Abu al-Ari," found in the Bodleian manuscript and accepted by Neubauer, Fürst, and Geiger, is a mistake for "Abu al-Sari."

Bibliography: Geiger, in *Jüd. Zeit.* ii. 151; Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, p. 43; Fürst, *Gesch. des Karäert.* i. 100, 173; ii. 33; Israelsohn, in *Rev. Etudes Juives*, xxiii. 132; Poznanski, in *Monatsschrift*, xli. 203.

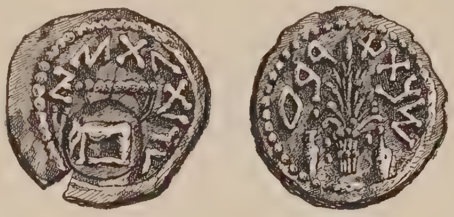
K.—G.

ELEGY. See Ḳinah.

ELEPHANT: A pachydermatous mammal of the family of the *Elephantidæ*. It is now commonly agreed that the elephant (*Elephas indicus*) is indirectly mentioned in a passage of the Hebrew Bible. In I Kings x. 22 (II Chron. ix. 21), namely, it is said that Solomon had a navy which every three years brought gold, silver, ivory ("shenhabbim"), apes, and peacocks. The word "shenhabbim" is evidently a compound word, the first part of which is well known as meaning a tooth or ivory (I Kings x. 18; Cant. v. 14, vii. 14). The second element has long been a puzzle to etymologists; but now it is well-nigh certain (see, however, Ebony) that it means "elephant," and is probably derived from the Assyrian "alap," with the assimilation of the lamed, "app" = "abb" (see Hommel, "Namen der Säugethiere," p. 324, note 1).

How and when the Hebrews became acquainted with ivory can not be determined. In the Targums of Jonathan and of Jerusalem it is said that the sons of Jacob laid their father in a coffin inlaid with "shenaephin" (Gen. l. 1)—probably a substitute for "shendephil," the accepted word for ivory in the East, "pil" meaning "elephant."

The presence of the elephant in Palestine is not recorded before the time of Antiochus Epiphanes, who used the animals in the war against the Jews (I Macc. i. 16, 17; vi. 30). These elephants carried each a wooden turret strapped to its back, and holding a guard of from three to five men (I Macc. ii. 37, "thirty-two men" being certainly a wrong number) and a guide, called the "Indian." A special officer, the elephantarch, was in command of this branch of the military service (II Macc. xiv. 12). Before battle the animals were given intoxicating drinks to make them furious and thus more dangerous, as they were intended to carry confusion into the ranks of the enemy (II Macc. xv. 20; III Macc. v. 2).



Jewish Coin of the Maccabean Period, Countermarked by an Elephant, the Type of the Seleucid Kings. The Reverse is from a similar Coin.

(After Madden, "History of Jewish Coinage.")

The Talmudic and Neo-Hebrew name for elephant is פילא, פיל; plural, פילים (Ber. 55b, 56b), which is the common name also in Syriac and Arabic, and is the Assyrian "piru" (see Lewy, "Griech. Fremdwörter," p. 5). The elephant's favorite food is the vine-leaf, for which reason Noah laid in a large supply of vine branches (Gen. R. xxxi.; Yer. Shab. xviii. 16c, middle; Shab. 128a).

The time of gestation is given as three years (Bek. 8a). To see an elephant in one's dream was not a good omen (Ber. 57b); but a proverb expressive of impossible things says: "None is shown in his dream a golden date-tree, nor an elephant that goes through a needle's eye" (Ber. 55b). In other contrasts, too, the elephant appears as the extreme in size (see examples given in "Zeitschrift für Alttestamentliches Wissenschaft," xvi. 205; *e.g.* מן היתוש ועד הפיל = "from the gnat to the elephant"; compare in Shab. 77b: אימת היתוש על הפיל = "the gnat is the terror of the elephant"; and in Maimonides, Introduction to Zera'im: מן הפילים עד התלעים = "from the elephants to the worms").

Bibliography: Tristram, *Natural History of the Bible*, London, 1889; J. G. Woods, *Bible Animals*, Philadelphia, 1872; A. Pictet, *Sur les Origines de Quelques Noms de l'Eléphant*, in *Jour. Asiatique*, Sept.-Oct., 1843; Lewysohn, *Zoologie des Talmuds*, pp. 148, 228, Frankfort-on-the-Main, 1858; Bochart, *Hierozoicon*.

H. H.—E. G. H.

ELEUTHEROPOLIS: Greek name of a city called "Bet Gubrin" in the Talmud and "Baitogabra" by Ptolemy. In the Old Testament the name can not be identified, but it probably occurs in a corrupted form (see Josephus, "B. J." ed. Niese, iv. 8, § 1). From II Chron. xiv. 9 it is likely that the city had no existence in ancient time. Later the Hebrew name came to the front as Bait Jibrin, a village with some ruins, twenty minutes to the north of Merash, the old Maresah. The immediate vicinity is rich in natural and artificial caverns. As "ḥorim" means "caverns" in Hebrew, and "ḥor" also signifies "free," the Greek name is founded on a confusion of, or a conscious play upon, words.

Bibliography: Robinson, *Biblical Researches in Palestine*, ii. 331 *et seq.* 610, 661; *Pal. Explor. Fund Memoirs*, iii. 237, 266; *Pal. Explor. Fund Quarterly Statement*, 1879, p. 138; Neubauer, *G. T.* p. 122.

E. G. H. F. Bu.

ELḤA'IK, UZZIEL: Rabbi and preacher in Tunis, of which place he was a native; died there 1812. He left two works which were printed long after his death: one, "Mishkenot ha-Ro'im," Leghorn, 1860, a collection of 1,499 responsa, relating to the history of Tunisian Judaism during the seventeenth and eighteenth centuries; the other, "Ḥayyim wa-Ḥesed," *ib.* 1865, a series of twenty-two funeral orations delivered by Elḥa'ik on the deaths of rabbis of Tunis (Cazès, "Notes Bibliographiques," pp. 169–173, Tunis, 1893).

S. M. Fr.

ELHANAN ("God is gracious"): **1.** According to II Sam. xxi. 19, R. V., the son of Jaare-oregim, the Bethlehemite, who in a battle with the Philistines at Gob killed Goliath, the Gittite. According to I Chron. xx. 5, he was the son of Jair, and killed Lahmi, the brother of Goliath. The original traditions had it that the death of Goliath was brought about by Elhanan; but when David became the central figure of heroic adventures it was attributed to him instead, and to Elhanan was credited the death of Lahmi, Goliath's brother. The discrepancy is arbitrarily harmonized by the Targum, which identifies Elhanan with David, and takes "oregim" literally as "who wove the curtains for the Temple."

2. Another Bethlehemite, son of Dodo, and one of the "thirty" of David (II Sam. xxiii. 24 = I Chron. xi. 26).

E. G. H. G. B. L.

ELHANAN BEN BEZALEL URI ḤEFEẒ: Polish scholar; lived in Posen in the sixteenth and seventeenth centuries. He was the author of a work called "Ḳiryat Ḥannah," a commentary on Pirḳe Abot (Prague, 1612).

Bibliography: Steinschneider, *Cat. Bodl.* col. 920; Michael, *Or ha-Ḥayyim*, p. 157.

L. G. M. Sel.

ELHANAN HENDEL (HAENLE) BEN BENJAMIN WOLF KIRCHHAN: Ethical writer; lived at Frankfort-on-the-Main at the end of the seventeenth century and the beginning of the eighteenth. Elhanan published in Judæo-German an ethical work, "Simḥat ha-Nefesh" (Frankfort-on-the-Main, 1707). The book enjoyed great popularity and was reprinted many times. The eminent woman preacher Vögele der Maggid frequently referred to the book, and Berthold Auerbach mentions it in his "Dichter und Kaufmann" (ed. 1855, p. 54). Twenty years later Elhanan published under the same title a work containing poems and music (Fürth, 1727). He occupied himself also with Biblical exegesis and published "Ḥiddushim," novellæ on the Pentateuch (Offenbach, 1722).

Bibliography: Steinschneider, *Cat. Bodl.* col. 920; Grünbaum, *Jüdisch-Deutsche Chrestomathie*, pp. 238 *et seq.*; Michael, *Or ha-Ḥayyim*, p. 157, No. 46.

K. I. Br.

ELHANAN BEN ISAAC OF DAMPIERRE: Tosafist and liturgist; martyred in 1184 (Solomon Luria, Responsa, No. 29; see Azriel). He was on his grandmother's side a grand-nephew of R. Jacob Tam. One of his pupils was Judah Sir Leon of Paris. It has been suggested that Elhanan is identical with the Deodatus Episcopus of the English record (see Jacobs, "The Jews of Angevin England," p. 412). He has left numerous tosafot, to which his father, who outlived him, added glosses. Luzzatto speaks of his tosafot to 'Abodah Zarah up to folio 61 of that tractate, and then makes the following remark: "Here terminate the tosafot of R. Elhanan b. Isaac of Dampierre; from here onward are those of Judah b. Isaac of Brina."

The great authority of Elhanan is attested by Joseph Colon (Responsa, No. 52). Elhanan also wrote: "Tiḳḳun Tefillin," a casuistic treatise on the phylacteries, mentioned in Tos. to Ber. (60b) and in Mordecai ("Halakot Ḳeṭannot," § 932); "Sod ha-'Ibbur," on the intercalary days, mentioned in the "Minḥat Yehudah," section "Wayera"; Responsa, some of which are quoted in "Shibbole ha-Leḳeṭ," ch. i, and in Maimonides' "Hafla'ah," ch. 4; several "pizmonim" for the eighth evening of Passover, which give the acrostic of his name; a commentary to the Pentateuch.

Bibliography: Gross, *Gallia Judaica*, pp. 165–168; *idem*, in Berliner's *Magazin*, iv. 191; Kaufmann, in *Rev. Et. Juives*, iv. 210–212, 221; Conforte, *Ḳore ha-Dorot*, 14a, 15b, 18a; Azulai, *Shem ha-Gedolim*, i., *s.v.*; S. D. Luzzatto, in Polak's *Halikot Ḳedem*, pp. 45, 46; Zunz, *Z. G.* pp. 34, 80; idem, *Literaturgesch*, pp. 287–288; idem, *S. P.* p. 249; Landshuth, *'Ammude ha-'Abodah*, p. 13; Michael, *Or ha-Ḥayyim*, pp. 157–158; Graetz, *Hist.* iii. 404; Fuenn, *Keneset Yisrael*, p. 99.

G. M. Sel.

ELHANAN BEN ISSACHAR KATZ: Religious writer in Hebrew and Judæo-German; lived in the second half of the seventeenth century and at the beginning of the eighteenth in Prossnitz, Moravia, where he was shammash, cantor, and sofer. He was the author of the following works: "Zot-Ḥanukka Büchl," Judæo-German verses for the Feast of Ḥanukkah, Frankfort-on-the-Oder, 1702; "Mar'eh le-Hitḳashsheṭ Bo," and the same in Judæo-German, under the title "Zierspiegel Anzuhängen an der Wand," ethical sentences, Dyhernfurth, 1693. He translated into Judæo-German the seliḥot of שוב"בים ת"ת (the eight weeks in which are read the eight sections of Exodus from "Shemot" to "Teẓawweh"), Frankfort-on-the-Oder, 1703, and Berlin, 1712. Besides, he published the work of an anonymous author entitled "Sha'ar ha-Haẓlaḥah," prayers for prosperity, Prague, 1684.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 445, 507, 922; Benjacob, *Oẓar ha-Sefarim*, pp. 422, 598.

L. G. I. Ber.

ELHANAN BEN SAMUEL (SANWEL) ASHKENAZI: Rabbi of Schottland, near Danzig; born in 1713; died Sept. 27, 1780. At the age of eighteen he became rabbi of Fordon, Prussia, and in 1752 first rabbi of Schottland. He wrote various Talmudic commentaries and "ḥillukim," or discussions, as well as commentaries to the four "Ṭurim," but, with the following exceptions, they have not been published: "Sidre Ṭohorah," novellæ on the laws of Niddah in the Yoreh De'ah; "Ḥiddud Halakot," novellæ on the Niddah; "Shiyyure Ṭohorah," novellæ on the laws of "ṭebilah," or immersion, in the Yoreh De'ah (all published by Judah Löb b. Elhanan, Berlin, 1783). The "Or ha-Yashar" of Aaron Simeon b. Jacob Abraham contains two responsa of Elhanan b. Samuel.

Bibliography: Stein, in *Monatsschrift*, vi. 324–325; Fränkel, in *Orient, Lit.* viii. 363; Michael, *Or ha-Ḥayyim*, p. 158.

L. G. M. Sel.

ELHANAN BEN SHEMARIAH: Egyptian Talmudist; flourished in the tenth and eleventh centuries. He was the son of Shemariah b. Elhanan of Kairwan, who left Egypt some time after his son Elhanan, who remained behind, had reached maturity. He wrote many responsa, which he addressed to Hai Gaon, and he corresponded with Jacob b. Nissim of Kairwan.

Bibliography: A. Harkavy, *Zikkaron la-Rishonim*, iv. 2, 342, 350, 351, 367, Berlin, 1878; Neubauer, in *J. Q. R.* vi. 222–224.

K. M. Sel.

ELHANAN B. SIMON. See Andreas.

ELI (עלי): High priest at Shiloh and judge over Israel (I Sam. i. 3, iv. 18, xiv. 3; I Kings ii. 27). He was a descendant of Aaron's fourth son Ithamar (Lev. x. 12), for it is stated that Abiathar (I Sam. xxii. 20; I Kings ii. 27) was of the line of Ithamar (I Chron. xxiv. 3), and Abiathar was the son of Ahimelek, the son of Ahitub (I Sam. xiv. 3), Eli's grandson.

Eli held a twofold office: he was high priest at the central sanctuary of Shiloh, where the Ark of the Covenant was kept (*ib.* i. 3, 12; iii. 2), and he was a judge in Israel, as is expressly stated in *ib.* iv. 18. Eli had two sons, Hophni and Phinehas, whose wickedness brought grief and disgrace upon him and his family (*ib.* ii. 12–17, 27–36).

Eli lived in a sad period of Israel's history. Shortly before, the armies of the Philistines, probably strengthened by reenforcements (Guthe, "Geschichte des Volkes Israel," 1899, p. 65), had begun to overrun the central districts from the southwestern border of Palestine (Josephus, "Ant." v. 8, § 1). Samson had arisen "to deliver Israel out of the hand of the Philistines" (Judges xiii. 5); but after his death the attacks were renewed, and Israel was obliged to take up arms (I Sam. iv. 1). In order to assure themselves of God's help the Israelites brought the Ark from Shiloh to the seat of the war, where it was carried by Eli's two sons. But God had not decreed victory to His people. They were first to be punished by disaster. Therefore the Israelitish army was defeated; Eli's two sons were killed, and the Ark was lost. When the messenger who brought the news of the battle told of the capture of the Ark Eli, who was ninety-eight years old, fell from his seat and died (*ib.* iv. 10–18).

The only specific Old Testament reference to the term of Eli's life is in the words, "And he had judged Israel forty years" (*ib.* iv. 18). Some scholars, like Kessler ("De Chronologia Judicum et Primorum Regum," pp. 29 *et seq.*) and Nowack ("Richter-Ruth," p. 19), have inferred that the forty years of the Philistine oppression mentioned in Judges xiii. 1 are synchronous with the twenty years ascribed to Samson (Judges xv. 20, xvi. 31) and with Eli's forty years. But this assumption does not tally with the words of the Old Testament; the years of Samson's judgeship are set forth in the same way as those of Eli's. The Book of Judges, moreover, always mentions the years of oppression in contrast to the period of a judge's dispensation; and, finally, Eli's forty years do not, as a whole, appear to have been a period of oppression.

Biblical criticism has advanced few new theories in regard to Eli's life. The only point that has been made with some probability is mentioned by H. P. Smith ("Samuel," in "International Critical Commentary," p. 20): "An earlier source on Eli's life contained originally some further account of Eli and of Shiloh, which the author [of the Books of Samuel] could not use. One indication of this is the fact that Eli steps upon the scene in i. 3 without introduction." H. P. Smith also admits that great difficulties are encountered "in assigning a definite date to either of our documents."

Bibliography: H. P. Smith, *Samuel*, in *International Critical Commentary*, 1899; H. Guthe, *Gesch. des Volkes Israel*, 1899, pp. 53, 67; Hans Kessler, *De Chronologia Judicum et Primorum Regum*, pp. 12, 29 *et seq.*, Leipsic, 1882.

E. G. H. E. K.

ELI B. JUDAH. See Judah b. Eli.

ELI ẒIYYON (אלי ציון): The alphabetical hymn closing the series of "ḳinot" chanted in the northern rituals on the morning of the Fast of Ab, where it comes as a comparative relief to the series of dirges which precede it. The tune is not older than the later Middle Ages, and is probably of South-German origin. As the most prominent melody of the "Three Weeks" (*i.e.*, the time between the Fast of Tammuz and the Ninth of Ab), in the chant of the officiant it is taken as the representative theme forecasting and recalling that period (compare Jew. Encyc. i. 187, 302), and as such is utilized very generally for the refrain to the hymn "Lekah Dodi." (See music on following page).

Bibliography: Sulzer, *Shir Zion*, No. 148; Baer, *Ba'al Tefillah*, No. 213; Marksohn and Wolf, *Synagogale-Melodien*, No. 16; Cohen, in *Young Israel*, i. 192. On the hymn as a "representative theme," compare Baer, *l.c.* No. 327; Hast, *The Divine Service*, i. 29, 152; Cohen and Davis, *Voice of Prayer and Praise*, p. 19.

A. F. L. C.

ELIAB (אליאב: "God," or "my God is Father"): **1.** Son of Helon and leader of the tribe of Zebulun at the time when the census was taken in the wilderness (Num. i. 9; ii. 7; vii. 24, 29; x. 16).

2. A Reubenite, the son of Pallu or Phallu, father of Nemuel, Dathan, and Abiram (Num. xvi. 1, 12; xxvi. 8; Deut. xi. 6).

3. One of David's brothers, the eldest of the family (I Chron. ii. 13; I Sam. xvi. 6; xvii. 13, 28). In I Chron. xxvii. 18 mention is made of a certain Elihu as one of the brothers of David. But "Elihu" is probably a variant for "Eliab" (comp. Jerome, "Quæstiones Hebraicæ," *ad loc.*).

4. A Levite in the time of David who was both a porter and musician (I Chron. xv. 18, 20; xvi. 5).

5. One of the warlike Gadite leaders who came to David when he was in the wilderness (I Chron. xii. 9).

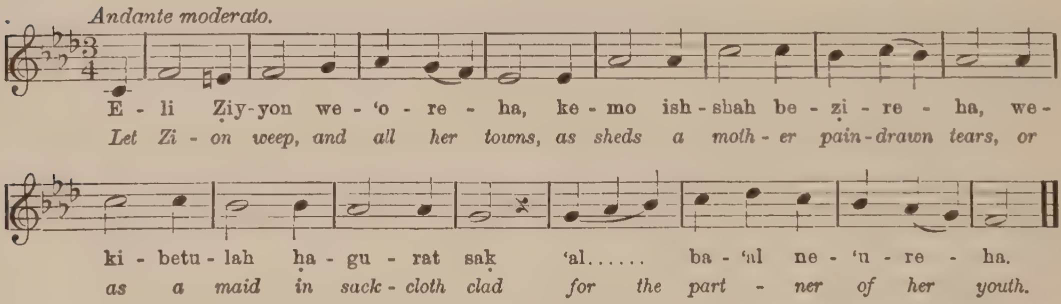
6. An ancestor of Samuel the Prophet; a Kohathite, son of Nahath (I Chron. vi. 12 [27]). In I Sam. i. 1 the name appears as "Elihu," and in I Chron. vi. 19 (34) as "Eliel."

7. Son of Nathanael, an ancestor of Judith (Judges viii. 1).

E. G. H. B. P.

ELIADA. See Beeliada.

ELI ẒIYYON


Andante moderato.
E - li Ẓiy-yon we - 'o - re - ha, ke - mo ish - shah be - ẓi - re - ha, we -
Let Zi - on weep, and all her towns, as sheds a moth - er pain-drawn tears, or
ki - betu - lah ḥa - gu - rat saḳ 'al...... ba - 'al ne - 'u - re - ha.
as a maid in sack - cloth clad for the part - ner of her youth.

ELIAKIM (אליקים = "El [God] sets up," corresponding to Sabean הקמאל, and יקמאל, Ἐλιακείμ): Name borne by three Biblical personages. **1.** Son of Hilkiah; appointed successor of Shebna, the "treasurer" (R.V. "scribe," margin "secretary") of Hezekiah (Isa. xxii. 20 *et seq.*). The office to which he succeeded is described as על הבית (= "over the household"), according to Delitzsch and others a "major domus" (comp. I Kings iv. 6, xvi. 8, xviii. 3; II Kings x. 5, xv. 5), the incumbent carrying the title סכן, connected with the Assyrian "saknu" (a high officer: Cheyne, "The Prophecies of Isaiah," ii. 153). This designation occurs also in the feminine form סכנת (= "caretaker"), used of Abishag (I Kings i. 2, 4), and it is met with on a Phenician inscription ("The Soken of the New City": "C. I. S." I. i. 5; Hastings, "Dict. Bible," p. 685b).

Eliakim is clothed with long tunic and girdle: the key of the house of David is laid on his shoulder (comp. Rev. iii. 7), and he is proclaimed "father of the people." According to R. Eleazar ben Pedat, "tunic and girdle" were the insignia of the high priest's office (Lev. R. to v.). But R. Eleazar does not regard "soken" as a title. From the double form "soken" (masculine, Isa. xxii. 15) and "sokenet" (feminine, I Kings i. 2) he concludes that Eliakim's predecessor was a "sensuous" man (בעל הנאה: Sanh. 26b). At the invasion of Sennacherib (II Kings xviii. 18 = Isa. xxxii. 3) Eliakim appears as the chief diplomatic emissary of Hezekiah, while Shebna is mentioned as his secretary. Eliakim sprang from a family of no social standing: his elevation to dignity conferred distinction on his "father's house" (Isa. xxii. 23, 24). Some commentators have construed the words of the prophet to imply a resentment of Eliakim's nepotism as bound to end in the downfall of the family. But nepotism is so common at Eastern courts that it would be strange for Isaiah to advert to it specifically. The whole matter hinges on the interpretation given to verses 24 and 25; the prediction may refer to Eliakim or to Shebna, or the verses may be an interpolation. Certain it is, that the Biblical documents nowhere mention the deposition of Eliakim from office.

2. The second son of King Josiah, who, upon his elevation to the throne by Pharaoh-nechoh, was compelled to take the name of Jehoiakim (II Kings xxiii. 34; II Chron. xxvi. 4).

3. A priest at the time of Nehemiah (Neh. xii. 41).

Bibliography: Marti, *Kurzer Handkommentar zum Buche Jesaja* (1900); Ad. Kamphausen, *Isaiah's Prophecy Concerning the Major-Domo of King Hezekiah*, in *Am. Jour. Theology*, 1901, pp. 43 *et seq.*; Duhm, *Das Buch Jesaiah*, 2d ed., Göttingen, 1902; the commentaries of Dillmann, Delitzsch, and Cheyne.

E. G. H. E. K.

ELIAKIM: A Palestinian scholar of the third century. His name is connected with no halakot, and with a single haggadah only. He construes the Psalmist's saying (Ps. i. 6), "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish," as teaching that God causes the ways of the wicked to be lost out of sight for the sake of the righteous, that the latter be not misled by them (Midr. Teh. *l.c.*, ed. Buber, p. 22; comp. Berechiah II. on same verse). Eliakim is probably identical with the better-known Jakim (the first syllable being dropped to avoid the frequent and unnecessary repetition of "El" [God], as in 'Anani from 'Ananiel). Jakim was father of Ashian b. Jakim, who once applied to R. Jesa (Assi II.) for a ritualistic decision (Yer. Yeb. xi. 12a). He was senior to Ammi, the latter explaining an observation of the former.

Eliakim classes the Jewish people among the most stubborn of the animal kingdom, which Ammi explains as referring to Jewish pertinacity in religion; that the Jew would submit to crucifixion rather than live as an apostate (Ex. R. xlii. 9; in Beẓah 25b Simeon ben Laḳish makes a remark very similar to Jakim's). Elsewhere (Pesiḳ. R. xxi. 107a) Eliakim is found to differ with Judah (b. Shalom) in surveying the scope of the prohibition (Ex. xx. 17), "Thou shalt not covet." Judah argues that its transgression leads to the violation of the seven prohibitions contained in the Decalogue; viz., in the second, third, sixth, seventh, eighth, ninth, and tenth commandments. Eliakim asserts that he who violates the prohibition, "Thou shalt not covet thy neighbor's wife," is as if he had violated all the ten commandments. This declaration is followed in the Pesiḳta (*l.c.*) by citations illustrating Eliakim's doctrine.

S. S. S. M.

ELIAKIM BEN ABRAHAM: Cabalist and grammarian; lived at London in the eighteenth and nineteenth centuries. His works are: "'Asarah Ma'amarot," a collection of ten essays; "Milḥamot Adonai," on philosophy and religion; "Binah la-'Ittim," on the computations of the periods enumerated in Daniel; "Ẓuf Nobelot," an abridgment of Joseph Delmedigo's cabalistic "Nobelot Ḥokmah"; "Ma'yan Gannim," an abridgment of Joseph Gikatilla's cabalistic "Ginnat Egoz"; "'En ha-Ḳore," on Hebrew vocalization, an endeavor to justify the German pronunciation; "Be'er Mayim Ḥayyim," a treatise on "Aẓilut"; "Ma'yan Ḥaṭum," Luria's notes on the "Sefer Yeẓirah"; "Dibre Emet," on Cabala; "Sha'ar Ḥeshbon," on cabalistic computations; "Arẓot ha-Ḥayyim," Biblical and Talmudical annotations. Of these the first three were published in London (1794-99), and the essay on Hebrew vocalization in Berlin (1803). In addition to these works he published a Hebrew grammar, entitled "'En Mishpaṭ" (Rödelheim, 1803).

Eliakim was a cabalist of vast erudition, and was endowed with a fine critical sense. In the "Ẓuf Nobelot," not content with giving Delmedigo's text in abridged form, he frequently emended it. He is chiefly noted among the modern cabalists for the development of the theory of יש מאין ("creatio ex nihilo")—the stumbling-block of many religious thinkers. Through God's self-concentration (צמצום), says Eliakim in the first chapter of the "Ẓuf Nobelot," originated space or the primal air, which, though considered as nothing (אין) in regard to the "En Sof" (God), is the foundation of the world.

Bibliography: Steinschneider, *Cat. Bodl.* col. 969; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 219; Fuenn, *Keneset Yisrael*, p. 135; Joel, *Die Religionsphilosophie des Sohar*, p. 150, note 2.

K. I. Br.

ELIAKIM BEN ASHER SELIG: Polish Talmudic scholar; lived at Yampol in the eighteenth century. He was sent by the Polish Jews (1757) to Rome to defend them against the blood accusation, and presented a petition to Pope Benedict XIV., who commissioned Cardinal Ganganelli (later Pope Clement XIV.) to examine the case. The latter concluded in his report that the blood accusation was frivolous. Clement XIII., who had in the meantime succeeded Benedict XIV., dismissed Eliakim b. Asher with honor, and ordered Cardinal Corsini to recommend him in his name to Bishop Visconti of Warsaw. August III., King of Poland, issued in consequence a decree exculpating the Jews, stating that inability to prove the truth of the accusation rendered the accuser liable to capital punishment.

In Ganganelli's memoir, as well as in Corsini's letter of recommendation, the Jewish deputy is called "Jacob Selech" or "Selek" (Grätz, Fürst, and Levisohn have "Jacob Jelek"). He probably simplified his name designedly; but in a long letter which he wrote from Rome to Samuel Gallichi (probably the chief of the community) he calls himself "Eliakim b. Asher Selig of Yampol." In the same letter he stated that he met at Rome Rabbi Shabbethai Piana, with whom he discussed several rabbinical laws.

Bibliography: Grätz, *Gesch.* 3d ed., x. 391; Isidore Loeb, in *R. E. J.* xviii. 179; Mortara, in *Educatore Israelita*, x. 257-270; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 246-247; Berliner's *Magazin*, xv. (Hebr. part) 9-14; Fürst, in *Orient, Lit.* 1840, p. 38; Levisohn, *Efes Damim*, p. 91, Warsaw, 1890.

H. R. M. Sel.

ELIAKIM GOTTSCHALK OF ROTHENBURG: German Talmudist; lived in the sixteenth and seventeenth centuries. He was a descendant of Meïr of Rothenburg, and, according to Michael, the son of Raphael ben Eliakim of Rothenburg. If Michael is correct, Eliakim was identical with the Swabian rabbi of the same name who with Isaiah Horwitz (SheLaH) and Azriel Mühlhausen signed in 1611 the halakic decision incorporated in Horwitz's Responsa (§ 118). Eliakim was the author of a commentary to the Targum on the Megillot, entitled "Ge'ullat ha-Ger," published anonymously at Prague in 1618. The author says in the introduction that he composed a commentary to the Targum on the Pentateuch.

Bibliography: Wolf, *Bibl. Hebr.* iii. 677; Zunz, *Z. G.* p. 293; Steinschneider, *Cat. Bodl.* col. 968; Michael, *Or ha-Ḥayyim*, No. 470.

K. I. Br.

ELIAKIM (GÖTZ) BEN JACOB: Galician cantor, teacher, and translator; born at Komarno; died at Amsterdam before 1709. He was the author of "Leshon Limmudim," a guide to letter-writing in Hebrew (Amsterdam, 1686); "Seliḥot," in Judæo-German, recited by the community of Frankfort-on-the-Main (*ib.* 1688); "Refu'ot ha-Nefesh," precepts, devotional prayers for the sick, and regulations in regard to funerals (*ib.* 1692). He translated into Judæo-German Manasseh b. Israel's "Miḳweh Yisra'el" (*ib.* 1691); Ibn Verga's "Shebeṭ Yehudah" (*ib.* 1700); the daily prayers (*ib.* 1703); the Teḥinnot (*ib.* 1703); the seliḥot of the Lithuanian rite (*ib.* 1706); "Melammed Siaḥ," Judæo-German vocabulary to the Pentateuch and the Five Scrolls (*ib.* 1710), and the German seliḥot (*ib.* 1720). Eliakim also edited Benjamin's "Massa'ot" (*ib.* 1697) and Samuel Auerbach's "Ḥesed Shemu'el" (*ib.* 1699).

Bibliography: Fürst, *Bibl. Jud.* i. 340; Steinschneider, *Cat. Bodl.* col. 969; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 219.

K. M. Sel.

ELIAKIM (GÖTZ) BEN MEÏR: Polish Talmudist; flourished in the seventeenth and eighteenth centuries. In his youth, at Posen, he devoted himself to the study of the Talmud, afterward accepting the position of rabbi in the neighboring community of Schwersenz, where about 1679 he wrote his haggadic commentary. From there he was called to Hildesheim, but maintained close relations with the congregation of Posen. In the closing years of the century, passing through Posen on his way, probably, to Palestine, he joined a delegation to Prague to collect money for the support of the congregation. In 1701 he went to Posen as dayyan, but according to Michael he left Hildesheim to take the post of rabbi at Luzk. He wrote: "Rappeduni be-Tappuḥim," on the stories of Rabba bar bar Ḥana, published by his son Samuel, Berlin, 1712; "Eben ha-Shoham" and "Me'irat 'Enayim," responsa, published by his son Meïr, Dyhernfurth, 1733. His novellæ on Talmud and Bible are not published.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 25; Michael, *Or ha-Ḥayyim*, p. 220; Perles, in *Monatsschrift*, xiv. 127, 133; Steinschneider, *Cat. Bodl.* s.v.

L. G. A. Pe.

ELIAKIM BEN MESHULLAM (HA-LEVI): German Talmudist and payyeṭan; born about 1030; died at the end of the eleventh century in Speyer, Rhenish Bavaria. He studied at the yeshibot in Mayence and Worms, having Rashi as a fellow student. Eliakim himself founded a famous Talmudical school in Speyer. He wrote a commentary on all the tractates of the Talmud except Berakot and Niddah (see Solomon Luria, Responsa, No. 29, and Asher ben Jehiel, Responsa, Rule 1, § 8), which was used by scholars as late as the fourteenth century. At present there exists only the commentary on Yoma, in manuscript (Codex Munich, No. 216). Ritual decisions by Eliakim are mentioned by Rashi ("Pardes," 42a, 44c, 48a). He was the composer of a piyyuṭ commencing אות ברית, to be read when a circumcision takes place in the synagogue on a Saturday.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 28; Michael, *Or ha-Ḥayyim*, No. 221; Landshuth, *'Ammude ha-'Abodah*, p. 24; Berliner, in *Monatsschrift*, 1868, p. 182; Grätz, *Gesch.* vi. 364; Epstein, in *Steinschneider Festschrift*, pp. 125 *et seq.*; idem, *Jüdische Alterthümer in Worms und Speyer*, pp. 4, 27.

L. G. I. Ber.

ELIAKIM BEN NAPHTALI: Italian ethical writer; lived in the fifteenth century; author of "Ṭob Shem Ṭob," selections from the Talmud and Midrashim, treating of the retribution, the suffering in the tomb, and the resurrection. The work, divided into 11 chapters, was published by the son of the author, Venice, 1606. Eliakim mentions another of his works, entitled "Eben Shetiyyah," which is no longer extant.

Bibliography: Nepi, *Zeker Ẓaddiḳim*, p. 19; Steinschneider, *Cat. Bodl.* col. 970; Michael, *Or ha-Ḥayyim*, p. 221.

K. I. Br.

ELIAM: **1.** One of David's heroes (II Sam. xxiii. 34); son of Ahithophel the Gilonite (comp. I Chron. xi. 36).

2. Father of Bath-sheba (II Sam. xi. 3). In I Chron. iii. 5 the name occurs transposed as "Ammiel" אלעם is found in the Phenician inscription "C. I. S." 147, 6 (Lidzbarski, "Handbuch der Nordsemitischen Epigraphik").

E. G. H. G. B. L.

ELIANO, VITTORIO: Jewish convert to Christianity; grandson of Elijah Levita; lived in Italy in the sixteenth century; became priest and canon. Well versed in Hebrew literature, he was appointed censor of Hebrew books, first at Cremona, afterward (1567) at Venice. In this capacity he permitted (1557) the publication of the Zohar, and edited (1558) the Ṭur. Elijah was prominent in the denunciation of the Talmud, which was publicly burned April 17, 1559.

Bibliography: Grätz, *Gesch. der Juden*, ix. 326, 335, 360; Wolf, *Bibl. Hebr.* i. 131; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1547; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 284.

D. I. Br.

ELIAS CRETENSIS. See Delmedigo, Elijah.

ELIAS, JULIUS: German author; born at Hoya, Hanover, June 21, 1861. He was educated at Dorotheenstadt industrial school, Friedrich Werder gymnasium, and Munich University, taking his Ph.D. degree in 1888. He is the author of "Christian Wernicke," 1888, and has edited the following works: "Briefe der Elisabeth Charlotte," 1889; "Johann Gottlieb Regis' 'Fragmente einer Shakespeareübersetzung,'" 1893; and, with G. Brandes and P. Schlenther, the collected works of Ibsen.

Since 1891 Elias has been editor-in-chief of the "Jahresberichte für Neuere Deutsche Litteraturgeschichte."

Bibliography: Eisenberg, *Das Geistige Berlin*, i. 94-95.

S. N. D.

ELIAS LEVITA. See Levita, Elijah.

ELIAS, NEY: British consul-general at Meshed, Persia, and explorer; died in London May 31, 1897. At an early age he found his way to China, and in 1871 conceived the daring project of returning to Europe overland, across the entire continent of Asia. The report of this journey was recorded in the "Journal" of the Royal Geographical Society, from which it appears that he crossed the desert of Gobi by a hitherto unexplored route, traveled amid the opposing factions of the great Mohammedan rebellion of that time, and traversed the breadth of Siberia to Russia.

After this, Elias accepted service under the Indian government and was sent to Yunan, and afterward to Ladak. Later he was despatched on a political mission to Chinese Turkestan.

In 1885 he traversed the entire length of the Pamirs, traveled through Badakhshan and Afghan Turkestan to the neighborhood of Herat, and returned to India by way of Chitral and Gilgit. For this he was made a C.I.E. In 1889-90 Elias demarcated the frontier between Siam and the Shan States of Burma; and in 1891 he was appointed consul-general at Meshed, in Persia.

Bibliography: *Times* (London), June 2, 1897; *Jew. Chronicle* (London), June 4, 1897.

J. G. L.

ELIAS PASHA. See Cohen, Elias.

ELIAS, SAMUEL: English pugilist, popularly known as "Dutch Sam"; born April 4, 1775, in London; died July 3, 1816. After successful contests with Tom Jones (July 3, 1801), Caleb Baldwin (Aug. 7, 1804), and Britton of Bristol (April 27, 1805), Elias was easily beaten by James Brown (June, 1805).

Of three fights with Tom Belcher of Bristol, Elias lost the first (Feb. 8, 1806); the second (July 28, 1807) was declared off; and the third (Aug. 21, 1807) Elias won in 36 rounds.

Elias followed these encounters with two other victories, defeating William Cropley, May 10, 1808, and Benjamin Medley, May 31, 1810; then he rested for four years; but he reentered the prize-ring Dec. 8, 1814, when he was defeated by William Nosworthy, of Moulsey, in 38 rounds. By his contemporaries Elias was considered the hardest hitter the prize-ring had ever seen; he originated what in pugilism is technically known as "the upper cut," which he introduced in his fight against Caleb Baldwin. Elias retired from the ring with a ruined constitution, and died in abject poverty.

Bibliography: J. B. Pancratia, *A History of Pugilism*, pp. 136, 144, London, 1811; *Boxiana: Sketches of Ancient and Modern Pugilism*, London, 1812; Miles, *Pugilistica*, vol. i. 193, 194, 202, London, 1880.

J. F. H. V.

ELIASBERG, BEZALEEL JUDAH: Russian Hebraist; born at Ivenitz 1800; died at Minsk 1847. Under the title "Marpe le-'Am," with a supplement entitled "Ḳontres Reshit Da'at," he translated from the Polish into Hebrew the medical work of Friedrich Pauliczki (2 vols., Wilna, 1834; 2d ed., Jitomir, 1868).

Bibliography: Fuenn, *Keneset Yisrael*, p. 190; Zeitlin, *Bibl. Post-Mendels.* p. 77.

H. R.

ELIASBERG, JONATHAN B. MORDECAI: Russian rabbi; born in Kovno 1850; died in Volkovisk, government of Grodno, Nov. 20, 1898. His first rabbinate was in Pumpian, government of Wilna, and he afterward became rabbi of Mariampol, government of Suwalki. Like his father he became one of the leaders of the Zionist movement in Russia; and Samuel Mohilever, who found in him a very able lieutenant, was instrumental in securing for him the rabbinate of Volkovisk, in order to have him nearer to himself. Eliasberg was the author of a rabbinical work entitled "Darke Hora'ah," Wilna, 1884, of which a part is devoted to Talmudic weights, measures, and coinage. He was also the author of novellæ, which were appended to his father's work "Terumat Yad," and of "Toledot Mordekai," a biography of his father, which he published in the latter's "Shebil ha-Zahab," Warsaw, 1897.

Bibliography: *Aḥiasaf*, 5660, p. 381; Aḥad ha-'Am (= Asher Ginzberg), *'Al Parashat Derakim*, 2d ed., pp. 103–114, Berlin, 1902.

L. G. P. Wi.

ELIASBERG, MORDECAI B. JOSEPH: Russian rabbi; born in Chaikishok, government of Grodno, Feb., 1817; died in Bausk, Courland, Dec. 11, 1889. His father-in-law, who had settled in Kovno as soon as Jews were permitted to dwell there, established him in that city as a dealer in grain and spices. Eliasberg acquired a knowledge of German, and made several business journeys to Riga. He there made the acquaintance of Max Lilienthal, and became interested in his educational schemes, the two corresponding for some time afterward. Following the advice of his erstwhile teacher, Kalischer, Eliasberg retired from business and devoted himself exclusively to rabbinical studies. In 1852 he became rabbi of Zezmer, government of Wilna, and remained there for six years, until his wife's illness forced him to return to Kovno. About 1861 he became rabbi of Bausk, where he officiated until his death, having declined the more important rabbinate of Suwalki, which had been offered to him in 1876.

When the Zionist movement began to spread in Russia, Eliasberg became one of its most ardent advocates. He gave his decision, as a rabbinical authority, permitting the colonists in Palestine to sow their fields in "shemiṭṭah" (fallow year), which gave rise to a heated controversy with the rabbis of Palestine and other opponents of colonization. Eliasberg's part in the discussion was conducted with mildness and broad-mindedness.

Of the twenty-four works which Eliasberg wrote on various subjects, only one, "Terumat Yad," a collection of responsa, was published during his lifetime (Wilna, 1875). His "Shebil ha-Zahab," which was published posthumously (Warsaw, 1897), deals with questions of the day in a highly interesting manner, giving the truly Orthodox view on many important subjects. Besides being an eminent Talmudist, he was also a profound thinker and a diligent student of history. Eliasberg contributed to Hebrew periodicals, especially to "Ha-Maggid," usually signing his articles מבי"ע (Mordecai b. Joseph Eliasberg)

Bibliography: Jonathan Eliasberg, *Toledot Mordekai*, prefixed to the *Shebil ha-Zahab*; Aḥad ha-'Am (= Asher Ginzberg), *'Al Parashat Derakim*, 2d ed., pp. 68–73, Berlin, 1902.

L. G. P. Wi.

ELIEZER ("God is help"): **1.** Servant of Abraham; mentioned by name only in Gen. xv. 2, a passage which presents some difficulties. Eliezer is described by Abraham as בן משק (R. V. "possessor of my house") and as דמשק (R. V. "Dammesek-Eliezer"). According to Eduard König ("Syntax," § 306h) בן here, as frequently, has the force of an adjective or participle, and the phrase "ben mesheḳ" (steward; comp. ממשק, Zeph. xi. 9, and משך, Job xxviii. 18) is the subject of the sentence, which reads "and the steward of my house is this Damascene [Onḳ. and Pesh.] Eliezer," "Damasheḳ" being used intentionally for the adjective "Damashḳi" on account of the assonance with "mesheḳ" (König, "Stilistik," 1900, p. 291). Holzinger ("Genesis") and Gunkel ("Genesis") think the Masoretic text of xv. 2 has no meaning, and Cheyne and Black ("Encyc. Bibl." col. 1269) condemn it as absurd and incorrect, but no satisfactory emendation has been suggested.

That Abraham, on his way from Haran, passed through Damascus is certainly not improbable. Naḥmanides connects him with that city, as do various traditions (Justinus, "Historiæ," xxvi. 2; Judith v. 6 *et seq.*; Josephus, "Ant." vii. 1, viii. 2; Eusebius, "Præparatio Evangelica," ix. 7 *et seq.*). He may there have acquired this servant, who is also spoken of in Gen. xxiv., though the name is not given, in connection with the commission to choose a wife for Isaac. Still, even the Rabbis felt the difficulties of the present text, as their various interpretations of דמשק show. According to Eleazar b. Pedath, it denotes Eliezer as one "that draws and gives others to drink" (דולה ומשקה)—that is, imparts to others the teachings of his master (Yoma 18b; comp. Rashi *ad loc.*). Others found in the word "meshek̦" an allusion to his coveting (שוקק) Abraham's possessions. In דמשק lies the indication that Abraham pursued the kings (Gen. xiv.) to Damascus, and the Targum Pseudo-Jonathan and Yerushalmi read: "through whom many miracles were wrought for me in Damascus" (comp. Gen. R. xliv.).

That Eliezer took part in that battle, or was, perhaps, the only combatant at Abraham's side, the Rabbis find indicated in the number (318) of the soldiers (Gen. xiv. 14), the numerical value of the letters in אליעזר being 1 + 30 + 10 + 70 + 7 + 200 = 318 (Gen. R. xliii., xliv.; Pesik̦. 70a, b; Ned. 32a; Shoḥer Ṭob to Ps. cx.; compare Ep. Barnabas ix.; it is the classical illustration of GEMAṬRIA under the twenty-ninth Exegetical Rule of Eliezer, the son of Jose the Galilean). Modern critics (Hugo Winckler and Gunkel) have held this "318" to refer to the number of days in the year that the moon is visible. The rabbinical cryptogram for "Eliezer" rests certainly on as solid grounds.

BIBLIOGRAPHY: Kittel, *Gesch. der Hebräer*, ii. 124; Holzinger, *Kurzer Handkommentar zur Genesis*, p. 144; H. Winckler, *Gesch. des Volkes Israel*, 1900, ii. 27; Gunkel, *Handkommentar zur Genesis*, pp. 164, 231, 259.

E. G. H.

——In Rabbinical Literature: Eliezer was presented to Abraham by Nimrod. Once Eliezer saved Abraham's life by disclosing to him the devices for his destruction prepared by Nimrod (Pirk̦e R. El. xvi.). At Sodom Eliezer saw a native maltreating a stranger: taking the part of the wronged man, he was himself severely wounded. He brought suit against his aggressor, but the judge condemned Eliezer to pay to the native of Sodom a certain amount of money for having been bled. Thereupon Eliezer inflicted a severe wound upon the judge, saying: "Pay to the man who bled me the amount you owe me for having bled you." The men of Sodom used to place a guest on a bed, and if his length exceeded that of the bed they cut off the excess, but if the man was shorter than the bed he was stretched (comp. the Greek legend of Procrustes). Asked to lie in the bed, Eliezer replied that at the death of his mother he had vowed never to sleep in a bed. Another custom in Sodom was that he who invited a stranger to a wedding should forfeit his coat. Once Eliezer, being very hungry, entered a house where a wedding was being celebrated, but could get nothing to eat. He then sat down next one of the wedding guests; on being asked by him who had invited him, he replied: "By you." The latter, fearing to lose his coat, left the house precipitately. Eliezer then sat near another, on whom he played the same trick, with the same result, until at last he had succeeded in driving all the guests out of the house. He then secured the meal for himself (Sanh. 109b).

Eliezer and Abraham.

Eliezer is credited with having acquired all the virtues and learning of his master (Yoma 28b). It is even said that his features resembled so closely those of Abraham that Laban mistook him for his kinsman. When Abraham led Isaac to Mount Moriah to offer him as a sacrifice, Eliezer cherished the hope of becoming Abraham's heir, and a discussion on this subject arose between him and Ishmael (Pirk̦e R. El. xxxi.). On completing the mission of selecting a wife for Isaac he was freed, and God rewarded him with the kingdom of Bashan, over which he reigned under the name of "Og." It was he who refused to allow the Israelites to go through his territory on their way to Palestine (Masseket Soferim, end). His size was so vast that from one of his teeth, which he had lost through fright when scolded by Abraham, the latter made a chair on which he used to sit. In the treatise Derek Ereẓ Zuṭa (i. 9) Eliezer is counted among the nine who entered paradise while still living.

S. S. I. BR.

2. The second son of Moses; mentioned in Ex. xviii. 4; I Chron. xxiii. 15, 17. The name is explained (Ex. *l.c.*) to mean "the God of my father was mine help" (the ב of the predicate; see Koenig, "Syntax," § 338). Rashi, quoting the Mekilta, relates a miraculous incident to account for the choice of the name, while Ibn Ezra makes it expressive of the joy of Moses upon hearing of the death of the Pharaoh who had proscribed him. The historical existence of this son has been doubted. Ex. ii. 22 and iv. 25 mention only one son—Gershom. Ibn Ezra felt the difficulty, but concluded that the one son mentioned in iv. 25 is Eliezer; while Naḥmanides argues that there was another son, but that there had been no occasion to mention him before. Ex. iv. 20 indicates that Moses, before leaving for Egypt, whether with his family (Ex. iv. 20) or without it (Ex. xviii. 2), had more than one son; and the reading בנה = "her son" (iv. 25) may be a miswriting for בניה = "her sons," agreeing with xviii. 3. Baentsch ("Exodus-Leviticus") holds that "Eliezer" is a double for "Eleazar," the son of Aaron, while Holzinger ("Exodus," p. 7) accounts for the uncertainty by arguing that in view of Judges xviii. 30 P intentionally omitted all reference to the sons.

E. G. H. E. K.

3. A prophet, the son of Dodavah of Mareshah, who opposed the alliance of Jehoshaphat with Ahaziah (II Chron. xx. 37).

4. Son of Zichri, made captain of the Reubenites by King David (I Chron. xxvii. 16).

5. A priest who acted as trumpeter before the Ark when it was conveyed to Jerusalem by King David (I Chron. xv. 24).

6. One of the chief men sent by Ezra (Ezra viii. 16) to secure ministers for the Temple at Jerusalem.

E. G. H. E. I. N.

ELIEZER: Palestinian amora of the fifth century; contemporary of Abdimi (Yer. 'Er. x. 26a) and of Berechiah II. (Gen. R. lxxvii. 3; Yalk̦., Gen. 132). Conjointly with Abba Mari and Mattaniah, he permitted Jews to bake bread on the Sabbath for the Roman soldiers under Ursicinus (Yer. Beẓah i. 60c; compare Jastrow, "Dict." 124b, *s.v.* ארסקינס; Frankel, "Mebo," 55b *et seq.*). He was more of a halakist than a haggadist (see, in addition to passages cited, Yer. 'Orlah ii. 62b; Yer. Pes. viii. 36a).

S. S. S. M.

ELIEZER THE ASTRONOMER (החוזה): German scholar of the sixteenth century; author of "Ge Ḥizzayon," an astrological compilation from

Hebrew, Arabic, and Latin sources (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2066). He quotes Abraham bar Ḥiyya ha-Nasi, Ibn Ezra, Andruzagar, Albumazar, 'Ali ibn Riḍwan, 'Ali ibn Rajil, Leopold of Austria, Johannes, Guido Bonatti, and, according to Dukes, Copernicus. In the introduction Eliezer says he began a great work on astrology, a chapter of which, entitled "Reshit Ḥokmah" (quoted by Neubauer, *l.c.*), is devoted to Ibn Ezra. Whether the "Sefer ha-Goralot" (Vatican MS. No. 216), bearing the name "Eliezer החוזה," is by the same author is not known. The same uncertainty prevails regarding Vatican MS. No. 477, which contains a commentary on Ptolemy's "Centiloquium," and which also bears the name "Eliezer."

BIBLIOGRAPHY: Fürst, in *Orient, Lit.* xi. 81; Dukes, *ib.* p. 318; Steinschneider, in *Z. D. M. G.* xxv. 383; idem, *Hebr. Uebers.* p. 531.

G. I. BR.

ELIEZER OF BEAUGENCY: French exegete of the twelfth century; born at Beaugency, capital of a canton in the department of Loiret; pupil of Samuel ben Meïr, the eminent grandson of Rashi. Eliezer was one of the most distinguished representatives of his master's school and of the exegesis of northern France. His chief concern was to find the connection between successive verses and the sequence of thought, a method that is also characteristic of the system of interpretation employed by Samuel as well as Joseph Caro. Not concerned with grammatical observations or daring criticisms, he reached very happy results in explaining certain figurative passages in accordance with the metaphors employed in the context. He often used French terms to express his thoughts more clearly. His interpretation is entirely free from midrashic admixture. Of his works there have so far been published only the commentaries on Isaiah (ed. Nutt, 1879) and Hosea (ed. S. Poznanski, in "Ha-Goren," iii. 98–127). There still exists in manuscript a commentary on the other Minor Prophets and on Ezekiel (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1465). Extracts from his commentary on Job are also extant; and he himself refers to his commentary on Genesis.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 115; Poznanski, *Ha-Goren*, iii., 98; Zunz, *Z. G.*, p. 82.

T. I. L.

ELIEZER OF BOURGOGNE: French Talmudist of the thirteenth century. Gross identifies him with Eliezer ben Aaron of Bourgogne, one of the six rabbis to whom Meïr Abulafia sent his letter on the doctrine of the resurrection. Eliezer was the author of a Talmudic work no longer extant, entitled "Sha'ar ha-Penim," mentioned by Aaron ha-Kohen of Lunel in his "Orḥot Ḥayyim."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 109.

L. G. A. PE.

ELIEZER BEN FARUḤ: Jewish mathematician, said by certain Mohammedan authors to have first established the Jewish calendar. He is mentioned by Al-Biruni (972–1048) in his "Chronology of Ancient Nations"; and this account is repeated, almost word for word, in Al-Maḳrizi's (1364–1442) topographical history of Egypt. Steinschneider has connected him with a certain Andrazzur ibn Zadi Faruḥ, a famous Jewish astronomer mentioned by Al-Kabiṣi, the tenth-century Moslem astrologer, and by Abraham ibn Ezra in his "Sefer ha-Ṭe'amim." The first name seems to indicate that he was a Persian by birth; and it occurs in such varying forms as "Andruzagar," "Alezdegoz," "Alendruzgar." It has been suggested that there is a confusion here either with Eliezer ben Hyrcanus or Eleazar ben 'Arak. Sachau reads פרוח (I Kings iv. 17).

BIBLIOGRAPHY: Sachau, *The Chronology of Ancient Nations*, p. 68 (Arabic text, p. 58); De Sacy, *Chrestomathie Arabe*, i. 91 (for Al-Maḳrizi); Delitzsch, *Anekdota zur Gesch. der Mittelalt. Scholastik*, p. 375 (for Ibn Ezra); compare Steinschneider in Berliner's *Magazin*, iii. 199; *Monatsschrift*, xxxiii. 479; *Ha-Yonah*, p. 18; Steinschneider, *Hebr. Uebers.* pp. 531, 854; idem, *Arab. Lit. der Juden*, p. 307.

G.

ELIEZER B. ḤISMA. See ELEAZAR B. ḤISMA.

ELIEZER (LIEZER) BEN HYRCANUS: One of the most prominent tannaim of the first and second centuries; disciple of R. Johanan ben Zakkai (Ab. ii. 8; Ab. R. N. vi. 3, xiv. 5) and colleague of Gamaliel II., whose sister he married (see IMMA SHALOM), and of Joshua b. Hananiah (Ab. *l.c.*; Ab. R. N. *l.c.*; B. B. 10b). His earlier years are wrapped in myths; but from these latter it may be inferred that he was somewhat advanced in life when a desire for learning first seized him, and impelled him, contrary to the wishes of his father, to desert his regular occupation and to repair to Jerusalem to devote himself to the study of the Torah. Here he entered Johanan's academy and for years studied diligently, notwithstanding the fact that he had to cope with great privations. It is said that sometimes many days elapsed during which he did not have a single meal. Johanan, recognizing Eliezer's receptive and retentive mind, styled him "a cemented cistern that loses not a drop" (Ab. *l.c.*). These endowments were so pronounced in him that in later years he could declare, "I have never taught anything which I had not learned from my masters" (Suk. 28a).

His father in the meantime determined to disinherit him, and with that purpose in view went to Jerusalem, there to declare his will before Johanan ben Zakkai. The great teacher, having heard of Hyrcanus' arrival and of the object of his visit, instructed the usher to reserve for the expected visitor a seat among those to be occupied by the élite of the city, and appointed Eliezer lecturer for that day. At first the latter hesitated to venture on Johanan's place, but, pressed by the master and encouraged by his friends, delivered a discourse, gradually displaying wonderful knowledge. Hyrcanus having recognized in the lecturer his truant son, and hearing the encomiums which Johanan showered on him, now desired to transfer all his earthly possessions to Eliezer; but the scholar, overjoyed at the reconciliation, declined to take advantage of his brothers, and requested to be allowed to have only his proportionate share (Ab. R. N. vi. 3; Pirḳe R. El. i. *et seq.*). He continued his attendance at Johanan's college until near the close of the siege of Jerusalem, when he and Joshua assisted in smuggling their master out of the city and into the Roman camp (see JOHANAN BEN ZAKKAI).

Subsequently Eliezer proceeded to Jabneh (Ab

R. N. iv. 5; Giṭ. 56), where he later became a member of the Sanhedrin under the presidency of Gamaliel II. (Ab. R. N. xiv. 6; Sanh. 17b), though he had established, and for many years afterward conducted, his own academy at Lydda (Sanh. 36b). His fame as a great scholar had in the meantime spread, R. Johanan himself declaring that Eliezer was unequaled as an expositor of traditional law (Ab. R. N. vi. 3); and many promising students, among them Akiba (*ib.*; Yer. Pes. vi. 33b), attached themselves to his school.

Eliezer became known as "Eliezer ha-Gadol" (= "the Great"; Tosef., 'Orlah, 8; Ber. 6a, 32a; Soṭah 13b, 48b, 49a; generally, however, he is styled simply "R. Eliezer"), and with reference to his legal acumen and judicial impartiality, the Scriptural saying (Deut. xvi. 20), "That which is altogether just [lit. "Justice, justice"] shalt thou follow," was thus explained: "Seek a reliable court: go after R. Eliezer to Lydda, or after Johanan ben Zakkai to Beror Ḥel," etc. (Sanh. 32b). Once he accompanied Gamaliel and Joshua on an embassy to Rome (Yer. Sanh. vii. 25d; Deut. R. ii. 24).

Eliezer's Conservatism.

Rabbi Eliezer was very severe and somewhat domineering with his pupils and colleagues (see Sifra, Shemini, i. 33; 'Er. 63a; Ḥag. 3b; Meg. 25b), a characteristic which led occasionally to unpleasant encounters. The main feature of his teaching was a strict devotion to tradition: he objected to allowing the Midrash or the paraphrastic interpretation to pass as authority for religious practise. In this respect he sympathized with the conservative school of Shammai, which was also opposed to giving too much scope to the interpretation. Hence the assertion that he was a Shammaite, though he was a disciple of R. Johanan ben Zakkai, who was one of Hillel's most prominent pupils. This brought Eliezer into conflict with his colleagues and contemporaries, who realized that such conservatism must be fatal to a proper development of the oral law. It was also felt that the new circumstances, such as the destruction of the Temple and the disappearance of the national independence, required a strong religious central authority, to which individual opinion must yield.

At last the rupture came. The Sanhedrin deliberated on the susceptibility to Levitical uncleanness of an 'aknai-oven (an oven consisting of tiles separated from one another by sand, but externally plastered over with cement). The majority decided that such an oven was capable of becoming unclean, but Eliezer dissented. As he thus acted in direct opposition to the decision of the majority, it was deemed necessary to make an example of him, and he was excommunicated. Still, even under these circumstances great respect was manifested toward him, and the sentence was communicated to him in a very considerate manner. Akiba, dressed in mourning, appeared before him and, seated at some distance from him, respectfully addressed him with "My master, it appears to me that thy colleagues keep aloof from thee." Eliezer readily took in the situation and submitted to the sentence (B. M. 59b; Yer. M. Ḳ. iii. 81a *et seq.*). Thenceforth Eliezer lived in retirement, removed from the center of Jewish learning; though occasionally some of his disciples visited him and informed him of the transactions of the Sanhedrin (Yad. iv. 3).

Relations with Christianity.

During the persecutions of the Jewish Christians in Palestine, Eliezer was charged with being a member of that sect, and was summoned before the penal tribunal. Being asked by the governor, "How can a great man like thee engage in such idle things?" he simply replied, "The judge is right." The judge, understanding thereby Eliezer's denial of all connection with Christianity, released him, while Rabbi Eliezer understood by "judge" God, justifying the judgment of God which had brought this trial upon him. That he should be suspected of apostasy grieved him sorely; and though some of his pupils tried to comfort him, he remained for some time inconsolable. At last he remembered that once, while at Sepphoris, he had met a sectary who communicated to him a singular halakah in the name of Jesus; that he had approved of the halakah and had really enjoyed hearing it, and, he added, "Thereby I transgressed the injunction (Prov. v. 8), 'Remove thy way far from her, and come not nigh the door of her house,' which the Rabbis apply to sectarianism as well as to heresy" ('Ab. Zarah 16b; Eccl. R. i. 8). The suspicion of apostasy and the summons before the dreaded tribunal came, therefore, as just punishment. This event in his life may have suggested to him the ethical rule, "Keep away from what is indecent and from that which appears to be indecent" (Tosef., Ḥul. ii. 24). It is suggested that his sayings, "Instructing a woman in the Law is like teaching her blasphemy" (Soṭah iii. 4); "Let the Law be burned rather than entrusted to a woman" (*ib.*); and "A woman's wisdom is limited to the handling of the distaff" (Yoma 66b), also date from that time, he having noticed that women were easily swayed in matters of faith.

Separated from his colleagues and excluded from the deliberations of the Sanhedrin, Eliezer passed his last years of life unnoticed and in comparative solitude. It is probably from this melancholy period that his aphorism dates: "Let the honor of thy colleague [variant, "pupils"] be as dear to thee as thine own, and be not easily moved to anger. Repent one day before thy death. Warm thyself by the fire of the wise men, but be cautious of their burning coals [= "slight them not"], that thou be not burned; for their bite is the bite of a jackal, their sting is that of a scorpion, their hissing is that of a snake, and all their words are fiery coals" (Ab. ii. 10; Ab. R. N. xv. 1). When asked how one can determine the one day before his death, he answered: "So much the more must one repent daily, lest he die to-morrow; and it follows that he must spend all his days in piety" (Ab. R. N. *l.c.* 4; Shab. 153a).

His Death.

When his former colleagues heard of his approaching dissolution, the most prominent of them hastened to his bedside at Cæsarea. When they appeared before him he began to complain about his long isolation. They tried to mollify him by professing great and unabated respect for him, and by averring that it was only the lack of opportunity that had kept them away. He felt that they might have profited by his teaching. Thereupon they besought him to communicate to them traditions concerning certain moot points, particularly touching Levitical purity and impurity. He consented, and answered question after question until all breath left him. The last word he uttered was "ṭahor" (= "pure"), and this the sages considered as an auspicious omen of his purity; whereupon they all rent their garments in token of mourning, and R. Joshua revoked the sentence of excommunication.

Eliezer died on a Friday, and after the following Sabbath his remains were solemnly conveyed to Lydda, where he had formerly conducted his academy, and there he was buried. Many and earnest were the eulogies pronounced over his bier. R. Joshua is said to have kissed the stone on which Eliezer used to sit while instructing his pupils, and to have remarked, "This stone represents Sinai [whence the Law was revealed]; and he who sat on it represented the Ark of the Covenant" (Cant. R. i. 3). R. Akiba applied to Eliezer the terms which Elisha had applied to Elijah (II Kings ii. 12), and which Joash subsequently applied to Elisha himself (*ib.* xiii. 14), "O my father, my father, the chariot of Israel, and the horsemen thereof" (Ab. R. N. xxv. 3).

Though excommunicated, Eliezer is quoted in the Mishnah, the Baraita, and the Talmudim more frequently than any one of his colleagues. He is also made the putative author of PIRḲE DE-R. ELIEZER or BARAITA OF R. ELIEZER, though internal evidence conclusively proves the late origin of the work.

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S. S. S. M.

ELIEZER (ELEAZAR) BEN IMMANUEL OF TARASCON: Member of a family of scholars established in that city since the first half of the thirteenth century. Although he wrote several works, only his correspondence with R. Samuel of Agde (France) is now extant. He was the teacher of the Dominican convert Pablo CHRISTIANI.

BIBLIOGRAPHY: Renan-Neubauer, *Les Rabbins Français*, pp. 516, 563; Grätz, *Gesch.* vii. 143; Gross, *Gallia Judaica*, p. 249.

G. S. K.

ELIEZER B. ISAAC. See DEL BENE, DAVID.

ELIEZER BEN ISAAC OF BOHEMIA. See TOSAFOT.

ELIEZER ISAAC COHEN BEN ABRAHAM ASHKENAZI OF VITERBO: Italian physician and Talmudic authority; born at Rome at the beginning of the sixteenth century; died, probably at Sienna, Oct. 16, 1590. He was a brother-in-law of the physician and Talmudist David de Pomis, and, like him, distinguished in both medicine and rabbinical literature. A halakic decision of his on "Ḥaliẓah" is quoted by Isaac Lampronti ("Paḥad Yiẓḥaḳ," *s.v.* חליצה); and Moses Provençal, in his responsa, cites him as an authority and gives him the title "Ha-Kohen ha-Gadol." In 1587 the community of Bologna consulted Eliezer regarding an ignorant shoḥeṭ.

Eliezer is believed to be identical with Theodoro de Sacerdotibus, the physician of Pope Julius III. It is probable that the "Librum de Duello," credited to Isaac Viterbo by Bartolocci ("Bibl. Rabb." iii. 891) followed by Wolf ("Bibl. Hebr." i. 651, No. 1176), was the work of Eliezer. Late in life Eliezer settled at Sienna. The high esteem in which he was held is shown by the elegy composed at his death by Jacob of Tivoli (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1998).

BIBLIOGRAPHY: Marini, *Degli Archiatri Pontificii*, i. 417; Carmoly, *Histoire des Médecins Juifs*, in *Revue Orientale*, ii. 134; *R. E. J.* x. 185; *Allg. Zeit. des Jud.* 1842, p. 631; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 144, 259, 262.

K. I. BR.

ELIEZER BEN ISAAC HA-GADOL ("The Great"): German rabbi of the eleventh century. He was a pupil of his cousin R. Simon ha-Gadol of Mayence and of R. Gershom Me'or ha-Golah. David Conforte, relying on the statement in the tosefta to Shab. 54b, says that Eliezer ha-Gadol was the teacher of Rashi ("Ḳore ha-Dorot," p. 8a); but Rashi himself, in citing Eliezer (Pes. 76b), does not say so. In Rashi's quotation he is sometimes called Eliezer ha-Gadol and sometimes Eliezer Gaon, which induced Azulai ("Shem ha-Gedolim," p. 12a) to consider them as two separate persons. According to Menahem di Lonsano ("Shete Yadot," p. 122a), Eliezer ha-Gadol was the author of the well-known "Orḥot Ḥayyim" or "Ẓawwa'at R. Eliezer ha-Gadol," generally attributed to Eliezer b. Hyrcanus. As to the authorship of the seliḥah "Elohai Basser 'Ammeka," recited in the service of Yom Kippur Ḳaṭon and attributed to Eliezer by Michael ("Or ha-Ḥayyim," pp. 205–207), see Landshuth, "'Ammude ha-'Abodah," p. 20.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 12a, ii., *s.v.* ארחות חיים; Zunz, *Z. G.* pp. 47 *et seq.*; Jellinek, *B. H.* iii. 27, 28 of the Preface; Fuenn, *Keneset Yisrael*, p. 124; Steinschneider, *Cat. Bodl.* cols. 957–958; Fürst, *Bibl. Jud.* i. 233.

G. M. SEL.

ELIEZER D'ITALIA: Printer of Mantua at the beginning of the seventeenth century; established a printing-office in Mantua in 1612 after an interval of fifteen years during which no Hebrew printing-establishment had existed there. In that year he issued the "Ayyelet ha-Shaḥar," a collection of liturgies by Mordecai Yare; "Yashir Mosheh," a Purim poem by Moses of Corfu; and Abraham Portaleone's "Shilṭe ha-Gibborim."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 156; Zunz, *Z. G.* p. 259; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 47.

J. M. SEL.

ELIEZER (LIEZER-ELEAZAR) B. JACOB:
1. Tanna of the first century; contemporary of Eleazar b. Ḥisma and Eliezer b. Hyrcanus, and senior of 'Illai (Pes. 32a, 39b; Yalḳ., Lev. 638). Of his personal history nothing is known, except that he had seen the Temple at Jerusalem and was familiar with the specific purposes of its many apartments, a subject on which he was considered an authority (Yoma 16b; see MIDDOT). Some of the details, however, he eventually forgot, and was reminded of them by Abba Saul b. Baṭnit (Mid. ii. 5, v. 4).

Simon b. 'Azzai, Akiba's contemporary, relates that he had discovered a genealogical roll wherein was stated, "The Mishnah of R. Eliezer b. Jacob is only a 'ḳab' [small in proportion], but clear" (משנת ראב"י קב ונקי, Yeb. 49b), wherefore subsequent generations generally adopted Eliezer's views as law (Yeb. 60a; Bek. 23b).

In the Haggadah, too, he is mentioned. According to him, what the Bible says (Deut. xi. 13), "To serve him with all your heart and with all your soul," is an admonition to the priests that, when officiating, they shall entertain no thought foreign to their duty (Sifre, Deut. 41).

2. Tanna of the second century, quoted among Akiba's younger disciples who survived the fall of Bethar and the subsequent Hadrianic persecutions: Judah b. 'Illai, Meïr, Simon b. Yoḥai, Eliezer b. Jose ha-Gelili (Gen. R. lxi. 3; Cant. R. ii. 5; compare Ber. 63b; Yeb. 62b). With most of them he maintained halakic disputations (Neg. x. 4; Tosef., Yeb. x. 5; *ib.* B. Ḳ. v. 7; *ib.* Ker. i. 11; *ib.* Parah, iii. 10). He was the founder of a school known in the Talmud after his name, Debe R. Eliezer b. Jacob, which sometimes opposed the Debe R. Ishmael (Sanh. 90b; Ḥul. 132a; Yoma 45b.

Like his older namesake, Eliezer is quoted in both the Halakah and the Haggadah. From the Pentateuchal injunction (Deut. xxii. 5), "The woman shall not wear that which pertaineth to man, neither shall a man put on a woman's garment," he maintains that a woman must never handle arms or go to war, and that man must not use ornaments which women usually wear (Sifre, Deut. 226; Nazir 59a). Eliezer taught: "Whoso performs a pious deed gains for himself an advocate [before heaven], and whoso commits a sin creates an accuser against himself. Penitence and pious deeds constitute a shield against heavenly visitations" (Ab. iv. 11).

It is related of him that he once gave up the seat of honor to a poor blind man. The distinction thus conferred on the visitor by so eminent a man induced the people thereafter bounteously to provide for the needy one, who, when he realized the cause of his good fortune, thanked its author. He said, "Thou hast shown kindness unto one who is seen, but can not see: may He who sees, but can not be seen, harken to thy prayers and show thee kindness" (Yer. Peah viii. 21b).

Bibliography: Bacher, *Ag. Tan.* i. 67-72, ii. 283-291; Brüll, *Mebo ha-Mishnah*, i. 71 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 73 *et seq.*; Heilprin, *Seder ha-Dorot*, ed. Warsaw, 1897, ii. 57b *et seq.*; Weiss, *Dor*, ii. 41 *et seq.*, 166 *et seq.*; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 31b *et seq.*, 51a.

S. S. S. M.

ELIEZER BEN JACOB BELLIN ASHKENAZI: German scholar of the seventeenth century. He prepared a calendar ("'Ibronot," Lublin, 1615) based upon the work of Jacob Marcaria (Riva di Trento, 1561), and improved by the addition of a circular table, which facilitated the determination of holidays and other important dates. It was reprinted at Lublin (1640) and Frankfort-on-the-Oder (1691).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 204; Fuenn, *Keneset Yisrael*, p. 122; Zarfati, in Jost's *Annalen*, 1840, p. 344; Steinschneider, *Cat. Bodl.* col. 958.

G. M. Sel.

ELIEZER B. JACOB NAHUM. See Nahum.

ELIEZER BEN JOEL HA-LEVI (ראבי"ה): German Talmudist; born probably at Bonn 1160-65; died about 1235. He belonged to a German family of scholars; his father, Joel ben Isaac ha-Levi, was a prominent teacher of the Talmud, and his maternal grandfather was Eliezer b. Nathan, perhaps the greatest Talmudist of Germany in the early part of the twelfth century. Eliezer's first teacher was his father; he then attended the yeshibot of Metz, Mayence, and Speyer. His teachers in Mayence and Speyer were Eliezer b. Samuel and Moses b. Solomon ha-Kohen, two pupils of Jacob Tam. Isaac b. Asher II. of the yeshibah at Speyer is often designated by him as his teacher. Eliezer settled first at Bonn, whence he went to Bingen, where he and his family barely escaped a massacre at New-Year. On this occasion he lost all his property, including his books and manuscripts.

In 1200 he succeeded his father as chief rabbi of Cologne, his assistants being Menahem b. David and Shealtiel b. Menahem; he conducted at the same time a large yeshibah. He took part in the Synod of Mayence (1220 or 1223), which had for its object the amelioration of the moral, religious, and social condition of the communities. His daughter's son Hillel was the father of Mordecai b. Hillel, and among his pupils may be mentioned Isaac b. Moses, who frequently quotes his teacher in his "Or Zarua'."

Eliezer displayed a many-sided literary activity. His comments on the Bible and his glosses show that he was influenced by the German mysticism of his time. Like his colleague Eleazar of Worms, he attached great importance to gemaṭria, though many of his glosses are grammatical and lexicographical.

His Works.

The four liturgical poems by Eliezer that have been preserved voice the sorrows of Israel, of which he himself had ample experience. They are distinguished by wealth of thought and perfection of form, and are among the best German piyyuṭim. He, however, devoted himself chiefly to the Talmud and the Halakah. He wrote tosafot to various Talmudic treatises, those to Baba Ḳamma, Ketubot, Yebamot, and Nedarim being quoted by later authorities; but they are little known, as he lost the manuscripts at Bingen. His chief productions, "Abi ha-'Ezri" and "Abi Asaf," deal with ritualistic problems and acquired great authority in Germany. Both follow mostly the arrangement of the treatises of the Talmud, the author first explaining the several passages of the Talmud with especial reference to the halakic Midrashim Sifra and Sifre, and to the Jerusalem Talmud, and then laying down the rules for religious observances, adding his own or other responsa relating to the subject.

Eliezer, like most German scholars, lacked skill in presentation, and the works in which he attempted to codify the laws regulating daily life are more or less chaotic in arrangement. The "Abi ha-'Ezri" contains most of the material discussed in Berakot, in Seder Mo'ed, in Ḥullin, and in Niddah, and also treats of "issur we-hetter" (that which is forbidden and permitted), and some parts of the marriage laws. The "Abi Asaf" contains the material referring to the orders Nashim and Neziḳin, hence the larger part of the marriage laws, and the Talmudic-rabbinical law. Notwithstanding these methodological defects, Eliezer's works enjoyed the highest reputation during the Middle Ages, and are abundantly praised by his contemporaries. So far only a small fragment of the "Abi ha-'Ezri," under the title ספר ראבי"ה (Cracow, 1882), has been published, while the whole work is preserved in manuscript in the Bodleian Library (Neubauer, Nos. 637–639) and in several other libraries. Azulai saw part of the "Abi Asaf" in manuscript, and the work may still be extant. A treatise by Eliezer on the legal ordinance of Ketubah is also extant (MS. De Rossi, No. 563). Long extracts from "Abi Asaf" are found in Isaac b. Moses' "Or Zarua'," in Meïr of Rothenburg's responsa, in "Mordecai," in Haggahot Maimuniyyot, and in Asher b. Jehiel's Halakot. They are not only of great value for the study of the Halakah, but are also of great interest for the history of Jewish literature. Eliezer's responsa give information on authorities and works otherwise little or not at all known. These extracts also give an adequate idea of Eliezer's personality. He himself rigorously observed the religious practises, even keeping the Day of Atonement two days in succession, while at the same time he was lenient toward others. He permitted, for instance, non-Jewish musicians at weddings on the Sabbath. But he was inflexible in disputes relating to morals. He enforced rigorously Rabbenu Gershon's decree against polygamy, not even permitting a husband to marry again in the case of the wife's incurable insanity.

Bibliography: Dembitzer, in the introduction to his edition of the ראבי"ה; Gross, in *Monatsschrift*, xxxiv.–xxxv.; Michael, *Or ha-Ḥayyim*, s.v.; Zunz, *S. P.* pp. 326–327.

L. G.

ELIEZER B. JOSE HA-GELILI: Tanna of the fourth generation (second century); one of Akiba's later disciples (Ber. 63b; Cant. R. ii. 5; Eccl. R. xi. 6; see Eliezer b. Jacob). While he cultivated both the Halakah (Soṭah v. 3; Tosef., Sanh. i. 2; Sanh. 3b) and the Haggadah, his fame rests mainly on his work in the latter field. Indeed, with reference to his homiletics, later generations said, "Wherever thou meetest a word of R. Eliezer b. R. Jose ha-Gelili in the Haggadah, make thine ear as a funnel (Ḥul. 89a; Yer. Ḳid. i. 61d; Pesiḳ. R. x. 38b; compare Jastrow, "Dict." *s.v.* אפרכסת). For, even where he touched on the Halakah, he always brought exegesis to bear upon the matter. Thus, arguing that after legal proceedings are closed the court may not propose a compromise, he says, "The judge who then brings about a settlement is a sinner; and he who blesses him is a blasphemer, of whom it may be said (Ps. x. 3) ובוצע ברך נאץ ה' ["The compromiser he blesseth: the Lord he contemneth"; A. V. "Blesseth the covetous, whom the Lord abhorreth"]. The Law must perforate the mountain (*i.e.*, must not be set aside under any considerations); for thus the Bible says (Deut. i. 17), 'Ye shall not be afraid of the face of man; for the judgment is God's'" (Tosef., Sanh. *l.c.*; Sanh. 6b; Yer. Sanh. i. 18b). He compiled a set of hermeneutic rules as guides in interpreting the Scriptures (see Baraita of the Thirty-two Rules), some of which are adaptations of those of his predecessors, and in so far applicable to Halakah as well as to Haggadah. Those specifically homiletical are based on syntactical or phraseological or similar peculiarities of the Biblical texts which constitute the substance of the Midrashim.

Like his colleagues, at the close of the first academic session after the Bar Kokba insurrection, Eliezer publicly thanked the people of Usha. He said, "The Bible relates (II Sam. vi. 12), 'The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God.' Is this not very significant? If, for merely dusting and cleaning the Ark, which neither ate nor drank, Obed-edom was blessed, how much more deserving of blessings are they who have housed the scholars, have furnished them with meat and drink, and have otherwise shared with them their goods!" (Ber. 63b). Elsewhere (Cant. R. ii. 5) this is attributed to another speaker, while Eliezer is credited with the following: "It is recorded (II Sam. xv. 6), 'Saul said unto the Kenites . . . Ye showed kindness unto all the children of Israel, when they came up out of Egypt.' Was it not to Moses alone to whom Jethro ["the Kenite"; see Judges i. 16, iv. 11] had shown kindness? But the Bible here implies the rule that whoso deals kindly with any one of the spiritual heads of Israel, to him it is accounted as if he had done so to the whole people" (compare Lev. R. xxxiv. 8). With reference to the Biblical statement (Josh. xxiv. 32), "The bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem," he remarks, "Was it not Moses who brought up those bones (Ex. xiii. 19)? But this teaches that where one starts a good deed and fails to bring it to a finish, another party performing the unfinished part, the whole deed is credited to the latter" (Gen. R. lxxxv. 3; compare Soṭah 13b; Tan., 'Ekeb. 6). He counsels that one should advance or postpone a journey in order to enjoy the company of a good man; and likewise to avoid the company of a bad one (Tosef., Shab. xvii. [xviii.] 2, 3; *ib.* 'Ab. Zarah i. 17, 18).

Bibliography: Bacher, *Ag. Tan.* ii. 292 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 212; Frankel, *Darke ha-Mishnah*, p. 186; Heilprin, *Seder ha-Dorot*, ii., *s.v.*; Weiss, *Dor*, ii. 167; Zacuto, *Yuḥasin*, ed. Filipowski, p. 57a.

s. s. S. M.

ELIEZER BEN JOSEPH OF CHINON: French Talmudist; born about 1255; martyred on the Jewish New-Year, Sept. 25, 1321; a pupil of Perez ben Elijah of Corbeil, whose sister he married. Estori Farḥi, Eliezer's pupil, in his "Kaftor wa-Feraḥ," mentions a work by his teacher, entitled "Halakot," which, however, has not been preserved. Eliezer is known chiefly by his correspondence and controversies. One of the latter refers to the Talmudic law that a document predated is void. The question arose whether this law was applicable to a deed of gift; after a good deal of correspondence it was decided in Eliezer's favor by Solomon ben Adret. Eliezer suffered death during the terrible persecutions of the lepers. Joseph, the father of Eliezer, was a prominent rabbi and scholar; according to Zunz, Nathanel of Chinon was the father of Joseph; this, however, is doubtful.

Bibliography: Gross, *Gallia Judaica*, p. 584; Zunz, *Literaturgesch.* p. 363; Renan-Neubauer, *Les Rabbins Français*, p. 447.

L. G. A. Pe.

ELIEZER BEN JUDAH. See Eleazar ben Judah of Bartota.

ELIEZER LIEPMANN BEN JUDAH LÖB LEVI BRODY: Cabalist of Galicia in the eighteenth century; author of two cabalistic commentaries: one on the Psalms, "Migdal Dawid," with a general introduction under the title "Ṭal Orot," published together with the text, Vienna, 1792: and one on the Proverbs, "Bet Shelomoh," with an introduction entitled "Petaḥ ha-Bayit," Zolkiev, 1788.

Bibliography: Fürst, *Bibl. Jud.* i. 133; Steinschneider, *Cat. Bodl.* col. 959; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 13.

K. I. Br.

ELIEZER BEN MEÏR HA-LEVI: Rabbi of Pinsk, Russia; flourished in the second half of the eighteenth century. He wrote: "Siaḥ ha-Sadeh," Pentateuchal homilies arranged in the order of the parashiyyot (Sklow, 1786); "Reaḥ ha-Sadeh," a continuation of the preceding, with the same arrangement, and with two homilies for each parashah (*ib.* 1795).

Bibliography: Fuenn, *Keneset Yisrael*, p. 126; Fürst, *Bibl. Jud.* i. 233.

L. G. M. Sel.

ELIEZER BEN MENAHEM MANNES STERNBURG: Talmudist of the seventeenth century. He was the author of "Petaḥ 'Enayim," an index to Biblical passages found in the Zohar and Tiḳḳunim (Cracow, 1647); republished with the Zohar (Sulzbach, 1684). He also revised (1619) the "'En Ya'aḳob" of Jacob b. Ḥabib.

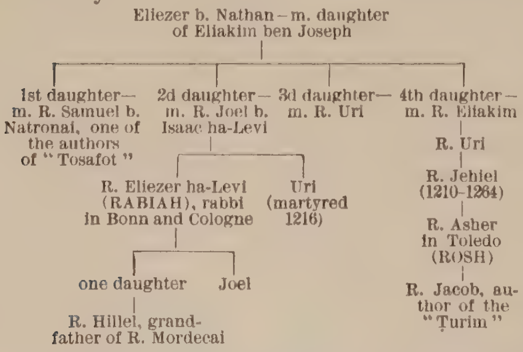
Bibliography: Steinschneider, *Cat. Bodl.* col. 962.

L. G. M. Sel.

ELIEZER B. NAPHTALI OF FRANKFORT. See Treves, Eliezer b. Naphtali.

ELIEZER B. NATHAN OF MAYENCE (ראבן = RABaN): Halakist and liturgical poet; flourished in the first half of the twelfth century. He was the son-in-law of Rabbi Eliakim b. Joseph of Mayence, a fellow student of Rashi. Through his four daughters Eliezer became the ancestor of several learned families which exerted a great influence upon religious life in the subsequent centuries. One of his great-grandsons was R. Asher b. Jehiel (ROSH), father of R. Jacob, author of the "Ṭurim."

The following table represents the genealogy of the family:


Eliezer b. Nathan – m. daughter of Eliakim ben Joseph
1st daughter— m. R. Samuel b. Natronai, one of the authors of "Tosafot"
2d daughter— m. R. Joel b. Isaac ha-Levi
3d daughter— m. R. Uri
4th daughter— m. R. Eliakim
R. Eliezer ha-Levi (RABIAH), rabbi in Bonn and Cologne
Uri (martyred 1216)
one daughter
Joel
R. Hillel, grandfather of R. Mordecai
R. Uri
R. Jehiel (1210–1264)
R. Asher in Toledo (ROSH)
R. Jacob, author of the "Ṭurim"

Eliezer maintained a scholarly correspondence with his noted contemporaries, R. Tam and Rashbam (Jacob and Samuel b. Meïr), who esteemed him very highly, and in conjunction with whom, at the head of a synod of 150 rabbis from France and Germany, he had directed important measures. His ritual and juridical decisions were eagerly sought. The most important of his responsa he included in his principal halakic work. This book, which, playing upon the initials of his name, he terms "EBeN ha-'Ezer," is cited by his great-grandson Rosh, and by R. Solomon Luria, under the title of "Ẓofnat Pa'aneaḥ." The author attempts in this work to account for certain traditional customs, to offer solutions of complicated legal questions, and to throw light on the significance of ritual observances. The work is therefore necessarily lacking in unity. The first and smaller part, mainly in short chapters of varied contents (in the printed text extending up to No. 385), contains answers to questions from pupils and contemporaries; while the second and larger section presents elaborate halakic discussions arranged according to subjects, corresponding to the Talmudic tractates. Since the decisions as well as the scholarly treatises often contain personal reminiscences, observations regarding customs and usages, names of scholars, and miscellaneous literary data, the work is a storehouse for the student of Jewish history in that century. The various Hebrew paraphrases of German and French words which occur in the work are of importance for linguistic research.

"Eben ha-'Ezer."

Eliezer proves himself conscientious and careful in his decisions. Unlike R. Tam, he possessed little self-confidence, and in his humility and reverence for tradition he is inclined to extremely rigid interpretations of the Law. Solomon's injunction (Prov. i. 8), "Forsake not the teaching of thy mother," he interprets as meaning, "What the older rabbis have prohibited we must not permit" (No. 10). The chapters on civil law contain many an interesting document, and also a statement of commercial relations occasioned by various trials. They contain precise statements of the prices of goods and accurate information concerning commercial usages in the Rhineland and in distant Slavic countries; *e.g.*, concerning the gold trade in Strasburg and Speyer (fol. 145b); the coinage of the time (Zunz, "Z. G." p. 5b); and the export trade with Galicia and southern Russia (No. 5). Slavic customs and character are also discussed in connection with ritual matters. Among the decisions are some containing interpretations of Biblical and Talmudic sayings; one of them (No. 119) even presenting a connected commentary on Prov. xxx. 1–6, in which R. Saadia's view is cited —namely, that Ithiel and Ucal were the names of two men who addressed philosophical questions to Agur ben Jakeh.

The work mentions the year 1152, and must therefore have been completed after that date. The year 1247, which occurs on two copies, may be credited to later transcribers. In the subsequent centuries Eliezer came to be regarded as a great authority, but his work was little known. Not until its importance had been specially urged by the most influential rabbis of Poland—Mordecai Jafe, Samuel Eliezer Edels (Maharsha), Solomon Ephraim Luntschitz, among others, in a formal appeal issued from Posen in 1609—was its publication undertaken. The first edition, Prague, 1610, has, up to the present time, remained the only one.

As Liturgical Poet.

Eliezer wrote numerous yoẓerot, seliḥot, and other piyyuṭim; very few of them, however, have been incorporated in the German and Polish liturgy. The "Akapperah Pene Melek" in the seliḥot to the musaf of the Day of Atonement is an example. His poetical productions are valuable only as an index to his devout nature and to his estimate of the importance of the liturgy. They are distinguished for neither originality, elevation of thought, nor elegance of diction. With their allusions to haggadic interpretations, their employment of payyeṭan phraseology, acrostics, rimes, and similar mechanical devices, they differ little from many other liturgical productions. Some of these poems he seems to have written on special occasions. Thus, one piyyuṭ composed for a circumcision occurring on the Sabbath bears at the close the cipher "ABN," and the words "Long live my child Eliakim." Altogether twenty-five piyyuṭim of his are known. One of his seliḥot depicts the persecutions of the First Crusade (1096); another, those of 1146.

As Commentator.

To Eliezer is attributed the commentary on the Maḥzor published in Ostroh in 1830. Some of Eliezer's expositions are mentioned in a commentary on the festal prayers called "Ḳorban Aharon." Mention is also made of a commentary on Abot, from which Jehiel Morawtschik, in his "Minḥah Ḥadashah," written in 1576 after a manuscript of the year 1145, makes quotations.

As Chronicler.

Eliezer is also supposed to be the author of a history of the terrible events of 1096, the year of the First Crusade. The persecutions of the Jewish communities in the towns along the Rhine, the horrible butcheries that were perpetrated, are faithfully depicted here in chronological order. In this work various acrostic verses contain the name "Eliezer b. Nathan." In deference to a passage in Joseph ha-Kohen's "'Emeḳ ha-Baka," p. 31, which makes a certain Eleazar ha-Levi the author, some writers (as Landshuth and Grätz) have denied Eliezer's authorship of this chronicle. This view, however, has recently been refuted. The chronicle was first edited by Adolph Jellinek ("Zur Geschichte der Kreuzzüge," Leipsic, 1854); and was republished as "Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge," by Neubauer and Stern, together with a German translation, in the "Quellen zur Geschichte der Juden in Deutschland," ii., Berlin, 1892.

Bibliography: Landshuth, *'Ammude ha-'Abodah*, pp. 20-22; Michael, *Or ha-Ḥayyim*, pp. 211-215; Güdemann, *Gesch. des Erziehungswesen und der Cultur*, i., *passim*; Zunz, *Literaturgesch.* pp. 259-262; Gross, in *Monatsschrift*, 1885, p. 310; H. Bresslau, in Neubauer and Stern, *Quellen*, ii., xv.-xvii.

L. G. A. K.

ELIEZER BEN REUBEN. See Kahana, Eliezer ben Reuben.

ELIEZER BEN SAMSON: Rabbi and liturgist of Cologne, of the twelfth century; a relative of the tosafist R. Eliezer b. Nathan; studied at Speyer under R. Isaac b. Elhanan, and at Mayence. He was one of the leaders of the "great synod" in which one hundred and fifty rabbis took part under the guidance of R. Jacob Tam and his brother Samuel (Rashbam). He is mentioned, and one of his responsa is cited, by Mordecai (Ket. 219; Shebu. 761; Ḳid. 515); another responsum is cited in "Or Zaro'a" (Shab. 45). Two of his piyyuṭim are extant: (1) for the second evening of the Feast of Tabernacles, a pizmon of seven stanzas, six verses in each; (2) "Reshut" to the "Hafṭarah," in Aramaic, consisting of thirty-two verses which rime in "raya." Both piyyuṭim give the acrostic of the author's name.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 218; Zunz, *Literaturgesch.* p. 176; Fuenn, *Kenesct Yisrael*, p. 133.

L. G. M. Sel.

ELIEZER B. SAMUEL. See Treves, Eliezer b. Samuel.

ELIEZER BEN SAMUEL OF VERONA: Italian tosafist; lived about the beginning of the thirteenth century. He was a disciple of Rabbi Isaac the elder, of Dampierre, and grandfather of the philosopher and physician Hillel of Forli. He had sanctioned the second marriage of a young woman whose husband had probably, though not certainly, perished by shipwreck. But Eliezer ben Joel ha-Levi refused to indorse the permission, and a protracted controversy resulted, into which other rabbis were drawn. Eliezer ben Samuel is often quoted on Biblical and halakic questions. Mordecai, in speaking of Eliezer, calls him "Eliezer of Verdun," though undoubtedly meaning "Verona."

Bibliography: Azulai, *Shem ha-Gedolim*, i. 28; Zunz, *G. S.* iii. 250; *Monatsschrift*, xxxiv. 520; Gross, *Gallia Judaica*, p. 207.

L. G. A. Pe.

ELIEZER B. TADDAI: Tanna of the second century; contemporary of Simon b. Eleazar (Tosef., 'Er. vii. [v.] 9); and quoted in some baraitot in connection with halakot and with haggadot (Tosef., Shab. xvi. [xvii.] 10; Mek., Beshallaḥ, Shirah, i.; Tan., Beshallaḥ, 11). Nothing is known of his history, and, as is the case with many others, the exact version of his prænomen can not be ascertained. The Tosefta (*l.c.*) reads "Eleazar," and so does Yerushalmi (Shab. iii. 5d.; 'Er. vi. 33c); while the Babylonian Talmud (Shab. 123a; 'Er. 71b) and the Midrashim (*l.c.*) read "Eliezer." See also Tosef., Shab. *l.c.*; Rabbinowicz, "Diḳduḳe Soferim" to Shab. and 'Er. *l.c.*

S. S. S. M.

ELIEZER OF TOLEDO: Rabbi in Constantinople in the first half of the nineteenth century and a contemporary of Ḥiyya Pontremoli. He was the author of "Mishnat de-Rabbi Eli'ezer," a collection of one hundred and thirty-four responsa on the civil laws of Ḥoshen Mishpaṭ (Salonica, 1853).

Bibliography: Fuenn, *Keneset Yisrael*, p. 124; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 24.

K. M. Sel.

ELIEZER OF TOULOUSE: French tosafist; died about 1234. In his youth Eliezer was a tutor in the house of the wealthy scholar Hezekiah ben Reuben of Boppard. His tosafot on Beẓah are quoted by Zedekiah Anaw in his "Shibbole ha-

Leḳeṭ," and other quotations often made in his name may also have been taken therefrom.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 211; Zunz, *Z. G.* p. 39.

L. G. A. PE.

ELIEZER OF TOUQUES (מטוק): French tosafist; lived at Touques in the second half of the thirteenth century. He abridged the tosafot of Samson of Sens, Samuel of Evreux, and many others, and added thereto marginal notes of his own, entitled "Gilyon Tosafot," or "Tosafot Gillayon." This abridgment, together with the notes, after undergoing many alterations and receiving several additions from later authorities, was called "Tosafot Ṭuk"; it forms the foundation of the Tosafot now printed with the Talmud (see Hillel ben Mordecai, 'Ab. Zarah, § 1295; Judah ben Eliezer, "Minḥat Yehudah," 58a; R. Nissim to Alfasi, Giṭ. viii.; and Bezalel Ashkenazi, "Shiṭṭah," pp. 47–49). Gershon Soncino, who printed Eliezer's tosafot for the first time, says, in the preface to Ḳimḥi's "Miklol" edited by him (Constantinople, 1532–34), that he collected them in various places in France, especially in Chambéry, Savoy. Eliezer was also the author of a commentary on the Pentateuch, mentioned in a list of works appended to the manuscript of Ibn Janaḥ's "Sefer ha-Riḳmah," now in the Bibliothèque Nationale, Paris (No. 1216).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii., *s.v.* תוספות; Zunz, *Z. G.* p. 39; Gross, *Gallia Judaica*, p. 209; Rabbinowicz, *Ma'amar 'al Hadfasat ha-Talmud*, p. 23, Munich, 1877; Michael, *Or ha-Ḥayyim*, No. 424.

K. I. BR.

ELIEZER (ELEAZAR) B. ZADOK: 1. Tanna of the first century; disciple of Johanan the Horonite (Tosef., Suk. ii. 3; Yeb. 15b). He traced his descent from Shinhab or Senaah of the tribe of Benjamin ('Er. 41a; Ta'an. 12a). In his youth he saw the Temple in its glory (Mid. iii. 8; Suk. 49a; Sanh. 52b; Men. 88b), and later witnessed its destruction by the Romans (Tosef., Ket. v. 9; Lam. R. i. 5). During his residence in Jerusalem he, in partnership with Abba Saul b. Baṭnit, conducted a wine and oil business (Tosef., Beẓah, iii. 8). He is reported to have acquired from some Alexandrian Jews a building formerly used as a private synagogue (Tosef., Meg. iii. [ii.] 6; Yer. Meg. iii. 72d). The partners were generally applauded for their fairness and piety (Tosef., Beẓah, *l.c.*).

After the destruction of Jerusalem, Eliezer is found at Acco (Acre), where, as he himself relates, he witnessed the distress of his vanquished people. There he saw the daughter of the once fabulously rich Nicodemus b. Gorion of Jerusalem risking her life at the hoofs of horses to pick up the grains which they had dropped (Ket. 67a; Lam. R. i. 16; compare Yer. Ket. v. 30b *et seq.*). Another prominent Jewish woman, Miriam, the daughter of Simon b. Gorion (perhaps Giora, the leader of the Zealots, who surrendered to Titus; see Josephus, "B. J." vii. 2), Eliezer saw tied by her tresses to the tail of a horse, and thus dragged behind the Roman horsemen (Yer. Ket. v. 30c; compare Lam. R. *l.c.*). Later he is found at Jabneh, a frequent visitor at the residence of Patriarch Gamaliel II. (Tosef., Beẓah, ii. 13 *et seq.*; Pes. 37a; Beẓah 22b), and a member of the Sanhedrin (Shab. 11a; Niddah 48b), where he frequently related personal observations which he had made in the days of Judea's independence (Tosef., Pes. vii. 13; compare Yer. Pes. viii. 36b; Tosef., Suk. ii. 10; Tosef., Meg. iii. 15; Tosef., Sanh. ix. 11; Tosef., Kelim, B. B. ii. 2); and on some of his reports the Sanhedrin founded halakot (Pes. x. 3, 116b; B. B. 14a; Men. 40a).

The frequency of his reminiscences in Talmudic literature forms the strongest argument for the assumption that he was the first compiler of a now lost treatise on mourning called "Ebel Zuṭarta" (see Brüll, "Jahrb." i. 16–26; Klotz, "Ebel Rabbati," pp. 3 *et seq.*). How long he remained in Jabneh is not stated; but he did not end his days there. According to a Talmudic notice (M. Ḳ. 20a; Sem. xii.), he died at Ginzaḳ (Gazaca) in Media, far away from his family; and his son, Zadok II., learned of his death only after the lapse of three years.

2. Grandson of the preceding; flourished in the fourth tannaitic generation (second century). He is often met with in halakic controversies with the later disciples of Akiba (Kil. vii. 2; Kelim xxvi. 9; Miḳ. vi. 10). Like his grandfather, he spent many years in Babylonia, where Abba Arika's father studied under him (Suk. 44b; see AIBU, 1). Unlike his grandfather, in whose name no practical decisions are on record, he decided questions submitted to him (Suk. *l.c.*); and his own acts are cited as illustrations in ritualistic law (*ib.*; Tosef., Suk. ii. 2; Yer. Sanh. vii. 24b; the illustration of the Tosefta is anachronistically ascribed to the elder Eliezer b. Zadok).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 50–55; Brüll, *Mebo ha-Mishnah*, i. 91–93; Frankel, *Darke ha-Mishnah*, pp. 97–99, 178; Heilprin, *Seder ha-Dorot*, ed. Maskileison, ii. 59a, 68b; Weiss, *Dor*, ii. 121; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 26a, 58a.

S. S. S. M.

ELIEZER BEN ZEEB WOLF: Russian rabbi; lived about the middle of the eighteenth century. He was the author of two works: (1) "Imre Shefer," containing sermons, Poryck, 1786; and (2) "Dammesek Eli'ezer," containing novellæ on Talmud and Tosafot, ethical sermons, a commentary on Ps. cxx.–cxxxiv., and various other explanations and homilies, *ib.* 1790.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 123; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 70.

L. G. I. BR.

ELIHU: Name of several Biblical personages. It has two forms—אליהוא and אליהו—and its meaning is "He is my God," *i.e.*, "He remains my God and does not change," not as G. Hoffmann ("Hiob," 1891, p. 23) renders it: "He is my God," *i.e.*, "My God is the only true God." The most famous bearer of this name is found in the Book of Job (xxxii. 2–6, xxxiv. 1, xxxv. 1, xxxvi. 1), where he is described as the son of Barachel (ברכאל), and a descendant of Buz (בוז). Since the latter, according to Gen. xxii. 21, was a son of Abraham's brother Nachor and a brother of Huz (עוץ), the ancestor of Job, it follows that Elihu, the Buzite, was a distant relative of Job. The Assyrian equivalent of the land of Buz is "Bazu," designating a region probably east of Damascus (Friedrich Delitzsch, "Assyrische Lesestücke," 4th ed., 1901, p. 192). Elihu is therefore described as a non-Israelite living during the patriarchal period, like Job and other personages of the book named after him. Elihu is the speaker in ch. xxxii.–xxxvii., and his argument is as follows: God is the educator of mankind, who punishes only until the sinner has atoned for his sin and recognizes his wrong-doing. Then God has attained His object, to "bring back his soul from the pit, to be enlightened with the light of the living" (xxxiii. 17–30). Elihu, therefore, holds a middle ground, maintaining that God neither "takes away judgment," nor sends suffering merely as a punishment, but acts as the educator and teacher of mankind (xxxiv. 5; xxxv. 1, 14; xxxvi. 10, 22). As regards the relation of Elihu's speeches to the Book of Job, see JOB, BOOK OF.

Among the Israelites the following bore the name of Elihu: (1) Samuel's great-grandfather (I Sam. i. 1); (2) a brother of David (I Chron. xxvii. 18); (3) a chief of the tribe of Manasseh, who joined David when the latter fled to Ziklag (I Chron. xii. 20); (4) one of the Korhites (I Chron. xxvi. 7).

E. G. H. E. K.

ELIJAH (אליהו).—Biblical Data: The name אליהו means "YHWH is (my) God," and is a confession that its bearer defended YHWH against the worshipers of Baal and of other gods. It has therefore been assumed that the prophet took this name himself (Thenius, in "Kurzgefasstes Exegetisches Handbuch zu I Könige," xvii. 1). Elijah was a prophet in Israel in the first half of the ninth pre-Christian century, under King Ahab. In I Kings xvii. 1 and xxi. 17, etc., Elijah is called "the Tishbite" (התשבי), probably because he came from a place (or a family) by the name of "Tishbe." A place of that name lay within the boundaries of Naphtali (comp. Tobit i. 2). But the Hebrew words מתשבי גלעד must refer to a place in Gilead (see, however, Targum, Masoretes and David Ḳimḥi *ad loc.*).

THE ASCENSION OF ELIJAH.
From an illuminated ḳetubah of the early nineteenth century.
(In the U. S. National Museum, Washington, D. C.)

Elijah, therefore, came from the land east of the Jordan, to wage war, in the name of the God of his fathers, against the worship of Baal. He was marked as an adherent of the old customs by his simple dress, consisting of a mantle of skins girt about the loins with a leather belt (II Kings i. 8). He began his activities with the announcement that the drought then afflicting the land should not cease until he gave the word (comp. Josephus, "Ant." viii. 13, § 2).

This announcement, addressed to Ahab and his wife, marked the beginning of a life of wandering and privation for the prophet. He fled from hiding-place to hiding-place, the first being by the brook Cherith (כרית). Since Robinson's explorations in Palestine (ii. 533 *et seq.*) this brook has been identified with the Wadi el-Ḳelt, which discharges into the Jordan near Jericho. But the resemblance between the two names is really less close than appears, for it must be remembered that "Ḳelt" is pronounced with the emphatic "k." Moreover, since the expressions קדמה and על־פני הירדן refer to the land east of the Jordan, the brook Cherith must have been there, even if there is no modern river-name with which to identify it. After the brook Cherith had dried up, the prophet was forced to seek refuge beyond the boundaries of Israel, and found it in the Phenician Zarephath, about four hours' journey south of Sidon, where a widow sustained him. She was rewarded by the prophet's miraculous benefits (I Kings xvii. 9–24).

Ahab and Elijah.

The greatest achievement of Elijah's life was his victory over the priests of Baal at Mt. Carmel. Having heard that the other prophets of YHWH were also persecuted, he requested King Ahab to gather the people of Israel, the 450 priests of Baal, and the 400 prophets of Ashtaroth on Mt. Carmel. Then he asked Israel the famous question: "How long do ye halt on both knees?" (A. V.: "How long halt ye between two opinions?"), meaning, "How long will ye be undecided as to whether ye shall follow YHWH or Baal?" The people remaining silent, he invited the priests of Baal to a contest, proposing that he and they should each build an altar and lay a burnt offering thereon, and that the God who should send down fire from heaven to consume the offering should be accepted as the true God. After various unsuccessful attempts to get a favorable answer had been made by the prophets of Baal, while they were ridiculed with subtle irony by Elijah, YHWH sent fire from heaven to consume his offering. YHWH was recognized by Israel, and the priests of Baal were slain near the brook Kishon (I Kings xviii. 40).

Elijah at Mount Horeb.

But this victory brought no rest to Elijah. He had to leave Israel in order to escape the vengeance of Jezebel (*ib.* xix. 3 *et seq.*), and fled to the place where Israel's Law had been promulgated by Moses. As he lay under a juniper-tree, exhausted by his journey, he was miraculously provided with food; and on reaching Horeb, the mountain of God, he heard the voice of the Lord exhorting him to patience. This is the sense of the famous passage (*ib.* xix. 11–13). God manifested Himself neither in the great wind that rent the mountains, nor in the earthquake, nor in the fire, but in the "still small voice." The three following measures were suggested: the appointing of a foreign enemy of Israel; the anointing of an Israelitic rival king to Ahab's dynasty; and the anointing of Elisha to continue the spiritual work of the prophet. This, the chief work of the prophet, Elijah himself carried on to the end of his life. After the election of Elisha (xix. 19–21), he prophesied both punishments and promises (xxi. 17–28; II Kings i. 3 *et seq.*), and left the field of his activities as suddenly as he had appeared (II Kings ii. 11).

Elijah is also mentioned in later Biblical and apocryphal passages as follows: II Chron. xxi. 12 *et seq.*; Mal. iii. 24; Ecclus. (Sirach) xlviii. 1; I Macc. ii. 58; Isaiah's Martyrdom, ii. 14 (in Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," 1898, ii. 125).

E. G. H. E. K.

——**In Rabbinical Literature:** Elijah, "let him be remembered for good," or "he who is remembered for good" (Yer. Sheb. iii., end); or, as he is commonly called among the Jews, "the prophet Elijah" (Eliyahu ha-nabi'), has been glorified in Jewish legend more than any other Biblical personage. The Haggadah which makes this prophet the hero of its description has not been content, as in the case of others, to describe merely his earthly life and to elaborate it in its own way, but has created a new history of him, which, beginning with his death or "translation," ends only with the close of the history of the human race. From the day of the prophet Malachi, who says of Elijah that God will send him before "the great and dreadful day" (Mal. iii. 23 [A. V. iv. 5]), down to the later marvelous stories of the Ḥasidic rabbis, reverence and love, expectation and hope, were always connected in the Jewish consciousness with the person of Elijah. As in the case of most figures of Jewish legend, so in the case of Elijah the Biblical account became the basis of later legend. Elijah the precursor of the Messiah, Elijah zealous in the cause of God, Elijah the helper in distress—these are the three leading notes struck by the Haggadah, endeavoring to complete the Biblical picture with the Elijah legends. Since, according to the Bible, Elijah lived a mysterious life, the Haggadah naturally did not fail to supply the Biblical gaps in its own way. In the first place, it was its aim to describe more precisely Elijah's origin, since the Biblical (I Kings xvii. 1) "Elijah, who was of the inhabitants of Gilead," was too vague.

Three different theories regarding Elijah's origin are presented in the Haggadah: (1) he belonged to the tribe of Gad (Gen. R. lxxi.); (2) he was a Benjamite from Jerusalem, identical with the Elijah mentioned in I Chron. viii. 27; (3) he was a priest. That Elijah was a priest is a statement which is made by many Church fathers also (Aphraates, "Homilies," ed. Wright, p. 314; Epiphanius, "Hæres." lv. 3, *passim*), and which was afterward generally accepted, the prophet being further identified with Phinehas (Pirḳe R. El. xlvii.; Targ. Yer. on Num. xxv. 12; Origen, ed. Migne, xiv. 225). Mention must also be made of a statement which, though found only in the later cabalistic literature (Yalḳuṭ Reubeni, Bereshit, 9a, ed. Amsterdam), seems nevertheless to be very old (see Epiphanius, *l.c.*), and according to which Elijah was an angel in human form, so that he had neither parents nor offspring. See MELCHIZEDEK.

In the Times of Ahab.

If the deeds which the Scripture records of Phinehas be disregarded, Elijah is first met with in the time of Ahab, and on the following occasion: God bade the prophet pay a visit of condolence to Hiel, who had suffered the loss of his sons because of his impiety. Elijah was unwilling to go, because profane words always angered and excited him. Only after God had promised to fulfil whatever words the prophet might utter in his righteous indignation did Elijah go to Hiel. Here the prophet met Ahab and warned him that God fulfils the maledictions of the godly, and that Hiel had been deprived of his sons because Joshua had anathematized the rebuilding of Jericho. The king derisively asked: Is Joshua greater than his teacher Moses? For Moses threatened all idolaters with hunger and distress, and yet he—Ahab—was faring very well. At this Elijah said (I Kings xvii. 1): "As the Lord God of Israel liveth," etc.; thereupon God had to fulfil His promise, and a famine came in consequence of the want of rain (Sanh. 113a; Yer. Sanh. x.). God sent ravens to supply the wants of the prophet during the famine. Some think "'orebim" (ravens) refers to the inhabitants of Oreb (Gen. R. xxxviii. 5; Ḥul. 5a; so also the Jewish teacher of Jerome in his commentary on Isa. xv. 7). The ravens brought meat to Elijah from the kitchen of the pious Jehoshaphat (Tan., ed. Buber, iv. 165; Aphraates, *l.c.* p. 314; different in Sanh. 113). God, however, who is merciful even toward the impious, sought to induce Elijah to absolve Him from His promise, so that He might send rain. He accordingly caused the brook from which the prophet drew water to dry up, but this was of no avail. God finally caused the death of the son of the widow in whose house the prophet lived, hoping thereby to overcome the latter's relentless severity. When Elijah implored God to revive the boy (compare JONAH IN RABBINICAL LITERATURE), God answered that this could only be accomplished by means of "the heavenly dew," and that before He could send the dew it would be necessary for the prophet to absolve Him from His promise (Yer. Ber. iv. 9b; different in Sanh. 113a). Elijah now saw that it would be necessary to yield, and took the opportunity to prove before Ahab, by a second miracle, the almighty power of God. He arranged with the king to offer sacrifices to God and Baal at one and the same time, and to see which would turn out to be the true God.

The bulls, which were selected for sacrifice by lot, were twins which had grown up together. But while Elijah brought his bull quickly to the place of sacrifice, the 450 priests of Baal labored in vain to induce the other to move a step. The animal even began to speak, complaining that while it was his twin brother's glorious privilege to be offered upon the altar of God, he was to be offered to Baal. Only after the prophet had convinced him that his sacrifice would also be for the glorification of God could the priests of Baal lead him to the altar (Tan., ed. Buber, iv. 165). They then commenced to cry "Baal! Baal!" but there was no response. In order to confound them utterly, "God made the whole world keep silent as if it were void and waste"; so that the priests of Baal might not claim that the voice of Baal had been heard (Ex. R. xxix., end). These proceedings consumed much time, and Elijah found it necessary to make the sun stand still: "Under Joshua thou stoodst still for Israel's sake; do it now that God's name be glorified!" (Aggadat Bereshit, lxxvi.). Toward evening Elijah called his disciple Elisha and made him pour water over his hands. Then a miracle took place: water commenced to flow from the fingers of Elijah as from a fountain, so that the ditch around the altar became full (Tanna debe Eliyahu R. xvii.). The prophet prayed to God that He would send fire down upon the altar, and that the people might see the miracle in its proper light and not regard it as sorcery (Ber. 9b). In his prayer he spoke of his mission as the precursor of the Messiah, and petitioned God to grant his request that he might be believed in future (Midr. Shir ha-Shirim, ed. Grünhuth, 25a; Aggadat Bereshit, lxxvi.).

Elijah's Zeal for God.

In spite of Elijah's many miracles the great mass of the Jewish people remained as godless as before; they even abolished the sign of the covenant, and the prophet had to appear as Israel's accuser before God (Pirḳe R. El. xxix.). In the same cave where God once appeared to Moses and revealed Himself as gracious and merciful, Elijah was summoned to appear before God. By this summons he perceived that he should have appealed to God's mercy instead of becoming Israel's accuser. The prophet, however, remained relentless in his zeal and severity, so that God commanded him to appoint his successor (Tanna debe Eliyahu Zuṭa viii.). The vision in which God revealed Himself to Elijah gave him at the same time a picture of the destinies of man, who has to pass through "four worlds." This world was shown to the prophet in the form of the wind, since it disappears as the wind; storm (רעש) is the day of death, before which man trembles (רעש); fire is the judgment in Gehenna, and the stillness is the last day (Tan., Peḳude, p. 128, Vienna ed.). Three years after this vision (Seder 'Olam R. xvii.) Elijah was "translated." Concerning the place to which Elijah was transferred, opinions differ among Jews and Christians, but the old view was that Elijah was received among the heavenly inhabitants, where he records the deeds of men (Ḳid. 70; Ber. R. xxxiv. 8), a task which according to the apocalyptic literature is entrusted to Enoch. But as early as the middle of the second century, when the notion of translation to heaven was abused by Christian theologians, the assertion was made that Elijah never entered into heaven proper (Suk. 5a; compare also Ratner on Seder 'Olam R. xvii.); in later literature paradise is generally designated as the abode of Elijah (compare Pirḳe R. El. xvi.), but since the location of paradise is itself uncertain, the last two statements may be identical.

It is one of the duties of Elijah to stand at the cross roads of paradise and to lead the pious to their proper places, to bring the souls of the impious out of hell at the beginning of the Sabbath, to lead them back again at the end of the Sabbath, and after they have suffered for their sins, to bring them to paradise forever (Pirḳe R. El. *l.c.*). In mystic literature Elijah is an angel, whose life on earth is conceived of as a merely apparitional one, and who is identified with Sandalfon. The cabalists speak also of the struggle between Elijah and the Angel of Death, who asserts his right to all children of men, and who endeavored to prevent Elijah from entering heaven (Zohar Ruth, beginning, ed. Warsaw, 1885, 76a). The taking of Elijah into heaven or supramundane regions did not mean his severance from this world; on the contrary, his real activity then began. From Biblical times there is his letter to Jehoram, written seven years after his translation (Seder 'Olam R. xvii.; compare, however, Josephus, "Ant." ix. 5, § 2), and his interference in favor of the Jews after Haman had planned their extinction (see Harbona; Mordecai). But it is mainly in post-Biblical times that Elijah's interest in earthly events was most frequently manifested, and to such an extent that the Haggadah calls him "the bird of heaven" (Ps. viii. 9, Hebr.), because like a bird he flies through the world and appears where a sudden divine interference is necessary (Midr. Teh. *ad loc.*; see also Ber. 4b; Targ. on Eccles. x. 20). His appearing among men is so frequent that even the irrational animals feel it: the joyous barking of the dogs is nothing else than an indication that Elijah is in the neighborhood (B. Ḳ. 60b). To men he appears in different forms, sometimes while they are dreaming, sometimes while they are awake, and this in such a way that the pious frequently know who is before them. Thus he once appeared to a Roman officer in a dream and admonished him not to be lavish of his inherited riches (Gen. R. lxxxiii.). Once a man came into a strange city shortly before the beginning of the Sabbath, and not knowing to whom to entrust his money (which he was not allowed to carry on the Sabbath), he went to the synagogue, where he saw some one with phylacteries on his forehead, praying. To this man he gave all that he had for keeping, but when he asked for its return at the end of the Sabbath, he found that he had to deal with a hypocrite and impostor. When the poor man fell asleep Elijah appeared to him, and showed him how to obtain his money from the wife of the swindler. When he awoke he followed the advice of Elijah, and not only received his money back, but also unmasked the hypocrite (Pesiḳ. R. xxii.; Yer. Ber. ii.).

Elijah appeared to many while they were awake, and this in various ways. He often elected to appear in the guise of an Arab (ערבי) or, more exactly, in that of an Arab of the desert טעייא (see Arabia in Rabbinical Literature). In this manner he once appeared to a poor but pious man, and asked him whether he wished to enjoy the six good years which were appointed him now, or at the end of his life. The pious man took him for a sorcerer, and made no reply. But when Elijah came the third time, the man consulted his wife as to what he should do. They concluded to tell the Arab that they wished to enjoy the good years at once; they had hardly

Elijah in the Guise of an Arab.

expressed their wish when their children found a great treasure. The pious couple made good use of their riches, and spent much money for benevolent purposes. After six years the Arab returned and told them that the end of their prosperity had come. The woman, however, said to him: "If you can find people who will use with more conscientiousness what you give unto them, then take it from us and give it to them." God, who well knew what use this pious couple had made of their wealth, left it in their hands as long as they lived (Midr. Ruth Zuṭa, ed. Buber, near end).

To the pious, Elijah is in many cases a guardian angel, for whom no place is too remote, and who leaves nothing undone to help them in their distress or to save them from misery. Thus, Nahum of Gimzo was once sent on a political mission to Rome and given certain gifts to carry to the emperor; on the way he was robbed of these, but Elijah replaced them, and procured for Nahum riches and honor (Sanh. 109a). He saved the tanna Meïr from the persecuting bailiffs. During the religious persecutions under Hadrian he saved another tanna, Eleazar ben Prata, from the Roman government, which wished to sentence him to death, by removing those who were to testify against him and by bringing him to a place 400 miles distant ('Ab. Zarah 17b). He acted as witness for the amora Shila, when he was accused of exercising jurisdiction according to Jewish law (Ber. 58a), and appeared as comforter to Akiba when the latter was in distress (Ned. 50a). As physician he helped Simi b. Ashi (Shab. 109b), and R. Judah I., whose awful and incessant pains he stopped by laying his hand upon him. This healing had at the same time the effect of reconciling Rabbi with Ḥiyyah, for Elijah appeared to Rabbi in the form of Ḥiyyah, and caused him thereby to hold Ḥiyyah in great respect (Yer. Kil. ix. 32b). Elijah was a daily guest in the academy of Rabbi, and on one occasion he even disclosed a great celestial mystery, for which he was severely punished in heaven (B. M. 85b). Elijah, however, is not only the helper in distress and the peacemaker, but he acted also as teacher of Eleazar ben Simon, whom he taught for thirteen years (Pesiḳ., ed. Buber, x. 92b; see Akiba ben Joseph in Legend).

The following is an Elijah story which was very widely circulated, and which was even given a place in the liturgy: To a pious but very poor man Elijah once appeared and offered himself as servant. The man, at first refusing, finally took him. He did not keep him long, however, for the king needed a skilful builder for a palace which he was about to build; Elijah offered his services, and the pious man received a high price for his servant. Elijah did not disappoint his new master, but prayed to God, whereupon suddenly the palace of the king stood there in readiness. Elijah disappeared (Rabb. Nissim, "Ḥibbur Yafeh meha-Yeshu'ah," near end). This story has been beautifully worked over in the piyyuṭ "Ish Ḥasid," which is sung, according to the German-Polish ritual, on Sabbath evening.

Elijah the Friend of the Pious.

In olden times there were a number of select ones with whom Elijah had intercourse as with his equals, they being at the time aware of his identity. In Talmudic-Midrashic literature are the following stories: Eliezer ben Hyrcanus was brought by Elijah to Jerusalem to receive instruction there from Johanan ben Zakkai (Pirḳe R. El. i.). In the great controversy between this teacher and his colleagues, Elijah communicated to Rabbi Nathan what the opinion concerning this controversy was in heaven (B. M. 59b). The same Nathan was also instructed by him with reference to the right measure in eating and drinking (Giṭ. 70a). A special pet of Elijah seems to have been Nehorai, whom he instructed with reference to Biblical passages, and explained to him also some of the phenomena of nature (Yer. Ber. ix. 13c; Ruth R. iv.). Another teacher, called "Jose" (probably not Jose b. Ḥalafta), was so familiar with Elijah that he was not afraid to declare openly that Elijah had a rough temper (Sanh. 113a). The words of Elijah to Judah, the brother of Salla the Pious, read: "Be not angry, and you will not sin; drink not, and you will not sin" (Ber. 29b). Besides this friendly advice the pious Judah received important instructions from Elijah (Yoma 19b; Sanh. 97b). Rabbah ben Shila (Ḥag. 15b), Rabbah ben Abbahu (Ḥag. 15b; B. M. 114b), Abiathar (Giṭ. 6b), Kahana (Ḳid. 41a), Bar He He (Ḥag. 9b), are also mentioned as among the pious who personally communicated with Elijah. Besides these, some others whose names are not given are mentioned as having been in friendly relations with Elijah (B. B. 7b; Yer. Ter. i. 40d; see also Ket. 61a). What kind of people Elijah selected may be seen from the following: Of two pious brothers, one allowed his servants to partake only of the first course at meals, whereas the other allowed them to partake of every course. Elijah did not visit the first, whereas he frequently visited the latter. In like manner he treated two brothers, one of whom served himself first, and then his guests, whereas the other cared for his guests first (Ket. *l.c.*). The demands of Elijah upon his friends were very strict, and the least mistake alienated him. One of his friends built a vestibule, whereby the poor were at a disadvantage in that their petitioning voices could be heard in the house only with great difficulty; as a result Elijah never came to him again (B. B. 7b).

Very characteristic of Elijah is his relation to the Babylonian amora Anan. A man brought Anan some small fish as a present, which he would not accept, because the man wished to submit to him a law case for decision. The petitioner, however, sooner than have the rabbi refuse his gift, decided to take his case elsewhere, and requested Anan to direct him to another rabbi; this Anan did. The rabbi before whom the case was tried showed himself very friendly toward the man because he had been recommended to him by Anan, and decided in his favor. Elijah, till then Anan's teacher and friend, deserted him from that moment, because, through his carelessness, judgment had been biased (Ket. 105b). The Midrash Tanna debe Eliyahu, in which Elijah often speaks of himself in the first person, recounting his experiences and teaching many lessons, is likewise associated with Anan, who is said to have compiled the work from Elijah's own discourses.

None of the pious could boast of such a close relation to Elijah as could Joshua b. Levi, to fulfil whose wishes Elijah was always ready, although he sometimes showed himself very severe toward him (Yer. Ter. viii. 4b; Yer. Sheb. ix. 31a; Mak. 11a). Elijah once brought about an interview between Joshua and the Messiah (Sanh. 98a), and he also showed Joshua the precious stones which, according to the words of the prophet (Isa. liv. 11, 12), shall replace the sun in giving light to Jerusalem (Pesiḳ. xviii. 136a).

Joshua b. Levi and Elijah.

But more precious than these sacred revelations were the lessons which Joshua received from Elijah, especially the doctrine of the theodicy, which Elijah tried to explain to his friend by means of illustrations. Joshua once asked Elijah to take him along on his journeys through the world. To this the prophet yielded on condition that Joshua should never question him concerning the causes of his actions, strange as they might appear; should this condition be violated, the prophet would be obliged to part from him. Both set out upon their journey. The first halt was at the house of a poor man who owned only a cow, but who, with his wife, received the strangers most kindly, and entertained them to the best of his ability. Before they continued their journey next morning, the rabbi heard Elijah pray that God might destroy the poor man's cow, and before they had left the hospitable house the cow was dead. Joshua could not contain himself, but in great excitement said to Elijah: "Is this the reward which the poor man receives for his hospitality toward us?" The prophet reminded him of the condition upon which they had undertaken the journey, and silently they continued on their way. Toward evening they came to the house of a rich man who did not even look at them, so that they had to pass the night without food and drink. In the morning when they left the inhospitable house, Joshua heard Elijah pray that God would build up a wall which had fallen in one of the rich man's houses. At once the wall stood erect. This increased the agitation of the rabbi still more; but remembering the condition which had been imposed upon him, he kept silent. On the next evening they came to a synagogue adorned with silver and gold, none of whose rich members showed any concern for the poor travelers, but dismissed them with bread and water. Upon leaving the place Joshua heard Elijah pray that God would make them all leaders ("heads"). Joshua was about to break his promise, but forced himself to go on in silence again. In the next city they met very generous people who vied with one another in performing acts of kindness toward the strangers. Great, then, was the surprise of Joshua when, upon leaving the place, he heard the prophet pray that God might give them only "one head."

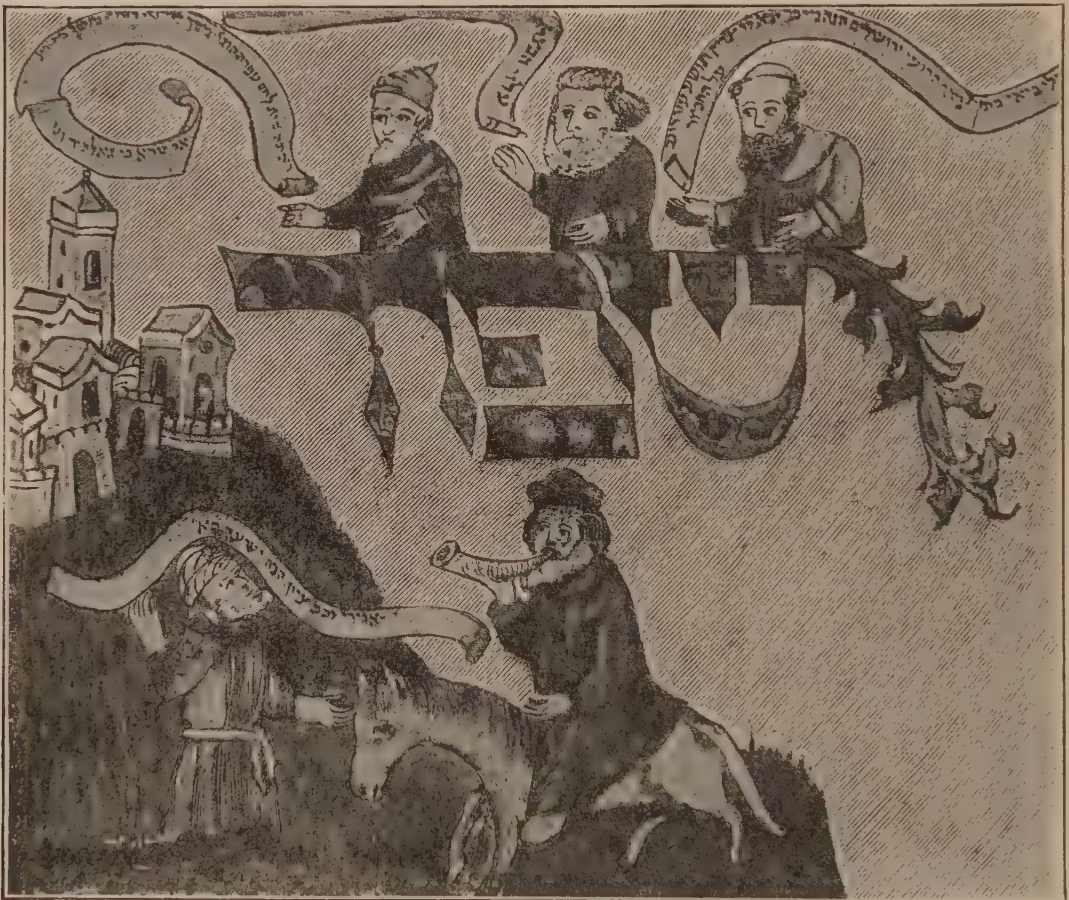
Elijah Explains His Actions.

Joshua could not refrain any longer, and asked Elijah to explain to him his strange actions, although he knew that by asking he would forfeit the prophet's companionship. Elijah answered: "The poor but generous man lost his cow because of my prayer, for I knew that his wife was about to die, and I asked God to take the life of the cow instead of that of the wife. My prayer for the heartless rich man was because under the fallen wall was a great treasure which would have come into the hands of this unworthy man had he undertaken to rebuild it. It was also no blessing which I pronounced upon the unfriendly synagogue, for a 'place which has many heads will not be of long duration'; on the other hand, I wished for the others, the good people, 'one head,' that union and peace may always be among them." This is a widely circulated legend, first found in Nissim ben Jacob's "Ḥibbur Yafeh," 1886, pp. 9–12, and reprinted in Jellinek's "Bet ha-Midrash," v. 133–135 (vi. 131–133 gives another version). For Judæo-German and other renderings of this legend see Zunz, "G. V." 2d ed., p. 138. The antiquity of the legend may be seen from the fact that Mohammed mentions it in the Koran, sura xviii. 59–82; compare also "R. E. J." viii. 69–73.

The Prophet Elijah.
(From a printed Passover Haggadah, Prague, 1526.)

Besides Joshua ben Levi, Elijah showed another rabbi, Baroka by name, that things must not be judged from outward appearances. Once they were in a lively street of a great city, when the rabbi asked Elijah whether there were any in the multitude who would have a place in the world to come. The prophet could give an affirmative answer in regard to three men only: a jailer and two jesters—the first, because he saw to it that chastity and morality prevailed among the inmates of the prison; the latter, because they tried by their jests to banish all anxious thoughts from the people (Ta'an. 22a).

The Tannaim and Amoraim are not the only ones who could boast of the special favor of Elijah. The mystics and cabalists of all times frequently appealed to Elijah as their patron. Among them was the gaon Joseph, of whom it was said that Elijah was a daily visitor at his academy (First Epistle of Sherira, ed. Neubauer, p. 32). The introduction of the Cabala to Provence is traced directly to Elijah, who revealed the secret doctrine to Jacob ha-Nozer. Similarly Abraham b. Isaac and Abraham ben David of Posquières are mentioned as privileged ones, to whom Elijah appeared (see Jellinek, "Auswahl Kabbalistischer Mystik," pp. 4, 5). The pseudonymous author of the "Ḳanah" asserted that he had received his teachings directly from Elijah. In the Zohar, Simon ben Yoḥai and his son Eleazar are mentioned as among those who enjoyed the special friendship of Elijah. This work, as well as the Tiḳḳun Zohar and the Zohar Ḥadash, contains much that is ascribed to Elijah (compare Friedmann, "Seder Eliyahu Rabba we-Seder Eliyahu Zuṭa," pp. 38–41). When, toward the middle of the fourteenth century, the Cabala received new prominence in Palestine, Elijah again took a leading part. Joseph de la Regna asks Elijah's advice in his combat with Satan. The father of the new cabalistic school, Isaac Luria, was visited by Elijah before his son was born. In like manner, the father of Israel Ba'al Shem-Ṭob received the good news from Elijah that a son would be born unto him, "who would be a light in Israel" ("Ma'asiyyot Peliot," pp. 24, 25, Cracow, 1896, which contains an interesting narrative of Elijah's meeting with the father of Ba'al Shem-Ṭob).



Elijah Announcing the Coming of the Messiah.
(From an Illuminated Maḥzor in the town hall of Frankfort-on-the-Main.)

Elijah as the Forerunner of the Messiah.

The climax of Elijah's activity is his appearance shortly before the Messianic time. "He is appointed to lead aright the coming ages, to restore the tribes of Jacob," says Ben Sira of him (Ecclus. [Sirach] xlviii. 10, 11). In the second half of the first Christian century it was expected that Elijah would appear shortly before the coming of the Messiah, to restore to families the purity which in the course of time had become doubtful ('Eduy. viii. 7; this is the opinion of Johanan b. Zakkai). A century later the notion prevailed that Elijah's office was "to bring peace and adjust all differences" (*ib.*). It was expected that all controversies and legal disputes which had accumulated in the course of time would be adjusted by him, and that difficult ritual questions and passages of Scripture seemingly conflicting with each other would be explained, so that no difference of opinion would exist concerning anything (Men. 45b; Ab. R. N. xxxiv.; Num. R. iii., near the end; compare also Jew. Encyc. i. 637a). The office of interpreter of the Law he will retain forever, and in the world to come his relation to Moses will be the same as Aaron's once was (Zohar, Ẓaw, iii. 27, bottom). But the notion which prevailed at the time of the origin of Christianity, that Elijah's mission as forerunner of the Messiah consisted mainly in changing the mind of the people and leading them to repentance, is not unknown to rabbinical literature (Pirḳe R. El. xliii., xlvii.). His real Messianic activity—in some passages he is even called "go'el" (= "redeemer"; compare Friedmann, *l.c.* pp. 25, 26) —will commence three days before the coming of the Messiah. On the first day he will lament over the devastation of Palestine, but will close with the words: "Peace will now come over the earth"; on the second and third days he will speak words of comfort (Pesiḳ. R. xxxv. 161; Elijah as the "good messenger of salvation" is a frequent figure in the apocalyptic midrashim). When the archangel Michael blows the trumpet, Elijah will appear with the Messiah, whom he will present to the Jews ("Otot ha-Mashiaḥ," in Jellinek, "B. H." ii. 62, 125; see Eschatology). They will ask of Elijah, as an attestation of his mission, that he raise the dead before their eyes and revive such of the dead as they personally knew (Shir ha-Shirim Zuṭa, ed. Buber, 38, end; compare also Syriac Apocalypse of Baruch; Bousset, "The Antichrist Legend," p. 203).

The Seven Miracles.

But he will do more than this, in that he will perform seven miracles before the eyes of the people: (1) He will bring before them Moses and the generation of the wilderness; (2) he will cause Korah and his company to rise out of the earth; (3) he will revive the Messiah, the son of Joseph; (4) he will show them again the three mysteriously lost sacred utensils of the Temple, namely, the Ark, the vessel of manna, and the vessel of sacred oil (see Antichrist); (5) he will show the scepter which he received from God; (6) he will crush mountains like straw; (7) he will reveal the great mystery (Jellinek, *l.c.* iii. 72). At the bidding of the Messiah, Elijah will sound the trumpet, and at the first blast the primitive light will appear; at the second, the dead will rise; and at the third, the Divine Majesty will appear (Jellinek, *l.c.* v. 128). During the Messianic reign Elijah will be one of the eight princes (Micah v. 4), and even on the Last Day he will not give up his activity. He will implore God's mercy for the wicked who are in hell, while their innocent children who died in infancy on account of the sins of their fathers, are in paradise. Thus he will complete his mission, in that God, moved by his prayer, will bring the sinful fathers to their children in paradise (Eccl. R. iv. 1). He will bring to an end his glorious career by killing Samael at the behest of God, and thus destroy all evil (Yalḳuṭ Ḥadash, ed. Radawil, 58a). Compare Elijah's Chair.

Bibliography: Bousset, *The Antichrist Legend*, s.v.; Friedmann, *Seder Eliyahu Rabba we-Seder Eliyahu Zuṭa*, pp. 1-44, Warsaw, 1902; S[amuel] K[ohn], *Der Prophet Elia in der Legende*, in *Monatsschrift*, xii. 241 *et seq.*, 361 *et seq.*; Ginzberg, *Die Haggada bei den Kirchenvätern*, i. 76 80.

S. S. L. G.

——**In Mohammedan Literature:** Elijah is mentioned in the Koran as a prophet together with Zechariah, John, and Jesus (sura vi. 85); while in sura xxxvii. 123–130 it is said: "Verily, Elijah [Ilyas] was of the prophets, when he said to his people, 'Will ye call upon Baal and leave the best of creators, God, your Lord?'" In verse 130 he is called "Ilyasin": "Peace upon Ilyasin, thus do we reward those who do well."

According to Baiḍawi, the people to whom Elijah was sent were the inhabitants of Baalbek in Cœle-Syria. When Elijah made his appearance as a prophet the king (Ibn al-Athir says that the king's name was Ahab, but places him after Ezekiel) believed in him, though the people did not. The king made Elijah his vizier, and both worshiped God. But the king soon apostatized, and Elijah separated from him. The prophet then afflicted the country with famine, and no one save himself had bread to eat; so that if one noticed the odor of bread he said: "Elijah must have passed this way."

One day Elijah came into the house of an old woman who had a paralytic child named Elisha ibn Ukhṭub. Elijah cured the child, who remained with the prophet, and, after Elijah's translation, became his successor.

The Jewish tradition that Elijah is identical with Phinehas is current among the Moslems also. They have, moreover, another tradition borrowed from the Jews. Elijah, they say, will appear on the last day, and either he or one of his descendants will await, in the interior of a mountain, the second coming of the Messiah.

Certain Islamic authorities confound Elijah with Al-Khiḍr (= "the green" or "fresh one"), famous in Mohammedan literature on account of his having discovered the fountain of perpetual youth. Even their names have been combined in "Khiḍr-Ilyas" or "Khiḍralas." Other authorities, among them the author of the "Ta'rikh Muntahab," distinguish Elijah from Al-Khiḍr, whom they identify with Elisha. They believe that, while the latter is the guardian of the sea, Elijah is the guardian of the desert (the idea originating, doubtless, in the fact that Elijah hid himself in the desert; I Kings xix. 4).

Elijah's translation is thus described by the Moslems: God had told Elijah in a vision to go out of the town and to mount anything which he might see before him. He departed with his disciple Elisha, and, seeing a horse, mounted it. God covered him with feathers, enveloped him with fire, took away from him the desire of eating and drinking, and joined him to His angels. According to Ibn al-Athir, God made Elijah of a twofold nature: man and angel, earthly and heavenly.

Bibliography: Ibn al-Athir, *Al-Ta'rikh al-Kamil*, i. 90, 91, Cairo, 1891-92; Tabari, *Chroniques* (French transl. of Zotenberg), i. 374, 381, 409-411; Rampoldi, *Annali Musulmani*, iv. 491, vi. 549, Milan, 1822-25; E. Rödiger, in Ersch and Gruber, *Encyc.* section i., part 33, p. 324; D'Herbelot, *Bibliothèque Orientale*, iii. 345, s.v. *Ilia*; Hughes, *Dict. of Islam*, s.v.

E. G. H. M. Sel.

——**In Medieval Folk-Lore:** Owing to his ubiquitousness and to the universal belief that he remained after his departure from the earth the ever-ready helper of the Jew, Elijah the prophet became the prototype of the Wandering Jew. Many characteristics of wandering deities and heroes like those of Buddha, of Zeus, and of Thor and Wodan who were believed to wander about the earth to test the piety and hospitality of the people, hence also those of Khiḍr, the Arabic legendary hero, were incorporated in the history of Elijah. He was accordingly expected to appear from time to time, especially on solemn occasions, as "the angel of the covenant," the genius of Jewish home sanctity who keeps a record of every mésalliance (Ḳid. 70a). He was believed to be present as the angel of the covenant at the circumcision (see Elijah's Chair), or to appear as a guest at the Seder and as protector of the Jewish household whenever the door was opened on that night. Every Saturday evening his blessed intervention was invoked for the work of the new week; hence the many mystic formulas in the cabalistic liturgy for the close of the Sabbath.

He was often identified with other heroes of Jewish legend to whom immortality was attributed, such as Melchizedek, who had no father or mother, and Enoch-Meṭaṭron, who is said to have been a shoemaker by profession (Yalḳ. Reubeni, Bereshit, 27a and 9d), and this seems to explain the original story of the Wandering Jew.

Bibliography: A. Tendlau, *Sprichwörter und Redensarten Deutsch-Jüdischer Vorzeit*, pp. 14-16, Frankfort-on-the-Main, 1860; idem, *Das Buch der Sagen und Legenden Jüdischer Vorzeit*, notes to Nos. 3, 28, Frankfort, 1873; L. Geiger, *Zeitschrift für die Geschichte der Juden in Deutschland*, iii. 297; Mannhardt, *Germanische Mythen*, pp. 118, 725, Berlin, 1858; Nork, *Etymologisches Mythologisches Wörterbuch*, s.v. *Elias*.

K.

Sources.

——**Critical View:** The stories of Elijah are not all derived from the same author. This is evident, first, from the fact that the longer form of the name (אליהו) is used (about sixty times) everywhere except in II Kings i. 3-12 and (in reference to other persons of the name) in I Chron. viii. 27; Ezra x. 21, 26. Then, too, there is a significant disagreement between I Kings xix. 15 *et seq.*, where Elijah is commissioned to anoint Kings Hazael and Jehu, and II Kings viii. 7 *et seq.*, ix. 1 *et seq.*, where it is said that these two kings were appointed by Elisha. Neither of these stories, however, bears marks of exilic or post-exilic origin, for the compound prepositions עד ל׳ (I Kings xviii. 19) or מלפני (xxi. 29) are not a proof of such origin, although the latter preposition is often used by preference in the post-exilic period. It is also obvious that the mention of the sacrifice (I Kings xviii. 36) does not stamp the story as post-exilic (contrary to G. Rösch, "Der Prophet Elia," in "Theologische Studien und Kritiken," 1892, pp. 557 *et seq.*; comp. Ed. König, "Einleitung ins Alte Testament," p. 264).

Many scholars, nevertheless, consider the stories legendary; and, although something extraordinary must have happened at Mt. Carmel, it can not be denied that the miraculous incidents of the prophet's career may have been magnified as they passed on from generation to generation. The account of the destruction of the two captains and their soldiers may be taken as an example of this; and, indeed, the fact that the shorter form of the prophet's name is used proves the account to be undoubtedly of later origin.

Some modern scholars regard the stories as mythological—Hugo Winckler, for instance, in his "Geschichte Israels" (1900, ii. 273).

Three other persons by the name of Elijah are mentioned in the Old Testament: a Benjamite who lived before the time of Saul (I Chron. viii. 27), and two persons of the post-exilic period (Ezra x. 21, 26).

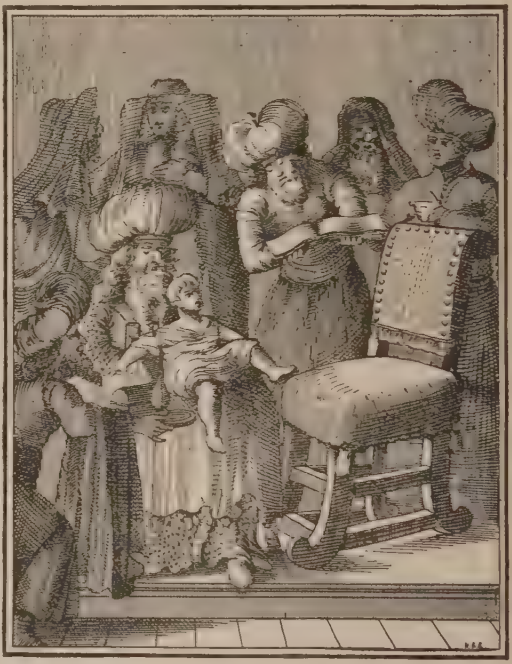
Bibliography: The various histories of Israel, including those of Guthe (1899) and Winckler (1900); H. Gunkel, *Der Prophet Elia*, in *Preussische Jahrbücher*, 1897, pp. 18 *et seq.*

E. G. H. E. K.

ELIJAH, APOCALYPSE OF. See Apocalyptic Literature.

ELIJAH'S CHAIR: At every circumcision Elijah, "the angel of the covenant," as he is called in Malachi (iii. 1), is supposed to be seated at the right hand of the sandek, upon a chair richly carved and ornamented with embroideries ("kisse shel Eliyahu"). Even in the salutation to the child to be circumcised (ברוך הבא) is read the invitation to Elijah (הנה בא אליהו = הבא).

When, under the influence of Jezebel, circumcision in the northern kingdom was about to be abolished, Elijah is said to have retired to a cave. There he prayed to God (I Kings xix. 10), and complained that Israel had forsaken the covenant of the Lord; whereupon God ordained that no circumcision should take place except in the presence of Elijah. Some consider this to be a commendation of Elijah for his zeal; others, again, take it to be a measure of protection for Israel, in that Elijah is in every instance to be satisfied that the covenant is not being broken. Accordingly, the Shulḥan 'Aruk, Milah, 265, 11 (comp. Kol Bo, 73), orders that a distinct seat upon the bench, or a separate chair, be reserved for Elijah. To this the circumciser (mohel) refers in the prayer preceding the circumcision, as well as in the piyyuṭ for the Sabbath on which a circumcision occurs. When the chair of Elijah is made ready, the words "This is the chair of Elijah" (זהו כסא אליהו) must be said in a loud voice. Before the circumcision takes place the child is placed upon the chair. The chair is left in position for three days, not, as said by some, to give Elijah, the wanderer, time for rest, but because the first three days after circumcision are a period of danger for the child.



Elijah's Chair.

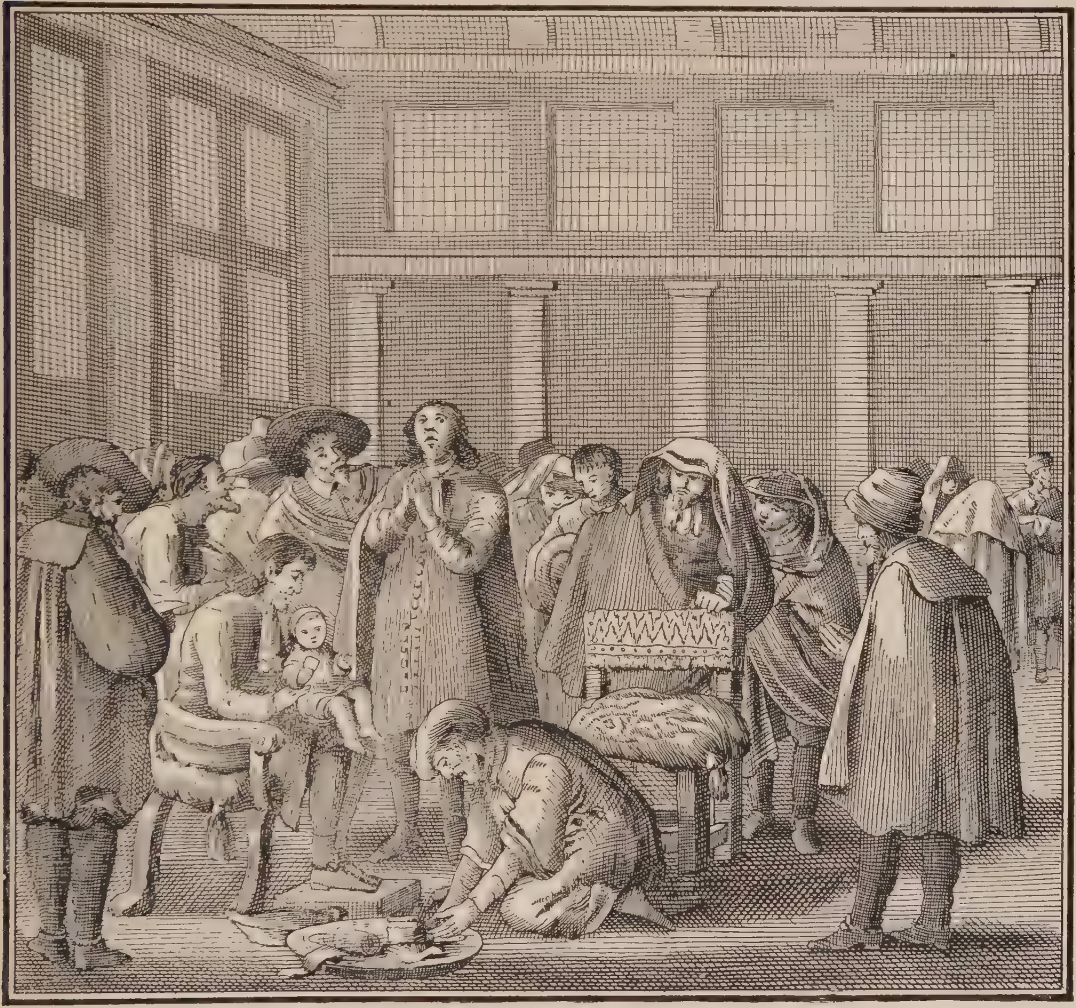
(After Leusden, "Philologus Hebræo Mixtus," 1657.)

Elijah being the guardian of the little ones, is represented as such in the amulet for the lying-in chamber, and, indeed, it is in this capacity that he is invited to the circumcision.

In Regensburg R. Judah the Pious was once entrusted with the office of sandek. The child was brought in and greeted by all with the customary formula, but Judah remained silent. Being questioned, he said: "I do not see Elijah seated at my side." As he said this a venerable old man appeared at the window, and to him he referred the questioners. To them the old man declared that Elijah refused to come because the child would one day abandon the faith of his forefathers. The prophecy was fulfilled.

Lipman of Mühlhausen, in his "Niẓẓaḥon," deals with the objection that Elijah could not possibly be present at different circumcisions at the same time. As the sunlight and the Angel of Death are omnipresent, so can Elijah be. The precept that the formula "Zeh ha-kisse' shel Eliyahu zakur le-ṭob" or "zeh ha-kisse' shel Eliyahu ha-nabi' zakur le-ṭob" must be cried aloud (Meïr ben Gabbai, "Tola'at Ya'aḳob") is also found in the Zohar (Lek Leka; comp. Wayiggash, and Terumah, 169a).

In some of the representations of the circumcision ceremony (as in Kirchner and Leusden) Elijah's chair is incorrectly placed at the left of the sandek; in others (as in Buxtorf's "Synagoga," the Amsterdam Pesaḥ Haggadah, etc.), it is not pictured at all. See GODFATHER.



ELIJAH'S CHAIR, AS USED IN THE CEREMONY OF CIRCUMCISION IN HOLLAND.

(After Leo de Modena's "Riti," Amsterdam, 1725.)

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S. S. M. GR.

ELIJAH BEN ABRAHAM: Karaite scholar of the twelfth century. He was the author of a work entitled "Ḥaluḳḳot ha-Ḳara'im weha-Rabbanim," on the controversy between Karaites and Rabbinites (published by Pinsker in his "Liḳḳuṭe Ḳadmoniyyot," Supplement, pp. 99–106). Elijah was the only Karaite who quoted a work of Saadia's—the "Kitab al-Rudd 'ala 'Anan," according to Pinsker (*ib.* p. 19). That Elijah lived not later than the twelfth century is shown by the fact that the last Karaite scholar quoted by him was Japheth ben ha-Maskil, a contemporary of Judah Ḥadassi. Pinsker identifies Elijah ben Abraham with Elijah b. Judah Tishbi, supposing that he was only the copyist, not the author, of the "Ḥaluḳḳot."

Bibliography: Pinsker, *Liḳḳuṭe Ḳadmoniyyot*, pp. 19, 225; Steinschneider, *Jewish Literature*, p. 312, note 21; idem, *Hebr. Bibl.* v. 52–53; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 157.

K. M. Sel.

ELIJAH B. ABRAHAM HA-LEVI. See Öttingen.

ELIJAH HA-'ADENI: Rabbi and payyeṭan of Cochin, India; dates of birth and death unknown. He was a native of Aden, and was therefore called "Ha-'Adeni," that is to say, "the man of Aden." He wrote "Azharot," a piyyuṭ on the 613 commandments, which is read by the Jews of India and chiefly by those of Cochin on Shemini 'Aẓeret, or the eighth day of Sukkot (Amsterdam, 1688).

Bibliography: Wolf, *Bibl. Hebr.* ii., p. 1306, iii., No. 239b; Steinschneider, *Cat. Bodl.* col. 925; Dukes, *Zur Kenntniss der Neuhebr. Relig. Poes.* p. 141; *Orient, Lit.* vii., col. 677; Michael, *Or ha-Ḥayyim*, p. 174, No. 373.

L. G. M. Sel.

ELIJAH ALAMANNUS: Spanish physician and diplomat of the fifteenth century, and court physician of the Duke of Bourbon (probably Louis II. of France). Alfonso V., King of Aragon, confided to him a mission to Pope Martin V. He went to Rome in charge of a letter to the pope (Sept. 8, 1420), under safe-conduct for a year. A few years later "Magister Elijah," while at Avignon, had a bull, issued in favor of the Spanish Jews, legalized by the notary of the Curia.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 6, 7.

G. M. Sel.

ELIJAH B. AZRIEL OF WILNA: Grammarian and author, died after 1748. He wrote: "Ma'aneh Eliyahu," rules for Hebrew reading, Frankfort-on-the-Main, 1704; "Miḳra Ḳodesh," rules of Hebrew grammar, Berlin, 1713; "Miktab me-Eliyahu," a commentary on the "Or Torah" of R. Menahem di Lonsano, Hamburg, 1738; "Zori Gilead," a tale in verse, Rödelheim, 1748; and "Ḳine'uteh de-Eliyahu," novellæ on "Torat Ḥaṭṭa'ot, "Amsterdam, 1711.

Bibliography: Fuenn, *Ḳiryah Ne'emanah*, pp. 103, 104; Steinschneider, *Cat. Bodl.* No, 4942.

G. N. T. L.

ELIJAH BA'AL SHEM OF CHELM: Polish rabbi; born in 1550; died at Chelm. About 1565 he entered the yeshibah of Rabbi Solomon Luria of Lublin, and, after receiving the rabbinical ordination, became rabbi of Chelm, which position he held until his death. Elijah Ba'al Shem was one of the most eminent Talmudists of his generation. Together with his teacher he signed the "piske dinim" (laws) relative to the 'Agunah. He also studied Cabala, and, according to his grandson Ẓebi Ashkenazi, he was able to create a golem by means of Cabalistic agencies.

Bibliography: Friedberg, *Luḥot Zikkaron*, p. 32, Drohobycz, 1897; Emden, *Megillat Sefer*, p. 4, Warsaw, 1896; Horodetzky, *Kerem Shelomoh*, p. 33, Drohobycz, 1896; *Ha-Measef*, p. 157, St. Petersburg, 1902.

K. B. Fr.

ELIJAH HA-BABLI. See Tanna debe Eliyahu.

ELIJAH BAḤUR. See Levita, Elijah.

ELIJAH BE'ER (FONTE) B. SHABBETHAI (Elijah di Sabbato; also known as **Elihe Saby** and **Elia Giudeo):** Italian physician; born in Germany at the end of the fourteenth century. He settled in Italy, where the Senate accorded him citizen's rights in Viterbo, and, in 1405, in Rome; confirmed by Pope Innocent VII. Feb. 6, 1406. He was exempted from toll, from forced service, and from wearing the Jewish garb, and was allowed to carry arms. Pope Martin V. made him his private physician, which position he retained under Martin's successor, Eugene IV., who (1433) confirmed his citizenship and pension. Elijah was among those who signed (Dec., 1443) an agreement between the pope and the Italian Jews concerning their religious freedom.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 320 *et seq.*, ii. 6 *et seq.*; Zunz, *G. S.* iii. 92, 173; Stern, *Urkundliche Beiträge*, pp. 25, 45; Berliner, *Gesch. der Juden in Rom*, ii., part i., p. 121.

G. M. Sel.

ELIJAH BEN BENJAMIN HA-LEVI: Turkish rabbi; flourished in Constantinople in the sixteenth century. He succeeded one of his teachers, Elijah Mizraḥi, as rabbi in Constantinople (1526). Elijah made the first collection of prayers for the Maḥzor Romania (editio princeps, Constantinople, 1510), to which he added many poems of his own. He wrote: "Tanna debe Eliyahu," containing 451 responsa, of which only a part have been published, under the title "Zeḳan Aharon" (Constantinople, 1734); "Ma'amar Kol Dai," an asmakta, published in Benjamin Motal's "Tummat Yesharim" (Venice, 1622); "Liwyat Ḥen," "Me Zahab," "Shebeṭ Musar," "Tokaḥat Megullah," still unpublished; and a collection of poems. Berliner ascribes to him a commentary which accompanies various piyyuṭim in the Maḥzor Romania.

Bibliography: Benjamin Motal, *Introduction to Zeḳan Aharon*; Steinschneider, *Cat. Bodl.* col. 933; Zunz, *Literaturgesch.* pp. 388 *et seq.*; Berliner, *Aus Meiner Bibliothek*, pp. 3 *et seq.*

L. G. H. B.

ELIJAH COHEN BEN MOSES BEN NISSIM: Oriental scholar of the second half of the thirteenth century. He translated an Arabic maḳamah, similar to the "Assemblies" of Ḥariri, into Hebrew under the title "Megillat ha-'Ofer." A manuscript copy is in the Bodleian Library. The beginning of this work was published by Steinschneider in "Ha-Karmel."

Bibliography: Steinschneider, *Jewish Literature*, p. 349; idem, *Hebr. Uebers.* p. 884; *idem*, in *Ha-Karmel*, vi. 320–321.

G. M. Sel.

ELIJAH B. ELIEZER. See Delmedigo, Elijah b. Eliezer.

ELIJAH BEN EZEKIEL: Rabbi of Byelgorai, Poland, in the eighteenth century. His father, Ezekiel, was rabbi of Ostrovtsi, Galicia, and he was himself a friend of Ḥayyim Rapoport, rabbi of Lemberg. He wrote: "Har ha-Karmel," responsa, arranged in the order of the four parts of the Shulḥan 'Aruk (Frankfort-on-the-Main, 1782); "Rosh ha-Karmel," novellæ on Pesaḥim and other Talmudic treatises; "Eshel ha-Neḥalim," a kind of index to the Shulḥan Aruk, Ḥoshen Mishpaṭ; Responsa. The first three works are mentioned in his preface to "Har ha-Karmel."

Bibliography: Michael, *Or ha-Ḥayyim*, p. 178; Azulai, *Shem ha-Gedolim*, s.v. *Har ha-Karmel*; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 25.

L. G. M. Sel.

ELIJAH OF FERRARA: Italian Talmudist and traveler of the earlier part of the fifteenth century. He was engaged in 1437 as lecturer and teacher in Jerusalem, where he arrived after a stormy voyage, during which he lost his son and grandson. He wrote several letters to his wife and children, whom he had left behind in Ferrara; only one of these epistles, dated 1438, has been preserved. This "Iggeret," written in rimed prose, has been published in the collection "Dibre Ḥakamim," Metz, 1853, and translated by Carmoly ("Itinéraires," pp. 331–337) under the title "Ahabat Ẓiyyon." In this he gives a description of Jerusalem, recounts the legends current about the "children of Israel," the Ten Tribes, and the River Sambation, and states his intention to visit other parts of Palestine and to send a description of what he sees there. A fragment of another letter has survived, published by Isaac Akrish in his "Ḳol Mebasser" (Constantinople, 1577). From remarks contained in the latter in reference to medical practise in Jerusalem it may be inferred that Elijah was also a physician.

Bibliography: Steinschneider, *Cat. Bodl.* col. 929; Luncz, *Jerusalem*, iii. 48; Munk, *Palestine*, p. 643; Carmoly, *Itinéraires*, pp. 329–337; Grätz, *Gesch.* 2d ed., viii. 277.

G. M. Sel.

ELIJAH GAON. See Elijah b. Solomon.

ELIJAH ḤAYYIM B. BENJAMIN. See Genazzano, Elijah Ḥayyim.

ELIJAH BEN ISAAC OF CARCASSONNE: French Talmudist; flourished in the first half of the thirteenth century; progenitor of the De Latas, or Lattes, family. He took the name of the city in which he was living, his son Jacob afterward adopting the name of "Lattes." Isaac b. Jacob Lattes, the author of "Sha'are Ẓiyyon," speaks of these two ancestors of his, and ascribes to one of them, in a somewhat obscure reference, the authorship of several works. Michael and Zunz think that Isaac intended to designate Elijah as the author, while Gross says that he meant Jacob.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 178; Zunz, *Z. G.* p. 478; Gross, *Gallia Judaica*, pp. 264, 615.

L. G. A. Pe.

ELIJAH BEN JACOB: Rabbi and cabalist of Ulianov, Galicia; lived in the eighteenth century. He was a contemporary of Jonathan Eybeschütz, and sided with him in his quarrel with R. Jacob Emden. Elijah, obliged to flee, took a long voyage and passed through Italy and Turkey. Toward the end of his life he settled at Amsterdam. He was the author of "Birkat Eliyahu," novellæ on several treatises of the Talmud (Wandsbeck, 1728). At the end of this book there are some passages in defense of the customs of the Ashkenazic Jews. It was prefaced and published by Moses Ḥagis.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 11; Steinschneider, *Cat. Bodl.* col. 930; Fuenn, *Keneset Yisrael*, p. 112; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 22.

L. G. M. Sel.

ELIJAH B. JOSEPH. See Nola, Elijah b. Joseph.

ELIJAH BEN JOSEPH: Turkish Talmudist and commentator; lived at Salonica in the sixteenth century. He wrote: "Ḳol Teru'ah," homilies on the Pentaṭeuch, Salonica, 1562; and an unpublished commentary on Job, Psalms, Proverbs, Daniel, Ezra, and Chronicles, entitled "Sefer ha-Tiḳḳunim."

Bibliography: Michael, *Or ha-Ḥayyim*, No. 383; Steinschneider, *Cat. Bodl.* col. 930.

K. M. Sel.

ELIJAH B. JOSEPH (YOSKE). See Spira, Elijah b. Joseph.

ELIJAH B. JUDAH LÖB OF WISCHNITZ: Polish rabbi and author; died in 1715. At an early age he left Poland and went to Fulda, Germany, where he became rabbi. He wrote: a commentary on Sheḳalim (Yer.), with quotations of parallel passages, Frankfort-on-the-Main, 1710; a commentary on Berakot (Yer.) and part of Zera'im, with notes, published with the second edition of Sheḳalim, Amsterdam, 1710; a commentary on Baba Ḳamma and Baba Meẓi'a (Yer.), Offenbach, 1729. This last work, with a commentary on Baba Batra (Yer.), was republished at Frankfort-on-the-Main in 1742.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 176; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 229; Levenstein, *Dor Dor we-Dorshaw*, p. 16.

K. N. T. L.

ELIJAH BEN JUDAH OF PARIS: French Talmudist of the twelfth century, often quoted by later Talmudists as an important authority. He became well known through his controversy with R. Tam as to whether the tefillin-knot should be renewed every day. A legend arose in connection with this controversy to the effect that Elijah left his grave in order to assert himself once more against R. Tam. Elijah is the author of two piyyuṭim written for the Feast of Weeks, אומץ יום הבכורים and ברוב עם עוזך.

Bibliography: Gross, *Gallia Judaica*, p. 515; Zunz, *Literaturgesch.* p. 458.

L. G. A. Pe.

ELIJAH BEN KALONYMUS: Talmudical scholar; lived at Lublin in the seventeenth century. He was the author of a commentary on the Pentateuch, entitled "Adderet Eliyahu," published at Frankfort-on-the-Main, 1649.

Bibliography: Steinschneider, *Cat. Bodl.* col. 931; Michael, *Or ha-Ḥayyim*, p. 188; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 229.

L. G. I. Br.

ELIJAH MAGISTRATUS. See Genazzano, Elijah Ḥayyim.

ELIJAH BEN MENAHEM HA-ZAḲEN: French liturgical poet; flourished at Le Mans in the eleventh century. According to Solomon Luria (Responsa, No. 29), he was the son-in-law of Sherira Gaon. Fürst doubts that Elijah was of Le Mans, ta king the name מנש to be the popular name of his father, Menahem. Elijah was the pupil of Rabbenu Gershon, and companion of Joseph Ṭob-‘Elem (Bonfils), with whom he discussed the recitation of the “Ḳerobah” between the first three of the eighteen benedictions (“Shibbole ha-Loḳeṭ,” No. 11). He wrote: (1) “Azharot,” a poem on the 613 commandments, containing 176 four-line strophes. This poem may be divided into several smaller poems, giving together with the acrostic “Eliyahu Ḥazaḳ,” in one instance an acrostic of אב״גר, in another one of תש״רק. These “azharot” were known to the Tosafists and are quoted in several places (Suk. 49a; Yoma 8a; B. B. 145b; Mak. 3b; Niddah 30a). (2) “Seder ha-Ma‘arakah,” Biblical passages arranged for recitation on each day of the week in the same manner as the “Ma‘amadot” (MSS. Offenbach, No. 38). Jellinek (“Orient, Lit.” xii. 546) identifies the author of the “Azharot” with the cabalist Elijah ha-Zaḳen, who is frequently quoted by Moses Botarel in his commentary to the “Sefer Yeẓirah.”

Bibliography: Zunz, *Literaturgesch.* pp. 126–129; idem, *S. P.* p. 97; idem, *Z. G.* pp. 47, 192; *Orient, Lit.* ix. 51, note; xi. 49 *et seq.*; Landshuth, *‘Ammude ha-‘Abodah*, pp. 13–15; Azulai, *Shem ha-Gedolim*, i., *s.v.*; ii., *s.v.* אזהרות; Gross, *Gallia Judaica*, p. 363; Steinschneider, *Cat. Bodl.* col. 949.

K. M. Sel.

ELIJAH MIZRAḤI. See Mizraḥi, Elijah.

ELIJAH BEN MORDECAI: Payyeṭan of the eleventh century, possibly a native of Italy. Of his poetic productions a “ḳerobah” for the Minḥah of the Day of Atonement (איתן הכיר אמונתך) is extant in the German-Polish liturgy. Eliezer ben Nathan wrote a commentary on Elijah's piyyuṭim.

Bibliography: Zunz, *Literaturgesch.* p. 142; Landshuth, *‘Ammude ha-‘Abodah*, p. 15; Michael, *Or ha-Ḥayyim*, p. 182.

G. H. B.

ELIJAH BEN MOSES GERSHON: Eighteenth-century Polish physician, mathematician, and Talmudist; lived at Pinczow, government of Kielce, Russian Poland. He wrote: “Meleket Maḥshebet,” in two parts: the first called “‘Ir Ḥeshbon,” on arithmetic and algebra; the second, “Berure Middot,” on geometry (Zolkiev, 1758; Frankfort-on-the-Oder, part i., and Berlin, part ii., 1765; Ostrog, 1806); “Ma‘aneh Eliyahu,” novellæ on Baba Meẓi‘a and Beẓah, decisions, and responsa (Zolkiev, 1758); “Hadrat Eliyahu,” ten homilies on Talmudic subjects (Prague, 1786); “Nibḥar me-Ḥaruẓ,” a compendium of Joseph Albo's “‘Iḳḳarim,” in the form of dialogues. He edited “She’elot u-Teshubot Geone Batra’e,” a collection of responsa of R. Yom-Ṭob Lippmann Heller, Joel Sirkes, Joshua Falk, and others (Sudilkov, 1795).

Bibliography: Fürst, *Bibl. Jud.* i. 237; Fuenn, *Keneset Yisrael*, pp. 118–119; Zeitlin, *Bibl. Post-Mendels.* p. 11.

G. M. Sel.

ELIJAH BEN MOSES ISRAEL: Palestinian rabbi; born at Jerusalem; died at Alexandria Jan. 7, 1786. In 1763 he became rabbi of Rhodes, and was later offered the chief rabbinate of Alexandria. Though a prolific writer, few of his works have been published. Among these are: “Ḳol Eliyahu,” responsa, arranged in the order of the four Ṭurim, and containing some responsa of his brother Abraham Israel and of his son Moses Israel (Leghorn, 1792); “Kisse Eliyahu,” glosses and novellæ on the Shulḥan ‘Aruk, Oraḥ Ḥayyim, fragments of which appear at the end of Azulai's “Wa‘ad la-Ḥakamim”; “‘Uggat Eliyahu,” responsa (Leghorn, 1830); “Shene Eliyahu,” twenty-five homilies (*ib.* 1806); “Ar‘a de-Yisrael,” on the methodology of the Talmud, printed, together with “Debar ha-Melek,” a commentary on Maimonides, at the end of the “Sha‘ar Asher” of Asher Covo (Vienna, 1821). Besides these Elijah left in manuscript eight other works on Talmudic-rabbinic literature.

Bibliography: Michael, *Or ha-Ḥayyim*, pp. 185–186; Ḥazan, *Ha-Ma‘alot li-Shelomoh*, p. 4b.

L. G. M. Sel.

ELIJAH B. MOSES DE VIDAS: Cabalist at Safed in the sixteenth century; pupil of R. Moses Cordovero. He went to Poland, but returned to Palestine, and died at Hebron. He is the author of “Reshit Ḥokmah,” a book on morals divided into five parts (“she‘arim”): fear of God; love for God; repentance; holiness; humbleness (Venice, 1578, 1593; Cracow, 1593; Berlin, 1703, etc.). In this book are gathered all the moral sentences scattered through the Talmud, Midrashim, and Zohar; to these he added five chapters of the “Menorat ha-Ma’or” of Israel ben Joseph Alnaqua; “Ḥuppat Eliyahu Rabbah,” and “Seder Eliyahu Rabbah,” moral sayings and admonitions; “Or ‘Olam,” the first chapter containing all the moral sayings of the Talmud beginning with the word “le‘olam,” the second those beginning with “gadol” or “gedolah.” He later abridged the “Reshit Ḥokmah” under the title of “Toẓe’ot Ḥayyim” (Prague, Cracow [n. d.]; Amsterdam, 1650). Another abridgment was made by Jacob b. Mordecai Pavieti (“Ḳiẓẓur Reshit Ḥokmah,” Venice, 1600). David de Lara translated into Spanish the “Sha‘ar ha-Yir’ah,” treating of the fear of God (Amsterdam, 1633).

Bibliography: Fürst, *Bibl. Jud.* iii. 477; Steinschneider, *Cat. Bodl.* col. 950; Fuenn, *Keneset Yisrael*, p. 106; Azulai, *Shem ha-Gedolim*, p. 11; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 230, 231; Michael, *Or ha-Ḥayyim*, p. 184.

G. M. Sel.

ELIJAH OF PESARO: Italian Talmudist and philosopher of the sixteenth century. After a long residence in Venice as Talmudic teacher, he started for Palestine (1563). Arrived at Famagusta, in Cyprus, he heard that the cholera was devastating the Holy Land and decided to go no farther. He wrote a number of works which are preserved in the Bibliothèque Nationale at Paris (MS. No. 24). They comprise a commentary on Job, an allegorical explanation of the Song of Songs, a philosophical treatise on the Talmud and Midrashim, a funeral oration on the death of R. Mordecai Kunavoti, a fragment of his commentary on Jonah, a number of sermons, and a letter written from Famagusta to his relatives at Venice in which he described his journey to the former place. It has been translated into German by Jost (“Jahrbuch für die Geschichte der Juden,” 1861) and into French by Moïse Schwab (“Revue de Géographie,” 1877).

Bibliography: S. J. Fuenn, *Keneset Yisrael*, p. 118; Carmoly, in *Revue Orientale*, i. 92; Steinschneider, *Jewish Literature*, p. 257; *Orient, Lit.* ii. 444.

L. G. M. Sel.

ELIJAH RABBENU (BEN JUDAH TISHBI): Karaite scholar; died about 1584. He wrote in 1579 at Constantinople a work called "Pe'er" (="Perush Eliyahu Rabbenu"), a supercommentary on the first part of Aaron ben Joseph's Biblical commentary "Ha-Mibḥar." Moses of Zurudi, Elijah's son-in-law, revised this work in 1585. One copy is found in Leyden (No. 54) and another in Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2352).

BIBLIOGRAPHY: Pinsker, *Likkuṭe Ḳadmoniyyot*, p. 199; Gottlober, *Biḳḳoret le-Toledot ha-Ḳara'im*, p. 156; Steinschneider, *Jewish Literature*, p. 121; idem, *Hebr. Bibl.* xi. 9.

K. M. SEL.

ELIJAH B. SAMUEL OF LUBLIN: Polish rabbi; died at Hebron, Palestine, 1735. He became rabbi of Byala, and later, after residing for some time at Brest-Litovsk, of Eibenschütz, Moravia. In old age he removed to Hebron. Elijah was the author of "Yad Eliyahu," responsa, Amsterdam, 1712.

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 196; Azulai, *Shem ha-Gedolim*, i. 22, ii. 59, 127; Levenstein, *Dor Dor we-Dorshaw*, p. 17; E. L. Rabbinowicz, *'Ir Tehillah*, pp. 32, 186.

L. G. N. T. L.

ELIJAH BEN SAMUEL BEN PARNES OF STEPHANOW: Bulgarian exegete and poet; lived in the second half of the fifteenth century, probably first at Widdin, and later at Constantinople. He maintained a correspondence on scientific subjects with Moses Capsali, Elijah Mizraḥi, and other Talmudical authorities. Joseph Colon mentions him as having lived at Constantinople (Responsa, No. 83). Elijah wrote in 1469 a grammatical and allegorical commentary on the Pentateuch, entitled "Sefer ha-Zikkaron" (Book of Memory) (Neubauer, "Cat. Bodl. Hebr. MSS." No. 251). The commentary is followed by poetical pieces composed by the author, twelve of which are liturgical poems.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 387; Michael, *Or ha-Ḥayyim*, No. 411.

G. I. BR.

ELIJAH BEN SHEMAIAH: Italian rabbi and liturgical poet; lived at Bari in the twelfth century. He was one of the teachers of Samuel b. Naṭronai; and his signature, with those of many other rabbis, is appended to a responsum found in Samuel's novellæ on Maimonides ("Yad," Ishut, xxiii. 14). Elijah b. Shemaiah is especially known as a composer of hymns. Besides a "reshut" to Johanan's "Ḳerobot" for Yom Kippur, Elijah composed a great number of seliḥot. Zunz ("Literaturgesch." pp. 244–246) enumerates no less than thirty-six, arranged either in the alphabetical or in the reversed alphabetical order, and giving the acrostic of his name.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* pp. 139, 244–246; idem, *G. V.* p. 393; idem, *S. P.* p. 206; Michael, *Or ha-Ḥayyim*, No. 412; Landshuth, *'Ammude ha-'Abodah*, p. 17.

K. M. SEL.

ELIJAH BEN SOLOMON (also called **Elijah Wilna, Elijah Gaon,** and **Der Wilner Gaon**): Lithuanian Talmudist, cabalist, grammarian, and mathematician; born at Wilna April 23, 1720; died there Oct. 9, 1797. He gave evidence of the possession of extraordinary talents while still a child. At the age of seven he was taught Talmud by Moses Margalit, rabbi of Kaidan and the author of a commentary to the Jerusalem Talmud, and was supposed to know several of the treatises by heart. From the age of ten he continued his studies without the aid of a teacher. When he reached a more mature age Elijah wandered in various parts of Poland and Germany, as was the custom of the Talmudists of the time. He returned to his native town in 1748, having even then acquired considerable renown; for when he was hardly twenty years old many rabbis submitted their halakic difficulties to him for decision. Since Elijah had never studied at any yeshibah, he had this advantage, that his mind was never biased by prejudice or by the perverted methods of study then in vogue. He thus escaped casuistry, his mind remaining open to the plain and simple peshaṭ.

His Methods of Study.

Elijah's chief merit consisted in this fact, that he applied to the Talmud and the cognate literature proper philological methods. He even made an attempt toward a critical examination of the text; and thus, very often with a single reference to a parallel passage, or with a textual emendation, he overthrew all the castles in the air erected by his predecessors. But, besides the two Talmuds and the other branches of rabbinic literature which he had very soon committed to memory, he devoted much time to the study of the Bible and Hebrew grammar, as well as to the secular sciences, enriching the latter by his original contributions. His pupils and friends had to pursue the same plain and simple methods of study that he followed. He also exhorted them not to neglect the secular sciences, maintaining that Judaism could only gain by studying them. Elijah was also attracted to the study of the Cabala; but from his controversy with the Ḥasidim it would seem that he was not prepared to follow the mystics to the full extent of their teachings.

Elijah was very modest and disinterested; and he declined to accept the office of rabbi, though it was often offered to him on the most flattering terms. In his later years he also refused to give approbations, though this was the privilege of great rabbis; he thought too humbly of himself to assume such authority. He led a retired life, only lecturing from time to time to a few chosen pupils. But in spite of his desire to avoid publicity his fame was soon widely spread, and in 1755, when Elijah was only thirty-five, Jonathan Eybeschütz, then sixty-five years old, applied to Elijah for an examination of and decision concerning his amulets, which were a subject of discord between himself and Jacob Emden. Elijah, in a letter to Eybeschütz, stated that, while in full sympathy with him, he did not believe that words coming from a stranger like himself, who had not even the advantage of old age, would be of any weight with the contending parties.

The only occasion upon which Elijah threw off his reserve and made his authority felt was the appearance of the Ḥasidim on the stage of Jewish history. When the latter became more audacious, and even began to make proselytes in his native town, which had always remained proof against all kinds of innovation, Elijah, joining the rabbis and heads of

His Antagonism to the Ḥasidim.

the Polish communities, took the necessary steps to check the Ḥasidic influence. In 1777 the first excommunication was launched at Wilna against the Ḥasidim, while a letter was also addressed to all the large communities, exhorting them to deal with the Ḥasidim after the example of Wilna, and to watch them until they had recanted. The letter was acted upon by several communities; and in Brody, during the fair, the excommunication was pronounced against the Ḥasidim. In 1781, when the Ḥasidim renewed their proselytizing work under the leadership of their rabbi, Shneor Salman of Liadi, Elijah excommunicated them again, declaring them to be heretics with whom no pious Jew might intermarry. Elijah also accused Shneor Salman and his adherents of having accepted a pantheistic system. After this, Elijah went into retirement again, and the Ḥasidim seized the opportunity to spread a rumor that Elijah sided with them and that he repented of having persecuted them. Elijah then sent two of his pupils (1796) with letters to all the communities of Poland, declaring that he had not changed his attitude in the matter, and that the assertions of the Ḥasidim were pure inventions. Still, Elijah had seen beforehand that all the excommunications would be of no avail, and that they would not stop the tide of Ḥasidism.

Elijah ben Solomon of Wilna.
(From a traditional portrait.)

Except in this instance, Elijah never took part in public affairs; and, so far as is known, he did not preside over any great school in Wilna. He was satisfied, as has been already stated, with lecturing in his bet ha-midrash to a few chosen pupils, whom he initiated into his scientific methods. He taught them Hebrew grammar, Bible, and Mishnah—subjects which were largely neglected by the Talmudists of that time. He was especially anxious to introduce them to the study of the pre-Talmudic literature—the Sifra, Sifre, Mekilta, Tosefta, Seder 'Olam, and the minor treatises—which were very little known by the scholars of his time. He laid special stress on the study of the Jerusalem Talmud, which had been almost entirely neglected for centuries. Being convinced that the study of the Torah is the very life of Judaism, and that this study must be conducted in a scientific and not in a merely scholastic manner, he encouraged his chief pupil, Rabbi Ḥayyim, to found a college in which rabbinic literature should be taught according to his master's method. Ḥayyim did not carry out the injunction of his master until some years after the death of the latter. The college was opened at Volozhin in 1803 (see Ḥayyim b. Solomon and Volozhin).

His Ascetic Life.

Elijah led an ascetic life. He interpreted literally the words of the ancient rabbis, that the Torah can be acquired only by abandoning all pleasures and by cheerfully accepting suffering; and as he lived up to this principle, he was revered by his countrymen as a saint, being called by some of his contemporaries "the Ḥasid." Elijah once started on a trip to the Holy Land, but did not get beyond Germany. While at Königsberg he wrote to his family a letter which was published under the title "'Alim li-Terufah," Minsk, 1836. Various reasons were assigned for his change of mind, the most probable one being the impossibility on board ship of observing strictly the dietary laws. Elijah was a voluminous author; and there is hardly an ancient Hebrew book of any importance to which he did not write a commentary, or at least provide marginal glosses and notes, which were mostly dictated to his pupils; but nothing of his was published in his lifetime. His works may be best classified according to the different branches:

Biblical.

Adderet Eliyahu, a commentary on the Pentateuch, in which he endeavored to give the exact meaning of the verses, showing that there is not a single superfluous letter. Dubrovna, 1804.

Commentary to the Prophets and Hagiographa. The only parts published were Proverbs (Sklow, 1798); the portion of Joshua containing the description of Palestine and that of Ezekiel containing the description of the Temple, under the title of "Ẓurat ha-Areẓ" (*ib.* 1802); Jonah (Wilna, 1800); Isaiah i.-xiii.; Habakkuk and Chronicles (*ib.* 1820); the Song of Songs (Warsaw, 1842); and Job i.-vii. (*ib.* 1854).

Mishnaic.

Shenot Eliyahu, long and short commentaries on Zera'im, revised by his pupil Ḥayyim of Volozhin. Lemberg, 1799.

Eliyahu Rabbah, on Ṭohorot, compiled by his pupil Meïr of Wilna. Brünn, 1802.

Commentary on Abot. Sklow, 1804.

Commentary on Ḳodashim and a mystical commentary on the Biblical passages quoted in the Mishnah, both extant in manuscript.

Efat Ẓedeḳ, glosses to the Mekilta. Wilna, 1844.

Commentary and glosses to the Sifra.

Glosses to the Sifre.

Ṭohorat ha-Ḳodesh (also called "Zer Zohab"), commentary on Tosef., Ṭohorot. Zolkiev, 1804.

Glosses to Tosef., Zera'im, Mo'ed, and Nashim. Wilna, 1837.

Yerushalmi.

Commentary on the order Zera'im.

Mishnat Eliyahu, glosses to the treatise Sheḳalim, printed in the "Taḳlin Ḥadtin" of his pupil Israel of Sklow. Minsk, 1812.

Babli.

Hagahot ha-GeRA (ha-Gaon Rabbenu Eliyahu), being a selection from glosses to the whole Talmud written by Elijah; published in the Vienna edition of the Talmud. 1806.

Glosses to Abot de-Rabbi Natan and to the small treatises; printed with his commentary to Abot. Sklow, 1804.

Novellæ on eight treatises of the Talmud.

Halakic.

Commentary on the four parts of the Shulḥan 'Aruk, namely: Oraḥ Ḥayyim, Sklow, 1803; Yoreh De'ah, Grodno, 1806; Eben ha-'Ezer, Wilna, 1819; Ḥoshen Mishpaṭ, Königsberg, 1856–58.

Collectanea on Maimonides.

Novellæ on Asheri.

Haggadic.

Glosses to Pirḳe Rabbi Eliezer. Warsaw, 1832.

Commentary and glosses to the Seder 'Olam Rabbah and Seder 'Olam Zuṭa. Sklow, 1801.

Glosses to the Pesiḳta.

Cabalistic.

Commentary to the Sefer Yeẓirah. Grodno, 1806.

Commentary to the Sifra di-Ẓeni'uta. Wilna, 1820.

Commentary to the Zohar in eleven volumes, of which only a small part was published. *Ib.* 1810. This commentary is a critical one; he made many corrections in the text and indicated the sources which served the later cabalists.

Commentary on the Tiḳḳune Zohar. 5 vols.

Commentary on the Hekalot. 2 vols.

Commentary on Ra'ya Mehemna. 4 vols.

Commentary on both Idrot.

Commentary on the Midrash ha-Ne'elam.

Commentary on the Zohar Ḥadash.

Hadrat Ḳodesh, cabalistic collectanea.

Cabalistic commentary to the Pesaḥ Haggadah. Grodno, 1806.

Science and Grammar.

Ayil Meshullash, a treatise on trigonometry, geometry, and some principles of astronomy and algebra; containing 400 rules. Wilna, 1834.

Treatise on astronomy.

Treatises on the teḳufot and moladot.

Diḳduḳ Eliyahu, a short Hebrew grammar. *Ib.* 1833.

Ma'aseh Toreh, a collection of notes on different subjects.

Bibliography: Joshua Heshel Levin and Naḥman of Grodno, *'Aliyyot Eliyahu* (a biography of Elijah Wilna), Wilna, 1856; Fuenn, *Kiryah Ne'emanah*, pp. 133–155; Grätz, *Gesch.* 2d ed., xi. 108–115; Zunz's notes in *Benjamin of Tudela*, ii. 291; L. A. Frankl, in Wertheimer's *Jahrbuch*, xi. 357; S. Schechter, *Studies in Judaism*, pp. 73–77, 81-92, 96, 97; *idem*, in *Jüd. Litteraturblatt*, xix. 42; S. Nascher, *ib.* xxii. 56, 73, 81, 100.

S. S. M. Sel.

ELIJAH BEN SOLOMON ABRAHAM HA-KOHEN: Dayyan of Smyrna; almoner and preacher; died 1729. Elijah produced over thirty works, of which the principal, according to Wunderbar ("Orient, Lit." p. 579), are as follows: "Midrash Eliyahu," eleven funeral sermons and a commentary on the Talmudic sayings relative to the Roll of Esther (Constantinople, 1693); "Midrash ha-Izmiri," homilies (*ib.* 1695); "Midrash Talpiyyot," glosses and comments taken from three hundred works and containing 926 (the numerical value of the word "Talpiyyot") paragraphs in alphabetical order: only the first part, from "alef" to "kaf," was published (Amsterdam, 1698); "Me'il Ẓedaḳah," a treatise on charity (*ib.* 1704); "Shebeṭ Musar," on ethics, the best known of his works, divided into fifty-two chapters corresponding to the weeks of the year, and taken for the most part from the "Or Ḳadmon" of Moses Ḥagis, the "Tokaḥot" of the Spanish poets, the "Orḥot Ḥayyim," and the "Roḳeaḥ" of Eleazar of Worms (Constantinople, 1712); "Megalleh Ẓefunot," cabalistic treatises (Porizk, 1785); "She'elot u-Teshubot," responsa (Sudilkov, 1796); "Minḥat Eliyahu," sermons (Salonica, 1824); "Semukim le-'Ad," homiletic treatise on the parashiyyot (*ib.* 1826); "We-Lo 'Od Ella," a treatise on the Talmudic and Midrashic passages beginning with these words (Smyrna, 1853).

Elijah's other works are not yet published. They include: a commentary to the Psalms; "Ezor Eliyahu," a commentary to Abot and to the Pesaḥ Haggadah; "Ṭa'ame ha-Miẓwot," a treatise on the 613 commandments; "Sheloshah Mahadurot," a commentary to the Pentateuch; "Shiṭṭah," on the 'Abodah Zarah; a commentary to the difficult passages in the Ta'anit; a commentary to the Hafṭarot; "Ḥiddushim Nifradim"; "Yado ba-Kol," comprising commentaries to the Song of Songs, Ruth, and Esther, each under a different title; mystical glosses to the Song of Songs and Esther; a commentary to Lamentations; commentaries to Pirḳe Rabbi Eliezer, Otiyyot de-Rabbi Aḳiba, Kallah, Semaḥot, Derek Ereẓ Rabbah and Zuṭa, Tanna debe Eliyahu, and Tiḳḳune ha-'Aberot; one treatise and three sermons on repentance; a commentary to various prayers; a commentary to the Haggadah of the Jerusalem Talmud.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 22; Michael, *Or ha-Ḥayyim*, No. 407; Jellinek, *B. H.* i. 16, Preface; Steinschneider, *Cat. Bodl.* col. 932; Fürst, *Bibl. Jud.* i. 238; Friedenstein, *'Ir Gibborim*.

K. M. Sel.

ELIJAH WILNA. See Elijah b. Solomon.

ELIJAH OF YORK (also known as **Rabbenu Elijah the Saint**): Tosafist; supposed to have been killed in the York massacre of 1190. In Tosef., Yoma, 27a, he is called Elijah of איבריוק, and in Tosef., Zeb. 14b, of אברוויקא, which Gross ("Gallia Judaica," p. 22) identifies with "Everwic" (Latin, "Eboracum"), the medieval name of York. The word "ha-Ḳadosh" (the Saint), which follows his name (Tosef., Zeb. 14b), being generally the designation of a martyr, the supposition is that he was one of those who were killed in 1190. Elijah was a pupil of the tosafist R. Isaac ha-Zaḳen, and, according to Zunz ("Z. G." p. 49), also of R. Samuel b. Solomon, known as Sir Morel of Falaise.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 159; Jacobs, *Jews of Angevin England*, p. 116; Renan-Neubauer, *Les Rabbins Français*, pp. 446, 736.

J. M. Sel.

ELIM: The second camping-place of the Israelites on the march from Egypt. It had twelve springs and seventy palm-trees (Ex. xv. 27, xvi. 1; Num. xxxiii. 9, 10). It is usually, but by no means with certainty, located in Wadi Gharandal.

Bibliography: Dillmann-Ryssel, Commentary to *Ex. xv. 27*; Gall, *Altisraelitische Cultstätten*, p. 23; Hommel, *Aufsätze und Abhandlungen*, p. 293.

E. G. H. F. Bu.

ELIMELECH (אלימלך = [my] "God is King"): A man of the tribe of Judah, living in Bethlehem-judah at the time of the Judges (Ruth i. 2). Scarcity of food compelled him to emigrate with his family to Moab, where he died, and where one of his sons married Ruth (*ib.* i. 3, 4). As a relative of Boaz (*ib.* ii. 1, iv. 3), he was of the family of the Hezronites. But according to Rab (B. B. 91a), Elimelech, Salmon (the father of Boaz), Peloni-Almoni, and the father of Naomi were the sons of Nahshon ben Aminadab. R. Simon b. Yoḥai contends (*ib.*) that Elimelech was one of the chiefs of Israel, and that his premature death was his punishment for having left the Holy Land and having settled in the land of Moab.

E. G. H. M. Sel.

ELIPHAZ: The first of the three visitors of Job (Job ii. 11), surnamed "the Temanite"; supposed to have come from Teman, an important city of Edom (Amos i. 12; Obad. 9; Jer. xlix. 20). Thus Eliphaz appears as the representative of the wisdom of the Edomites, which, according to Obad. 8, Jer. xlix. 7, and Baruch iii. 22, was famous in antiquity.

The name "Eliphaz" for the spokesman of Edomite wisdom may have been suggested to the author of Job by the tradition which gave this name to Esau's son, the father of Theman (Gen. xxxvi. 11; I Chron. i. 35, 36). In the arguments that pass between Job and his friends, it is Eliphaz that opens each of the three series of discussions. His one thought is that the righteous can not perish; the wicked alone suffer, and in measure as they have sinned (Job iv. 7–9). See Job.

Later tradition makes Eliphàz King of Yemen; *e.g.*, the additions to the Arabic translation of the Book of Job (comp. Michaelis, "Einleitung in die Göttliche Schrift des Alten Testaments," p. 18).

E. K.—E. G. H.

ELIPHELET ("God is deliverance"): **1.** The last of the eleven sons born to David in Jerusalem (II Sam. v. 16). In I Chron. iii. 6, 8; xiv. 5, 7, two sons of this name (A. V. "Elpalet" and "Eliphalet"; R. V. "Elpelet" and "Eliphelet") are mentioned, together with a son named Nogah, making the total thirteen.

2. The son of Ahasbai (II Sam.. xxiii. 34), identical with Eliphal, the son of Ur (I Chron. xi. 35), one of David's "thirty" warriors.

3. The third son of Eshek, a descendant of Jonathan (I Chron. viii. 39).

4. One of the clan of Adonikam, who returned from the Exile (Ezra viii. 13 = "Eliphalet," I Esd. viii. 39).

5. A Hashumite, married to a foreign woman (Ezra x. 33; I Esd. ix. 33).

E. G. H. E. I. N.

ELISEUS or **ELISSEUS** (Ἐλισσαῖος): Learned Jew at the court of Murad I. at Brusa and Adrianople during the second half of the fourteenth century. After a time he lost favor with the sultan, and was disgraced and exiled. He is identified by Franz Delitzsch with the author of the "Græcus Venetus" (see Jew. Encyc. iii. 188). His contemporary, Gennadius, complains that he was an unbeliever (Zoroastrian), probably because of his philosophical bent. Eliseus was the teacher of Georgios Gemistus Pletho (b. 1355), the teacher of Cardinal Bessarion, who presented the manuscript of the "Græcus Venetus" to the city of Venice.

Bibliography: Delitzsch, in preface to *Græcus Venetus*, ed. Gebhardt, Leipsic, 1875; Swete, *Introduction to the Septuagint*, p. 56; P. F. Frankl, in *Monatsschrift*, xxiv. 424, suggests that the author was a Christian.

G.

ELISHA.—Biblical Data: Successor to the prophet Elijah. The name (in the LXX. Ἐλισά, Ἐλισαιέ; in Luke iv. 27 Ἐλισ[σ]αῖος) seems to denote "God is salvation," corresponding to the Sabean חעלא, and thus be in meaning identical with "Elishua" (II Sam. v. 15); though the latter name may also be interpreted as "God is opulence," which significance König prefers for "Elisha."

The son of Shaphat, a wealthy landowner in Abel-meholah, Elisha grew up on the farm until he, though not one of the "sons of the Prophets," was summoned from the plow by Elijah. Thereupon, after kissing his father and mother, and making a sacrificial feast of his oxen for the people, he followed Elijah, his "master" and "father," upon whose hands he poured water (I Kings xix. 16, 19–21; II Kings iii. 11), *i.e.*, as a servant.

Succeeds Elijah.

By the other followers or disciples of Elijah he was soon acknowledged as the successor of the departed master, who in fact had designated Elisha as such by leaving his mantle with him (II Kings ii. 13–15), so that his wish for "a double portion" of the older prophet's spirit (*ib.* ii. 9), in allusion to the preference shown the first-born son in the division of the father's estate (Deut. xxi. 17), had been fulfilled. Elisha's activity was exhibited in political matters as well as in private life, as the following facts show:

In the expedition against Mesha, King of Moab (II Kings iii. 4), the Israelitish army was saved through Elisha's advice from perishing by thirst; and Moab, mistaking, under the glare of the sun, the water in the trenches for blood, was lured to an ill-conceived attack and defeated.

During the Syrian war (*ib.* vi. 8 *et seq.*), Elisha's counsel defeated the strategy of the hostile king, who, desirous to capture the prophet, sent out horse and foot against him, only to find that the would-be captors were themselves tricked to accompany their expected captive into Samaria.

Samaria, besieged by the Syrians and in dire distress from famine, was cheered by his prediction of the raising of the siege (*ib.* vii. 1–2). Elisha, by announcing to Hazael his impending succession to the throne, was perhaps the innocent cause of Benhadad's assassination (*ib.* viii. 7 *et seq.*). By his direction one of the sons of the prophets anointed Jehu as king, with the purpose of dethroning Joram and of destroying Ahab's dynasty. His last act was his prediction to King Joash, who visited him when on his deathbed, that he would be victorious over the Syrians (*ib.* xiii. 14–19).

Of miracles which he performed by virtue of his prophetic power, the following are recorded:

Miracles.

The healing of the waters at Jericho (*ib.* ii. 19); the cursing of the little children at Beth-el because they had mockingly called after him "Baldhead!" whereupon two she-bears fell upon the little ones and tore forty-two of them (*ib.* ii. 23); the filling of the poor widow's vessels with oil (*ib.* iv. 4); the reviving of the Shunammite woman's son whose birth he had predicted as a reward for her hospitality to him (*ib.* iv. 8); the rendering innocuous of the wild gourds (*ib.* iv. 38); the feeding of a multitude on an insufficient quantity of food, much being left over after their hunger had been satisfied (*ib.* iv. 42); the healing of Naaman, the Syrian captain, of leprosy (*ib.* v.); the punishing of Gehazi for covetousness; and the raising of the iron ax which had fallen into the water (*ib.* vi. 1–7). After his death the very touch of his bones revived a man buried by accident in the prophet's sepulcher (II Kings xiii. 20, 21; compare Ecclesiasticus [Sirach] xlviii. 13–15).

Elisha resided for the most part in Samaria, paying Jericho and Bethel, where the prophetic settlements were, an occasional visit (*ib.* ii. 25, v. 3).

——In Rabbinical Literature: Elisha having received a double portion of the prophetic spirit, is held to have worked twice as many miracles (16) as Elijah (Ḳimḥi to II Kings ii. 14). While Elijah restored one person from death, Elisha restored two—the son of the Shunammite woman, and Naaman, who, being a leper, was considered as one dead (Ḥul. 7b; Sanh. 46a). From the incidents of Elisha's life a number of halakic precepts are derived. Indeed, both Elijah and Elisha are considered great rabbinical masters. Thus, on their last journey together they held converse, according to one rabbi, on the Shema'; according to another rabbi, on the consolations for Jerusalem. Others assert that their conversation concerned the mysteries of creation; the majority maintain that they were discussing the mysteries of the chariot (Yer. Ber. 8d; comp. Soṭah 49a). This was in due observance of the rabbinical dictum that "two students who walk together without discussing the Torah deserve to be burned" (Soṭah 49a). Indeed, an angel had been sent to destroy master and pupil, but finding them occupied in the study of the Torah, the Prophets, the Hagiographa, the Mishnah, the Halakah, and the Haggadah, he lost his mastery over them (Tanna debe Eliyahu, v.

Anger deprives a prophet of his divine gift, as Elisha experienced (II Kings iii. 14, 15). God's spirit rests only upon those who are in a peaceful and joyful mood (Pes. 66a, 117a; Yer. Suk. 55a, bottom). The harp that induced Elisha's inspiration played, it would seem, without the touch of the musician (Pesiḳ. R., ed. Friedmann, p. 86a). From Elisha's refusal to receive the King of Israel it is deduced that one should not look upon the face of a wicked man (Yalḳ. to II Kings iii.; Meg. 28b). His having "poured water upon Elijah's hands" is made the text for enlarging on the benefits derived by disciples from ministering to great masters (Ber. 7b). The hospitality of the Shunammite woman is referred to as typical (Cant. R. ii. 5), and as showing that a woman always knows the character of a guest better than a man does (Ber. 10b). The Rabbis take pains to account for his calling the bears to devour the children, by ascribing the coming of the bears and the appearance of the woods which had not been seen before to his miracle-working power (Soṭah 46b, 47a, Yalḳ. to II Kings ii. 21). The offenders were not children, but were called so ("ne'arim") because they lacked ("meno'arin") all religion (Soṭah 46b). The number (42) rent by the bears corresponds to the number of the sacrifices (42) offered by Balak. Had the Bethlehemites shown him due courtesy by sending him on his way attended in a manner befitting his dignity, this incident would not have occurred (Soṭah 46a). Yet Elisha was punished for this act as well as for his rude treatment of Gehazi (Sanh. 107b). The man whom he revived from death, according to some, did not live for more than one hour; this was to show that the wicked should not be buried with the righteous (Sanh. 47b; Pirḳe R. El. xxxiii.). Shalom ben Tiḳwah was the name of the man revived by Elisha's bones; according to some he did not die immediately after, but lived (II Kings xxii. 14) and begot a son, Hanameel (Jer. xxii. 7). Elisha was a prophet for over sixty years, according to Seder 'Olam xix. and Yalḳ. to II Kings xiii. 20.

Pirḳe R. El. (*l.c.*) reports, in the name of R. Joshua ben Ḳarḥah, that any woman who saw Elisha would die. The Shunammite was the sister of Abishag, the wife of Iddo, the prophet. When she repaired to Mount Carmel to seek the intervention of the prophet in behalf of her son, Gehazi, struck by her beauty, took undue liberties with her. Elisha sent his servant with his staff bidding him not to speak with any one; but Gehazi, being a skeptic and a scoffer, disobeyed the injunction.

S. S. E. G. H.

——**Critical View:** As in the case of Elijah, the critical school holds that the account of Elisha's life and activity is taken from an old cycle of Elisha stories current in various versions before incorporated into the Books of Samuel–Kings. The contents are characteristic not of a book of history, but of one of legends, miracles being the main preoccupation of the prophet. The purpose of some of the accounts is clearly that of exalting the authority of the prophetic order and of inculcating obedience to and respect for it. The Elisha cycle is a clear imitation of the Elijah book. The miracles performed by Elisha have the appearance of being duplicates of those which are credited to his master, with obvious efforts at heightening them. Of this kind are the widow's oil, the revival of the child, and the anointing of Hazael and Jehu. Even from a literary point of view the Elisha biography reveals the hands of imitators. Each of the prophets is ostentatiously designated as the "man of God"; the names of the kings are mentioned only incidentally; and in the few cases where they are found, it is probable that they were inserted later. This is characteristic of legends: names are always secondary considerations. The Elisha cycle is a bundle of anecdotes loosely strung together. Contradictions therefore occur, as might be expected; *e.g.*, II Kings v. 1 contradicts *ib.* vi. 8. Peace is said to be between Israel and Damascus in the former, war in the latter passage; v. 27 makes Gehazi a leper; nevertheless in viii. 1 he appears without any further ado before the king. The shifting of Elisha's places of residence points in the same direction, and so does the circumstance that Gehazi is now a very important personage (iv. 8, viii. 1), and now of little consequence (iv. 8, v. 1). Again, some of the stories are altogether without historical material, while others, notwithstanding their legendary character, give historical notes of value (iii. 1, vi. 24, viii. 7, ix. 1). This Elisha cycle, therefore, can not be considered as a coherent production of one author. Such anecdotes arise spontaneously among the people, and are later compiled, without great care to harmonize the discrepancies. Further, the redactor of Kings may have drawn from two or more versions of Elisha's doings.

Inconsistencies of Elisha Cycle.

To regard them as historical is chronologically impossible also. The events almost all take place under Joram. But between II Kings iv. 16 and iv. 18 an interval of at least seven to eight years is presupposed; then follows the famine, continuing for another seven years. Joram, however, reigned only twelve years (iii. 1). To distribute the happenings over the reigns of Joram, Jehu, Jehoahaz, and Joash might be admissible, but the story itself nowhere gives a definite clue as to time, legend being as indifferent to accuracy in dates as it is to definiteness of places and names.

Bibliography: The commentaries of Klostermann, Thenius, and Benzinger; the histories of Ewald, Kittel, and Stade; the Bible dictionaries by Cheyne, Hastings, Schenkel, Riehm, and Vigouroux; Herzog-Hauck, *Real-Encyc.* s.v.; the Introductions and Einleitungen by Driver, De Wette, Schrader, Strack, Zöckler, König, Baudissin, Bleek-Wellhausen, and Cornill; P. Cassel, *Der Prophet Elisha*, Berlin, 1860.

E. K.—E. G. H.

ELISHA BEN ABRAHAM: Hebraist and Talmudist; flourished at the end of the fifteenth century. He was the author of "Magen Dawid," a vindication of David Ḳimḥi's grammar against the strictures of Efodi and David ben Yaḥya (Constantinople, 1517). The book is prefaced by an acrostic poem, giving the author's name.

Bibliography: Michael, *Or ha-Ḥayyim*, p. 222; Steinschneider, *Cat. Bodl.* col. 968; Dukes, in *Orient*, viii. 482.

L. G. M. Sel.

ELISHA BEN ABRAHAM BEN JUDAH: Russian rabbi; died at Grodno July 1, 1749. He was rabbi and chief of the yeshibah of Lucicz, Volhynia, Russia. Elisha was the author of "Ḳab we-Naḳi," a short commentary on the Mishnah (Amsterdam, 1697), and he annotated and published, under the title "Pi Shenayim" (Altona, 1735), Asheri's commentary on the Mishnah of Zera'im. According to Benjacob ("Oẓar ha-Sefarim," p. 382, No. 2489), the first edition of the "Ḳab we-Naḳi" was published in 1664; from this fact it may be concluded that Elisha lived to be more than a hundred years old.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 7; Steinschneider, *Cat. Bodl.* col. 967; Fürst, *Bibl. Jud.* i. 239.

K. M. Sel.

ELISHA BEN ABUYAH (called also by the Rabbis **Aḥer,** "the other"): Born in Jerusalem before 70; flourished in Palestine at the end of the first century and the beginning of the second. At one time the Rabbis were proud to recognize him as of their number; but later their opposition to him grew so intense that they even refrained from pronouncing his name, and referred to him in terms used to designate some vile object ("dabar aḥer," lit. "another thing"). For this reason it is almost impossible to derive from rabbinical sources a clear picture of his personality, and modern historians have differed greatly in their estimate of him. According to Grätz, he was a Karpotian Gnostic; according to Siegfried, a follower of Philo; according to Dubsch, a Christian; according to Smolenskin and Weiss, a victim of the inquisitor Akiba.

Youth and Activity.

Of Elisha's youth and of his activity as a teacher of the Law very little is known. He was the son of an esteemed and rich citizen of Jerusalem, and was trained for the career of a scholar. His praise of this method of education is the only saying that the Mishnah has found worth perpetuating. According to Abot iv. 25, his favorite saying was, "Learning in youth is like writing upon new paper, but learning in old age is like writing upon paper which has already been used." Elisha was a student of Greek; as the Talmud expresses it, "Aḥer's tongue was never tired of singing Greek songs" (Yer. Meg. i. 9), which, according to some, caused his apostasy (Ḥag. 16b, below). Bacher has very properly remarked that the similes which Elisha is reported to have used (Ab. R. N. xxiv.) show that he was a man of the world, acquainted with wine, horses, and architecture. He must have acquired a reputation as an authority in questions of religious practise, since in Mo'ed Ḳaṭan 20a one of his halakic decisions is recorded—the only one in his name, though there may be others under the names of different teachers. The Babylonian Talmud asserts that Elisha, while a teacher in the bet ha-midrash, kept forbidden books ("sifre minim") hidden in his clothes. This statement is not found in the Jerusalem Talmud, and if at all historical, may possibly mean that he also studied the writings of the Sadducees, who, owing to changes made by the censors, are sometimes called "minim."

The oldest and most striking reference to the views of Elisha is found in the following baraita (Ḥag. 14b; Yer. ii. 1):

> "Four [sages] entered paradise—Ben 'Azzai, Ben Zoma, Aḥer, and Akiba. Ben 'Azzai looked and died; Ben Zoma went mad; Aḥer destroyed the plants; Akiba alone came out unhurt."

The Four Who Entered Paradise.

There can be no doubt that the journey of the "four" to paradise, like the ascension of Enoch (in the pre-Christian books of Enoch) and of so many other pious men, is to be taken literally and not allegorically. This conception of the baraita is supported by the use of the phrase נכנם לפרדם ("entered paradise"), since נכנם לג"ע ("entered the Garden of Eden"=paradise) was a common expression (Derek Ereẓ Zuṭa i.; Ab. R. N. xxv.). It means that Elisha, like Paul, in a moment of ecstasy beheld the interior of heaven—in the former's case, however, with the effect that he destroyed the plants of the heavenly garden.

The Talmud gives two different interpretations of this last phrase. The Babylonian Talmud says:

> "What is the meaning of 'Aḥer destroyed the plants'? Scripture refers to him (Eccl. v. 5 [A. V. 6]) when it says: 'Suffer not thy mouth to cause thy flesh to sin.' What does this signify? In heaven Aḥer saw Meṭaṭron seated while he wrote down the merits of Israel. Whereupon Aḥer said: 'We have been taught to believe that no one sits in heaven, . . . or are there perhaps two supreme powers?' Then a heavenly voice was heard: 'Turn, O backsliding children (Jer. iii. 14), with the exception of Aḥer.'"

The Talmudic Explanation.

The dualism with which the Talmud charges him has led some scholars to see here Persian, Gnostic, or even Philonian dualism. They forget that the reference here to Meṭaṭron—a specifically Babylonian idea, which would probably be unknown to Palestinian rabbis even five hundred years after Elisha—robs the passage of all historical worth. The story is of late origin, as is seen from the introductory words, which stand in no connection with the context, as they do in the parallel passage in the Jerusalem Talmud. This latter makes no mention of Elisha's dualism; but it relates that in the critical period following the rebellion of Bar Kokba, Elisha visited the schools and attempted to entice the students from the study of the Torah, in order to direct their energies to some more practical occupation; and it is to him, therefore, that the verse "Suffer not thy mouth to cause thy flesh to sin" (Eccl. v. 5) is to be applied. In connection with this the Biblical quotation is quite intelligible, as according to another haggadah (Shab. 34b; Eccl. R. v. 5) "flesh" here means children—spiritual children, pupils—whom Elisha killed with his mouth by luring them from the study of the Torah. The Babylonia amoraim must have known this story, from which they took the concluding part and attached it to another legend. The Jerusalem Talmud is also the authority for the statement that Elisha played the part of an informer during the Hadrianic persecutions, when the Jews were ordered to violate the laws of the Torah. As evidence of this it is related that when the Jews were ordered to do work on the Sabbath, they tried to perform it in a way which could be considered as not profaning the Sabbath. But Elisha betrayed the Pharisees to the Roman authorities. Thus it is probable that the antipathy of Elisha was not directed against Judaism in general, but only against Pharisaism. The reason given for his apostasy is also characteristic. He saw how one man had lost his life while fulfilling a law for the observance of which the Torah promised a long life (Deut. xxii. 7), whereas another man who broke the same law was not hurt in the least. This practical demonstration, as well as the frightful sufferings of the martyrs during the Hadrianic persecutions, strengthened his conviction that there was no reward for virtue in this life or the next. These statements of the Jerusalem Talmud are no doubt based on reliable tradition, as they are also confirmed by the Babylonian Talmud (Ḳid. 39b). Bearing in mind what is said about Elisha, there can be little doubt that he was a Sadducee.

Elisha an "Epicurean"

The harsh treatment he received from the Pharisees was due to his having deserted their ranks at such a critical time. Quite in harmony with this supposition are the other sins laid to his charge; namely, that he rode in an ostentatious manner through the streets of Jerusalem on a Day of Atonement which fell upon a Sabbath, and that he was bold enough to overstep the "teḥum" (the limits of the Sabbath-day journey). Both the Jerusalem and the Babylonian Talmuds agree here, and cite this as proof that Elisha turned from Pharisaism to heresy. It was just such non-observance of customs that excited the anger of Akiba (Soṭah 27b). The mention of the "Holy of Holies" in this passage is not an anachronism, as Grätz thinks. For while it is true that Eliezer and Joshua were present as *the* geonim par excellence at Elisha's circumcision—which must, therefore, have occurred after the death of Johanan ben Zakkai (80 C.E.)—it is also true that the "Holy of Holies" is likewise mentioned in connection with Rabbi Akiba (Mak., end); indeed, the use of this expression is due to the fact that the Rabbis held holiness to be inherent in the place, not in the building (Yeb. 6b).

The same passage from the Jerusalem Talmud refers to Elisha as being alive when his pupil R. Meïr had become a renowned teacher. According to the assumption made above, he must have reached his seventieth year at that time. If Elisha were a Sadducee, the friendship constantly shown him by R. Meïr could be understood. This friendship would have been impossible had Elisha been an apostate or a man of loose morals, as has been asserted. Sadducees and Pharisees, however, lived in friendly intercourse with one another (for example, Rabban Gamaliel with Sadducees; 'Er. 77b). For legends concerning Elisha see JOHANAN BEN NAPPAḤA; MEÏR; compare also GNOSTICISM.

BIBLIOGRAPHY: Grätz, *Gnosticismus und Judenthum*, pp. 56–71; P. Smolenski, *Sämmtliche Werke*, ii. 267–278; A. Jellinek, *Elischa b. Abuja*, Leipsic, 1847; I. H. Weiss, *Dor*, ii. 140–143; M. Dubsch, in *He-Ḥaluẓ*, v. 66–72; Siegfried, *Philo von Alexandrien*, pp. 285–287; Bacher, *Ag. Tan.* i. 432–436; Hoffmann, *Toledot Elischa b. Abuja*, Vienna, 1880; S. Rubin, *Yalk., Shelomoh*, pp. 17–28, Cracow, 1896; M. Friedländer, *Vorchristlich. Jüd. Gnosticismus*, 1898, pp. 100 *et seq.*; Bäck, *Elischa b. Abuja-Acher*, Frankfort-on-the-Main, 1891. Compare also M. Letteris' Hebrew drama *Ben Abuja*, an adaptation of Goethe's *Faust*, Vienna, 1865; B. Kaplan, in *Open Court*, Aug., 1902.

L. G.

ELISHAH: Name occurring in the so-called table of generations, Gen. x. 4 (comp. I Chron. i. 7) and in Ezek. xxvii. 7. In Gen. x. 4 Elishah is one of the four sons of Javan; therefore a people or a country related to the Ionians. In Ezek. xxvii. 7 the name designates a region in the Mediterranean Sea, whence Tyre is reported to have imported purple. Various explanations and identifications have been proposed. Halévy ("R. E. J." xiii. 14) and others regard it as the Peloponnesus, which in fact was celebrated for its purple murex, the name being an echo of "Elis," if not of "Hellas." An old tradition (Josephus, "Ant." i. 6, § 2) regards Elishah as Æolis (see Yer.Targ. to Gen. x. 4). H. Derenbourg ("Nouveaux Mélanges Orientaux," pp. 236 *et seq.*; English transl. in "Hebraica," Oct., 1897, p. 7), Lenormant ("Les Origines de l'Histoire d'après la Bible," etc., ii. 2, 34), Dillmann (Commentary, Gen. x. 4), and Lagarde ("Mittheilungen," ii. 261) regard it as denoting Sicily or the lower part of Italy, which view is supported by the Targum to Ezek. (מדינת איטליא). Carthage, the city founded by Princess Elissa, has been suggested as identical with this Biblical Elishah (Ed. Meyer, "Geschichte des Altertums," i. 282; Stade, "De Populo Javano," pp. 8 *et seq.*). This latter view, declared to be very attractive in Gesenius, "Th." *s.v.*, is exposed to the objection that the Carthaginians never called their city by the name of the Princess Elissa. Of all these suggestions, that which identifies it with Sicily has the strongest element of probability. "Javan" in the table, and elsewhere in the Old Testament, stands for the mainland of Greece. His "sons," therefore, are Greek colonies. Elishah is named with Tarshish (southwest coast of Spain), Kittim, and Dodanim (Cyprus and Rhodes), and thus must have been another Greek colony, that namely, in the south of Italy or Sicily. The Hebrews, through Phenician sources, had certainly heard of this region, as they had heard of the much more remote Tarshish.

E. G. H.

ELIZABETHGRAD: A Russian city, the name of which is given variously Elisabetgrad, Elizabethgrad, and YELISAVETGRAD.

ELIZAPHAN ("God has protected"): Son of Uzziel; prince of the Kohathites who bore the sanctuary and its furniture during the wandering in the wilderness (Num. iii. 30, 31). His descendants helped to bring the Ark to the city of David (I Chron. xv. 8), and aided in the cleansing of the Temple for Hezekiah (II Chron. xxix. 13).

E. G. H. E. I. N.

ELKAN, MEÏR. See Fürth, Meïr b. Elhanan.

ELKAN, MOSES: Russian physician and Hebrew scholar; born at Tulchin, government of Podolsk; died at St. Petersburg Jan. 31, 1822. He wrote: a "shir," a hymn in Hebrew and French, addressed to Czar Alexander I., Munich, 1811; and a manual, in German, of the history of the Jews, accompanied by a geographical sketch of Palestine, for the use of Jewish schools, later translated into Russian by Z. Minor, Moscow, 1880.

Bibliography: *Voskhod*, 1881, ii. 41; Zeitlin, *Bibl. Post-Mendels.* p. 77.

H. R. M. Sel.

ELKANAH: Father of Samuel, living at Ramah (I Sam. i. 19, ii. 11; comp. xxviii. 3), in the district of Zuph. Hence in I Sam. i. 1 his ancestral line is carried back to Zuph (comp. I Sam. ix. 5 *et seq.*). The word צופים in I Sam. i. 1 should be emended to הצופי ("the Zuphite"), the final mem being a dittogram of that with which the next word, מהר, begins; as the LXX. has it, Σειφὰ. Elkanah is also represented in I Sam. i. 1 as hailing from the mountains of Ephraim, the word אפרתי here denoting this (comp. Judges xii. 5; I Kings xi. 26)—if indeed אפרתי is not a corruption for "Ephraimite"—and not, as in Judges i. 2 and I Sam. xvii. 12, an inhabitant of Ephrata (see LXX.). His genealogy is also found in a pedigree of the Kohathites (I Chron. vi. 3–15) and in that of Heman, his great-grandson (*ib.* vi. 18–22). According to the genealogical tables, Elkanah was a Levite, a fact otherwise not mentioned in the books of Samuel. The fact that Elkanah, a Levite, was denominated an Ephraimite is analogous to the designation of a Levite belonging to Judah (Judges xvii. 7).

E. G. H. E. K.

ELKIN, BENJAMIN: Prominent reformer in the London community; born at Portsea, England, Jan. 9, 1783; died in London Jan., 1848. At the age of twenty-one he emigrated to Barbados, where he plied his trade as a watchmaker.

After a visit to England in 1810, he abandoned his occupation for that of a general merchant. In a few years he became one of the most opulent merchants in Barbados. Elkin then devoted himself to the improvement of the internal affairs of the Barbados congregation.

In 1830 Elkin returned with his family to England, and joined the Great Synagogue. He joined heartily in the movement for the establishment of a new synagogue in the metropolis, with new features tending toward greater decorum in the service, and wrote some able pamphlets in its defense; and his "Rejected Letters" had considerable influence on the Reform movement. His action, however, in publishing a translation of "Eighteen Treatises of the Mishnah" without revision or consent of the translators was repudiated by them. Elkin published a pamphlet on the subject, disclaiming any intention of offense.

The synagogue was consecrated in Jan., 1842; but Elkin was not excluded from his membership of the Great Synagogue, in spite of the decree of excommunication which had been issued against the Reformers.

Bibliography: *Jewish Chronicle* (London), Jan. 1 and 14, 1848; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 764, 765, London, 1888.

J. G. L.

ELKIND, ARKADI DANILOWICH: Russian physician and anthropologist; born in Mohilev-on-the-Dnieper in 1869; graduated (M.D.) from Moscow University in 1893. Having paid particular attention to anthropology, the Society of Friends of Natural Science, Anthropology, and Ethnography delegated him to investigate the physical anthropology of the inhabitants of Russian Poland, and he has produced the following works as a result of his investigations: "Privislyanskie Polyaki. Antropologicheski i Kraniologicheski Ocherk," in "Trudy Antropologicheskavo Otdyela," xviii., 1896; "Yevrei," *ib.* xxi., Moscow, 1903. The latter is the largest and most comprehensive work ever published on the anthropology of any section of Jews.

H. R. M. Fi.

ELKOSHITE (האלקשי): Obscure ethnic or patronymic name of the prophet Nahum (Nahum i. 1). According to Jerome, Elkosh, the birthplace of the prophet, was the name of a village in Galilee; according to others, of a village to the east of the Jordan. Peiser ("Zeitschrift für die Alttestamentliche Wissenschaft," vii. 349) thinks the name is derived from "Ḳosh," name of an Assyrian divinity. Ḳimḥi and Ibn Ezra explained it as being either ethnic or patronymic; in the latter case "Elkosh" may be compared with "Kish," the father of Saul (I Sam. ix. 1).

E. G. H. M. Sel.

ELLES (ELIS), ISAAC BEN MOSES: Polish rabbi of the sixteenth century; author of "Yesod Emunah," a treatise on the dogmas of Judaism, Cracow, 1582. He also wrote "Yesod ha-Teshubah," on repentance, extracts from other works, and chiefly from the "Yoreh Ḥaṭṭa'im" of Eleazar b. Judah of Worms, *ib.* 1582.

Bibliography; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 247; Steinschneider, *Cat. Bodl.* col. 1139; Fürst, *Bibl. Jud.* i. 38.

K. M. Sel.

ELLINGER, MORITZ: American journalist; born in Fürth, Bavaria, Oct. 17, 1830. Emigrating to the United States in 1854, he became interested in in American municipal and communal affairs. In 1866 he received a congressional nomination. From 1873 to 1876 he was appointment clerk in the finance department of the city of New York; from 1876 to 1881 he held the office of coroner; and from 1888 to 1903 was record clerk and interpreter. He died Aug. 27, 1907.

Ellinger was prominently identified with the I.O.B.B.; he held the position of secretary of its executive committee (1869–79), and for many years he edited its organ, "The Menorah." He also edited "The Jewish Times." Ellinger was a member of the Society of American Authors. A.

ELLINGER (ELLINGEN), NATHAN (נטע or נתן) BAR YOSPA (יוספ): German rabbi; born 1772; died July 4, 1839, at Bingen-on-the-Rhine. According to the archives of Mayence, he and his brother Löb were rabbis of Mayence in 1808. From 1809 to 1821 Nathan was director of the Talmud school at Hamburg; and from 1821 till his death, rabbi at Bingen (see Löwenstein, "Geschichte der Juden in der Kurpfalz," p. 172, note 2). Several Talmudic manuscripts written by Ellinger are in the Bodleian Library, Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 528–532, 862, 966). In the Memorbuch of the community of Bingen (No. 673) he is called "ha-ḳadosh weha-ṭahor," although otherwise only martyrs are mentioned as ḳadosh.

Ellinger's brother, **Löb Ellinger,** rabbi of Mayence, was born in 1770; he died 9th Ab, 1847. He is called "Löb Schnadig" (from "Schneittach") in the obituary of the Memorbuch of Mayence. Carmoly has written his biography.

There are also Ellingers in Frankfort-on-the-Main, who came originally from Fürth (see Horowitz, "Inschriften," Nos. 1884, 2934, 3041, 5648). The Mayence register of 1763 mentions a Moyses Löw Ellinger, designating him as "neuer angänger [*i.e.*, a newcomer] who was placed under protection." The "Guide de la Ville de Mayence" of the year IX. of the French Republic mentions various members of the Ellinger family.

S. M. Gr.

ELLIS, SIR BARROW HELBERT: Indian statesman; born in London Jan. 24, 1823; died at Savoy June 20, 1887; son of S. H. Ellis, for some time treasurer of the Great Synagogue, London. After matriculating at the University of London in 1839, he had a distinguished career at Haileybury College, and then entered the civil service of the Bombay presidency, in which he remained for thirty-three years, being employed mainly in the revenue branch of the administration.

His various appointments culminated in his being nominated in 1862 an additional member, and in 1865 an ordinary member, of the Bombay council. Five years later he was promoted to the viceroy's council. In 1875 Ellis returned to England and was made K.C.S.I. and a member of the Indian council in London, from which he retired in 1885. On his return he was likewise elected a vice-president of the Anglo-Jewish Association, chairman and later vice-president of the council of Jews' College, and vice-president of the United Synagogue.

Bibliography: *Voice of Jacob*, July, 1843; *Times* (London), June 24, 1887; *Times of India*, June 27, 1887.

J. G. L.

ELLOJI SHAHIR ("Elijah, the Ballad-Singer"): Beni-Israel poet of the eighteenth century; born and lived at Bombay, British India; his natal name was "Elloji Nagawkar." He was of the class of the Kalgiwallas, which is privileged to carry a plume or crest in the turban. It is said that he improvised many religious and moral poems, both in Mahrati and Hindustani, in the form of ballads, some of which are still extant, and that he was invited to the court of the Peshwa at Poona to exhibit his talents.

J. J. Hy.

ELLSTÄTTER, MORITZ: Minister of finance of the grand duchy of Baden; born March 11, 1827, at Carlsruhe, where his father was a furniture-manufacturer. From 1845 to 1850 he studied at Heidelberg and Bonn, devoting himself mainly to law. In 1854 he was made "Referendar," and after preparing for the position of "Anwalt" (counselor at law) went to Berlin (1856) and entered a banking-house. Here he became known to Mathy, subsequently minister of finance. In 1859 he began to practise law in Durlach, and soon came to the front. The last barriers which had kept Jews from the higher public offices being removed (1862), he was appointed district court assessor in Mannheim (1864). In the following year he was made counselor of the district court ("Kreisgerichtsrath"). In 1866 Mathy became minister of finance, and at once appointed Ellstätter as legal referee, entrusting him with the control of important financial matters. On Feb. 12, 1868, after the death of Mathy, Ellstätter was entrusted with the affairs of the ministry of finance, despite the racial prejudice which still existed. He controlled Baden's financial policy during the difficult years that followed the Franco-German war, and his wise system of taxation is still followed.

In 1871 Ellstätter became a member of the Bundesrath, in which position he drew up the reports of the committee on the proposed legislation of the coinage system. He became councilor of state in 1872; privy councilor of the first rank in 1876; and director of railways in 1881, when the railroads came under the supervision of the finance department; and received the title of minister of finance in 1888. As director of railways he rejected many useless schemes originated by interested deputies. He retired from public life in 1893. He died June 14, 1905. Ellstätter took little interest in Jewish affairs.

A. Blum.

ELMALEH, JOSEPH DE AARON: Honorary chief rabbi of Mogador, Morocco; born at Rabat in 1809; died in London Jan. 9, 1886. He removed to Mogador at the age of seventeen, and, devoting himself to theological study, was elected in 1840 chief rabbi of the community. In 1881 he added to his clerical functions the calling of a merchant. He also held the honorary post of Austrian vice-consul, and in 1873 was decorated by the Emperor of Austria with the Order of Francis Joseph. His influential position enabled him to render valuable services in mitigating the persecution endured by the Jews. Elmaleh was a valued correspondent of the Anglo-Jewish Association, and the establishment of a Jewish girls' school at Mogador was due to his perseverance.

Elmaleh was the author of "Toḳpo shel Yosef," a treatise on Jewish legislation. He introduced into Gibraltar the "Importa Nacional," an annual tax paid by Jews for the benefit of the poor, and levied on trade at the rate of 1 per cent.

Bibliography: *Jewish Chronicle* and *Jewish World* (London), Jan. 15, 1886.

J. G. L.

ELMIRA: City in the state of New York. The first settlement of Jews dates from about 1851. In 1860 twelve families organized a congregation under the name "Children of Israel," the services being conducted by Jacob Stahl. In 1885 Dr. Adolph M. Radin became rabbi, and introduced the Jastrow prayer-book. In 1886 a new synagogue was dedicated. The successors of Dr. Radin were Rabbis Kopfstein, Poseman, and Jacob Marcus; the last-named was incumbent in 1902. The congregation now includes about sixty families. Since 1881 Russian Jews have settled in Elmira and have formed two Orthodox congregations: Shomre Hadath, founded 1883, and the Chevra Talmud Torah, organized 1888. Elmira has a branch of the Council of Jewish Women, lodges of the Order of the B'nai B'rith and B'rith Abraham, and several benevolent societies. In 1912, the Jewish population was about 1,500. Jacob Schwartz, who died in 1891, was the leading lawyer of the city. A. Anhalt was overseer of the poor, and Dr. Jonas Jacobs the city physician.

The New York State Reformatory at Elmira had (1902) 180 Jewish inmates. They were between the ages of 16 and 29, were taught trades, reading, and writing, and some regained their liberty in twelve months by good behavior. A small Jewish library is provided for them, and Jewish services are conducted at the Reformatory every other Sunday and on Jewish holidays. Twenty-four Jewish Confederate prisoners are buried in Woodlawn Cemetery.

A. J. M.

ELNATHAN ("God has given"): **1.** An inhabitant of Jerusalem, and the maternal grandfather of Jehoiachin (II Kings xxiv. 8), probably identical with the son of Achbor, who was sent to conduct the offending prophet Urijah back from Egypt, and who entreated Jehoiachin not to "burn the roll" (Jer. xxvi. 22; xxxvi. 12, 25).

2. Three men of this name are mentioned in the list of those sent for by Ezra (Ezra viii. 16) when he encamped near Ahava on his journey to Jerusalem. Two are "chieftains" (ראשים), and the third is one of the מבינים ("teachers"); I Esd. viii. 44 names only two.

E. G. H. E. I. N.

ELOHIM. See God.

ELOHIST: Assumed author of those parts of the Hexateuch characterized by the use of the Hebrew word "Elohim" (= "God"). The term is employed by the critical school to designate one (or two) of the component parts of the Hexateuch. Jean Astruc (d. 1766), in his "Conjectures sur les Mémoires Originaux" (Brussels, 1753), was the first to call attention to the occurrence in Genesis and in Ex. i. and ii. of two names for the Deity, "Elohim" and "Yhwh," and to base upon this fact a theory concerning the composite character of the first Mosaic book. His hypothesis was developed by Johannes Gottfried Eichhorn ("Einleitung in das Alte Testament," 1780–83), and again elaborated by Karl David Ilgen ("Die Urkunden des Jerusalemischen Tempelarchivs," 1798), who coined the term "Elohist," applying it to two sources in which the Deity was consistently designated by "Elohim," distinct from a third in which "Yhwh" was used. This theory was adopted by Hupfeld ("Die Quellen der Genesis," 1853), whose acceptance of "Elohist" as a recognized term was followed by almost all subsequent writers on the Hexateuch from the critical point of view, though the connotation of the term was not definitely fixed at first. In earlier Hexateuchal analysis "Elohist" appears for the "Grundschrift" attributed to the first Elohist, and subsequently called the "Priestly Code" (Riehm, "Die Gesetzgebung Mosis im Lande Moab," 1854; Nöldeke, "Untersuchungen zur Kritik des Alten Testaments," 1869; Dillmann, "Hexateuch Kommentar," 1875); but after Graf (taking up the suggestions of De Wette, Ed. Reuss, Wilhelm Vatke, and J. F. George), Julius Wellhausen and Kuenen, the symbol E (Elohist) has come to designate certain historical portions of the Hexateuch, while the so-called "Grundschrift" is referred to by the symbol P (Priestly Code).

In the views of the critical school E forms part of the "prophetic strata" (Kuenen) of the Hexateuch, which, known collectively as JE, are held to be derived from two originally independent histories, with only occasional references to legal matters; the symbol J (= Jahvist) applying to passages in which the name "Yhwh" is predominant.

Peculiarities of E.

The work of E has not been preserved as extensively as that of J; in many parts of JE only fragments of E are extant, while J on the whole presents a well-connected narrative. It is a moot point whether E originally contained the story of Creation; but it seems certain that a goodly portion of the Elohistic patriarchal history has been lost, the first large section from E being Gen. xx., which clearly supposes some preceding account of Abraham's career. In the biography of Moses, E again is used very sparsely. It is apparent from Ex. xxxiii. 6–11 that E must have given an account of the events at Horeb, though Josh. xxiv., which seems to be a summary of E, makes no allusion to them. E names Aaron and Miriam along with Moses, and to a certain extent assigns to the two former the position of opponents. Joshua in E is preeminently the servant of Moses. As such he commands the military forces, and is also Moses' house-mate (Ex. xvii., xxiv.). It is clear that E regards Moses as the priest of the oracle and Joshua as his predestined successor. Aaron plays a subsidiary part throughout. Whether E regards Moses as the lawgiver depends upon whether the Book of the Covenant (Ex. xx.–xxiv.) formed a part of E or not. The more recent critics incline to the opinion that it did not (see Holzinger, "Der Hexateuch," pp. 176–177, Leipsic, 1893).

Linguistic Characteristics.

The use of "Elohim" for "God" is the most notable characteristic of E. "Adonai" and "El" occur occasionally (Gen. xx. 4, xxx. 20, xxxv. 7, xliii. 14). "Yhwh" was unknown before Moses (Ex. vi.). E loves such combinations as "Elohe abi," "Elohe abika," and also employs "ha-Elohim" and "Elohim" as a *nomen proprium* even after, according to its own theory, "Yhwh" had been revealed as the proper appellation (comp. Gen. xxxi. 5, 29, 42; xlvi. 1, 3; Ex. xviii. 4). The aboriginal population of Canaan is designated as "Emori" (Gen. xlviii. 22; Num. xiii. 29). "Kena'ani" never occurs in E (see E. Meyer in Stade's "Zeitschrift," i. 139). "Horeb" is the name for the "mountain of God" (Ex. iii. 1, xviii. 5). Jacob, not Israel, stands for the third patriarch; "Jethro" and "Jether" for Moses' father-in-law. "Ha-ish Mosheh" is peculiar to E. Other linguistic peculiarities are: the use of "amah" (maid) where J has "shifhah"; "ba'al" in its various significations; "gadol" and "ḳaṭon" in the meaning "older" and "younger" respectively; "dibber" with the preposition ב (to talk against: Num. xii. 1, 8; xxi. 5, 7); "dabar" as object of dispute (Ex. xviii. 16–19, 26; xxii. 8); "dor dor" (Ex. iii. 15); "derek nashim" where J has "oraḥ nashim"; "hennah" (hither); "zud" (to act arrogantly); "ḥizzaḳ leb"; "hokiaḥ" and "nokaḥ" as a judicial procedure; "yeled" (boy, child); "lebab"; "luḥat ha-eben"; "mush"; "maḥaneh" for temporary camp; "maẓa'" (to meet, to encounter); "nizme zahab"; "nokri" for stranger; "nissah"; "niẓẓel" (to take away and injure); "natan" (to allow); "ha'aleh" (to bring the people out [of Egypt]); "paga'" (to meet one); "hitpallel"; "panim el panim"; "paḥad Yiẓḥaḳ." Other expressions in addition to these have been urged as distinctive of E's vocabulary. For a complete list see Holzinger, *l.c.* pp. 183–190. Certain grammatical peculiarities are also ascribed to E, *e.g.*, the infinitives "halok"; "de'ah"; "redah" (רדה for רדת); "re'oh"; full forms of the suffixes, *e.g.*, "kullanah" (Gen. xlii. 36); "lebaddanah" (Gen. xxi. 29). The style of E is loose, disjointed; such forms as "wa-yehi ba'et ha-hi'" (Gen. xxi. 22), "wa-yehi aḥar (aḥare) ha-debarim ha-elleh" (often), indicate this. E also indulges in long formulas of address. The name of the person addressed is repeated (Gen. xxii. 11, xlvi. 2; Ex. iii. 4). Stereotyped introductions of dreams occur rather frequently ("ba-ḥalomi we-hinneh"; Gen. xl. 9, 16; xli. 17, 22). E compared with J is prosaic; but he introduces poetic quotations (Ex. xv.; Num. xxi. 14, 27). Secondary details mark his descriptions; for example, he uses names of no particular consequence to the narrative (Gen. xv. 2, xxxv. 8; Ex. i. 15); likewise learned glosses (*e.g.*, in Gen. xxxi. 20, 24, "the Aramean"; in Ex. i. 11, "Pithom and Rameses"); and fragments of Egyptian speech ("Abrek," "Ẓofnat Pa'neaḥ," Gen. xli. 43, 45). Chronological schemes are affected by E: "three days," (Gen. xl. 12–19; Josh. i. 11, ix. 16; Ex. iii. 18, v. 3, viii. 23, x. 22, xv. 22). E also displays a certain theological bias, in illustration of which may be noted the consistency with which "Yhwh" is avoided before "Moses."

General Characteristics of E.

The work of E is popular in character. It takes no exception to the popular notion that the localities involved in the patriarchal biographies are places of worship. "Ha-maḳom" is one of E's special terms for such sacred places (Gen. xxviii. 11). God is without hesitation anthropomorphized (Ex. xxv. 1, 9–11; xxxi. 18; xxxii. 16; xxxiii. 7–11; Num. xii. 8; Ex. iv. 17–20; vii. 17; ix. 22; x. 12; xiv. 16; xvii. 5, 9; Num. xx. 8, 11). E speaks of matters pertaining to the cultus in a very naive way (sacrificial meals with non-Israelites: Gen. xxxi. 54; Ex. xviii. 12, xxiv. 11). "Maẓebot" are very frequently mentioned as though legitimate. Idols are known, and Rachel steals those of her father. Holy trees are recognized (Gen. xxxv. 4; Josh. xxiv. 26). The "neḥushtan" (brazen serpent) is connected with Moses (Num. xxi. 4–9). E maintains a sympathetic attitude toward popular religion. Still the making of the golden calf is clearly reproved (Ex. xxxii.). Human sacrifice is condemned (Gen. xxii.). Notwithstanding these leanings toward popular conceptions, the Elohist takes the view of the early (literary) prophets. Yhwh is explained as "ehyeh asher ehyeh" (Ex. iii. 14). Providential purpose is assumed in the course of human affairs, as happenings, for instance, in Joseph's experience (Gen. xlv. 6–8, l. 20). God is with the fathers even in a strange land (Gen. xxxi. 13).

In the miracles as related by E a certain supernaturalism is unmistakable. The plagues are signs to accredit Moses as God's agent. They are to a large extent wrought by the staff of Moses, without the intervention of natural forces as in J (Ex. xvii. 9 *et seq.*). The rôle ascribed to the Ark in E partakes also of the miraculous (Num. xi. 33), and the conquest of the land is accomplished not so much by the bravery of the tribes as by the miraculous designs and devices of God (Josh. xxiv. 12; Ex. xxiii. 28; comp. Josh. x.). The relations between Israel and God are of a moral character. The sinful nation forfeits God's good will (Ex. xxxiii. 3b). God's revelations are in E transmitted in dreams and visions (Gen. xv. 1; Num. xii. 6). God's angel, the usual medium in J, speaks, in E, from heaven (Gen. xxi. 17, xxii. 11). The superhuman conception of the Deity is thus accentuated. Moses alone was dignified by direct divine communications (Num. xii. 6 *et seq.*). The chiefs of Israel in E are pictured by preference as prophets. Abraham is a "nabi" (Gen. xx. 7). Moses is the "'ebed Adonai" par excellence (Num. xii. 7); he is the "man of God" (Josh. xiv. 6). He mediates between the people and God (Num. xi. 2, xxi. 7). Justice and morality are highly valued in E (see the Decalogue and the Book of the Covenant). The elders are repeatedly mentioned as guardians of the right (Ex. iii. 16, 18; iv. 29; xvii. 5; xviii. 12; xix. 7; xxiv. 1–14). In E, however, sympathetic interest in sacerdotal institutions is also manifest (Ex. xxxiii. 7–11; Num. xii. 4). Tithes are historically accredited (Gen. xxviii. 22).

Locality and Epoch of E.

E belongs to the Northern Kingdom. Patriarchal biography is localized in the northern districts. Reuben is the magnanimous brother of Joseph (Gen. xxxvii. 22, 29; xlii. 37). Shechem plays a prominent rôle (Gen. xxxv. 4; Josh. xxiv.). Beth-el is recognized as a sanctuary (Gen. xxviii. 22). Some Aramaic expressions (חרות. Ex. xxxii. 16; חדה, Ex. xviii. 9; רפא, comp. Hosea v. 13, vi. 1, vii. 1) confirm the impression. Kuenen and Cornill distinguish a North-Israelitish Elohist and another of Judaic tendencies (E^1 and E^2; see Kuenen, "Historisch-Critisch Onderzoek," etc., § 13; Holzinger, *l.c.* p. 214; Cornill, "Einleitung in das Alte Testament," pp. 47–49).

By the earlier critics E was considered to antedate J; but after Wellhausen ("Gesch. Israels," i. 370 *et seq.*) had pleaded for the contrary view, his opinion was accepted by E. Meyer, Stade, and Holzinger, while Dillmann and Kittel continued to defend the former position. The date of E is thus variously given. E. Schrader makes him older than Hosea and later than Solomon and the building of the Temple. Dillmann assigns him to a period prior to the decline of the Northern Kingdom, that is, to the first half of the ninth century B.C. Kittel is virtually of the same opinion.

Kuenen assigns what he calls E^1 to 750 B.C.; E^2 to 650 B.C. Stade ("Geschichte des Volkes Israel," i. 58, 583) holds that E can not be older than 750 B.C. Lagarde regards 732 B.C. as the earliest possible date; but, following Steindorff's arguments based upon the Egyptian phrase "Ẓofnat Pa'neaḥ" (forms not occurring in Egyptian before the twenty-second dynasty, and becoming usual only after 663 and 609 B.C.), suggests 650 as the more nearly correct date. Cornill gives for E^2 650 B.C., and for E^1 750 B.C., the same as Kuenen.

BIBLIOGRAPHY: Holzinger, *Der Hexateuch*, Leipsic, 1899; Steuernagel, *Allgemeine Einleitung in den Hexateuch*, Göttingen, 1900; Dillmann, *Numeri, Deuteronomium*, 2d ed., Leipsic, 1886; Driver, *Introduction to the Literature of the Old Testament*, 9th ed., New York, 1902; Cornill, *Einleitung in das Alte Testament*, Freiburg, 1891; the commentaries, etc., of Kuenen, Kittel, Schrader, Bäntsch, Budde, Reuss, and others; Wellhausen, *Komposition des Hexateuchs*, Berlin, 1889; Ryssel, *De Elohistæ Pentateuchici Sermone*; Carpenter and Battersby, *The Hexateuch*, pp. 42-48, London, 1900.

J. E. G. H.

ELON. 1.—Biblical Data: The tenth judge of Israel. He was a Zebulonite, and succeeded Ibzan as judge. He judged Israel for ten years, when he died and was buried in Aijalon in the country of Zebulun (Judges xii. 11, 12). "Elon" (אֵילֹן) and "Aijalon" (אַיָּלֹן) differ merely in their vowels, and it is generally thought that they should be considered the same. The Septuagint renders both *Αἰλώμ*.

J. JR. C. J. M.

——**Critical View:** Elon is one of the five minor judges whose names are given together with a few statistics about them, but who are connected with no historical exploits. The others are Tola, Jair, Ibzan, and Abdon. Elon is, in Gen. xlvi. 14 and Num. xxvi. 26, a clan of the tribe of Zebulun. Since Tola and Jair are also clans; since Ibzan and Abdon, from the number of their posterity, are probably likewise; and since the narratives of the minor judges are late additions to the Book of Judges, it is probable that Elon is a personified clan and never had historical existence as a judge (compare Moore, "Commentary on Judges," pp. 270 *et seq.*, 310 *et seq.*, and Budde's Commentary to Judges, p. 78).

J. JR. G. A. B.

2. A Hittite; father of Esau's wife, Bashemath or Adah (Gen. xxvi. 34, xxxvi. 2).

3. One of the three sons of Zebulun; he was the ancestor of the Elonites (Gen. xlvi. 14; Num. xxvi. 26).

4. A city on the border of Dan (Josh. xix. 43). The place has not yet been positively identified. Some consider it the same as Elon-beth-hanan (I Kings iv. 9), which is mentioned as belonging to the second taxing district of Solomon, and according to Schick (in "Zeitschrift des Deutschen Palästina Vereins," x. 137), is identical with Khirbat Wadi Alin, east of 'Ain Shams. Elon-beth-hanan, on the other hand, is sometimes taken as representing two places (compare LXX. and Vulgate: the former has *καὶ Ἐλὼν ἕως Βηθανάν*; the latter, "et in Elon et in Bethanan"). In Josh. xix. 42 "Aijalon" (A. V. "Ajalon") occurs, and perhaps "Elon" in the next verse is a dittography, the two words having the same consonants (compare ELON, 1).

J. JR. C. J. M.

EL-PARAN. See ELATH.

ELSENBERG, JACOB: Polish teacher; born in 1817; died at Warsaw July 10, 1886. He was educated at the rabbinical seminary of Warsaw. Elsenberg devoted all of his time to the education of Jewish children, and he published many text-books for beginners, which were introduced into the public and private schools of Warsaw. He was the first one to write in Polish a catechism of the Jewish religion and a prayer-book. He held the positions of secretary of the curator of the Warsaw public schools and of the trustees of the Reform synagogue of Warsaw.

BIBLIOGRAPHY: *Ha-Asif*, p. 118, Warsaw, 1886.

H. R.

ELTEKEH or **ELTEKE:** One of the towns allotted to Dan, mentioned twice in Joshua—אלתקה (xix. 44) and אלתקא (xxi. 23). Eltekeh with its suburbs was given as a residence to the Kohathite Levites. This town, called in Assyrian "Al-ta-ḳu-u," was destroyed by Sennacherib on his way to Timnah and Ekron, after his defeat of the Egyptians (see Prism Inscription in Schrader's "K. A. T." 2d ed., pp. 171, 289, 292).

E. G. H. M. SEL.

ELVIRA: The ancient Illiberis; capital of the province of the same name, situated on a hill northwest of Granada, Spain, and now in ruins. It was the cradle of Spanish Christianity, and the seat of the celebrated Illiberian Council which first raised a barrier between Jew and Christian. This council, held not about 320, as Grätz thinks, but at the time of the persecutions under Diocletian, in 303 or 304, forbade Christians, on pain of excommunication, to intermarry with Jews or to have the produce of their fields blessed by Jews, to the end "that the blessing of the Church might not seem void or useless." They were also forbidden to eat or have any intercourse with Jews.

BIBLIOGRAPHY: *Collectio Canonum Ecclesiæ Hispaniæ*, part i.: *Conc. Eliberitanum*, 1808; De los Rios, *Hist. de los Judios*, i. 72 *et seq.*; Grätz, *Gesch.* v. 70 *et seq.*

G. M. K.

ELYAS OF LONDON (also known as **Elyas le Evesk**): Presbyter of the Jews of England 1237–1257; died in London 1284. He succeeded AARON OF YORK, represented London at the so-called "Jewish Parliament" at Worcester in 1240, and in 1249 was allowed to have Abraham fil Aaron as his assistant. Henry III. exacted from him no less a sum than £10,000, besides £100 a year for a period of four years.

Elyas headed the deputation which asked the king's permission to leave the country in 1253. In 1255 he was imprisoned as a surety for the tallage of the Jews, and two years later he was deposed from office, being succeeded by his brother Hagin (Ḥayyim). In 1259, according to Matthew Paris, he was said to have been converted, and confessed to having prepared poison for certain of the English nobles; but in 1266 he was again treated as a Jew, and compensation to the amount of £50 was granted him for losses he had incurred during the Barons' war. He still remained one of the most important

Jews of London in 1277, being one of the few who were granted permission to trade as merchants though they were not members of the Gild Merchant. He appears to have been a physician of some note, for his aid was invoked by Jean d'Aresnes, Count of Hainault, in 1280, and he obtained permission to visit the count in that year ("R. E. J." xviii. 256 *et seq.*).

At Elyas' death an inquest made upon his estate declared him to be possessed of personal property to the value of 400 marks, and of houses of the yearly rental of 100 shillings. These his widow, Fluria, was permitted to retain on payment to the king of 400 marks. One of his houses appears to have been located on Sporier street, near the Tower, and at the expulsion in 1290 was granted to the prior of Chicksand.

Elyas was an expert in Jewish law, being summoned before the king to decide questions ("Select Pleas," etc., p. 86). A responsum of his is quoted in one of the manuscripts of the "Mordekai" (see A. Berliner, "Hebräische Poesien Meïrs aus Norwich," p. 3, London, 1887).

Bibliography: Prynne, *Short Demurrer*, part ii., *sub annis*; Jacobs, in *Papers of the Anglo-Jew. Hist. Exh.* pp. 22, 45, 49–51; M. Paris, *Chronica Majora*, v. 398, 441, 730; *Select Pleas of the Jewish Exchequer*, ed. Rigg, pp. xxxiii., 86, 88, 130, London, 1902; Jacobs, in *R. E. J.* xviii. 259.

G. J.

ELYMAIS (Ἐλυμαίς): Generally denoting the Persian province of Elam (עילם). It occurs in two places (I Macc. vi. 1; Josephus, "Ant." xii. 9, § 1) as the name of a rich city besieged by Antiochus Epiphanes. But the other historians who relate this event do not mention any town of this name. The existence of such a town has been denied, the name in I Macc. vi. 1 being explained (see Vaihinger in Herzog's "Real-Encyc." iii. 749) as a mistranslation of an original "be-'Elam ha-Medinah" (comp. Syriac and Arabic versions). On the Talmudical עלמין, identified with Elymais, see Neubauer, "Géographie du Talmud," p. 381.

E. G. H. M. Sel.

'ELYON. See God.

ELZAS, ABRAHAM: Minister and author; born in Elbergen, Holland, in 1835; died at Hull, England, 1880. He was educated in Holland, and went to England from Russia about 1867. He traveled extensively, visiting for scholastic purposes many parts of the world. In 1871 he removed from Leeds to Hull, and there became master of the Hebrew school, and for some years filled the post of minister to the congregation. Owing to failing health he was obliged to resign his positions in 1877. For some years previous to his death he was occupied in literary as well as scholastic pursuits; and he published translations of several books of the Bible, including "Proverbs," 1871; "The Book of Job," 1872; "Minor Prophets," 1873–80, with critical notes.

Bibliography: *Jewish World* (London), Aug. 6, 1880; *Hull and Lincolnshire Times*, Aug., 1880; Jacobs and Wolf, *Bibliotheca Anglo-Judaica*, Nos. 1957, 1960, 1963, London, 1888.

J. G. L.

ELZAS, BARNETT ABRAHAM: American rabbi; born at Eydtkuhnen, Germany, 1867; educated at Jews' College (1880–90), University College, London ("Hollier Scholar," 1886), and at London University (B.A., 1885). Elzas moved to Toronto, Canada (1890), where he entered the university and graduated (1893). He entered the Medical College of the State of South Carolina (1896), and graduated in medicine and pharmacy (1900–01).

His first ministerial charge was over the Holy Blossom synagogue, Toronto, Canada (1890); thence he went to Sacramento, Cal. (1893). In 1894 he accepted the call of the Beth Elohim congregation of Charleston, S. C., of which he is still the incumbent. Elzas published "The Sabbath-School Companion" (1895–96), to which he contributed a number of articles, which have been collected and reprinted under the title "Judaism: an Exposition," Charleston, 1896. He has recently (1903) printed pamphlets on "The History of K. K. Beth Elohim of Charleston" and "The Jews of South Carolina."

A. F. H. V.

EMADABUN (A. V. **Madiabun**): A Levite, and one of the overseers at the restoration of the Temple (I Esd. v. 58). Probably a mere doublet of "Eliadun," the name is omitted in the Vulgate and in the parallel passage (Ezra iii. 9).

E. G. H. E. I. N.

EMANATION (Hebrew, שפע, השפעה; in cabalistic literature, אצילות): The doctrine that all existing things have been produced not by any creative power, but as successive outflowings from the Godhead, so that all finite creatures are part and parcel of the Divine Being. This pantheistic doctrine, which was the basis of many Oriental religions and was professed by the Gnostics, attained its highest development in the Alexandrian Neoplatonic schools. By it the Neoplatonists endeavored to surmount the threefold difficulties involved in the idea of creation: (1) the act of creation involves the assumption of a change in the unchangeable being of God; (2) it is incomprehensible that the absolutely infinite and perfect could have produced imperfect and finite beings; (3) "creatio ex nihilo" is unimaginable. Avicenna introduced the doctrine of emanation into Arabic philosophy, and Jewish thinkers of the eleventh century, of whom the most authoritative representative was Ibn Gabirol, made it the basis of their speculations (see Ibn Gabirol).

According to Baḥya.

Baḥya, in his "Ma'ani al-Nafs," adopts a scale of emanation: the creating spirit; the universal soul, which moves the heavenly sphere; nature; darkness, which at the beginning was but a capacity for receiving form; the celestial spheres; the heavenly bodies; fire; air; water; earth ("Torat ha-Nefesh," ed. Broydé, pp. 70, 75; see Jew. Encyc. ii. 454, *s.v.* Baḥya ben Joseph.

With the development in the twelfth century of the pure Aristotelian Peripateticism the doctrine of emanation was abandoned by the Jewish philosophers. It was opposed not only by Judah ha-Levi, who was adverse to all philosophical speculations ("Cuzari," v. 14), but also by Abraham ibn Da'ud, who professed an unbounded admiration for the theories of Avicenna ("Emunah Ramah," p. 62). Maimonides, too, though attributing it to Aristotle, set forth many objections to it, and showed that it does not solve the difficulties inherent in the idea of creation.

Views of Maimonides.

> "Aristotle holds that the first Intelligence is the cause of the second, the second of the third, and so on to the thousandth, if we assume a series of that number. Now, the first Intelligence is undoubtedly simple. How then can the complexity of existing things come from such an Intelligence by fixed laws of nature, as Aristotle assumes? We admit all he said concerning the Intelligences, that the farther they are away from the first the greater is their complexity, in consequence of the greater number of the things comprehended by each successive Intelligence; but even after admitting this, the question remains: By what law of nature did the spheres emanate from them?" ("Moreh," ii. 22).

But while rejected by Jewish philosophy, the doctrine of emanation became the corner-stone of the Cabala. The motive which led the cabalists to adopt it seems to have been, in addition to that furnished by the Neoplatonic conception of God, the necessity of assigning a definite place for the Sefirot in the production of the world, for in the "creatio ex nihilo" hypothesis they are superfluous. As early as the twelfth century appeared the cabalistic "Masseket Aẓilut," in which the doctrine was outlined. It was considerably developed in the thirteenth century by the Baḥirists, especially by Azriel. After having given the Neoplatonic reasons why the world could not have proceeded directly from God but must have been produced by intermediary agents, he expounds his doctrine of emanation, which differs from that of the Neoplatonists in that, instead of Intelligences, the Sefirot are the intermediaries between the intellectual and material world. The first Sefirah was latent in the En Sof (cabalistic term for "God") as a dynamic force; then the second Sefirah emanated as a substratum for the intellectual world; afterward the other Sefirot emanated, forming the intellectual, material, and natural worlds. The Sefirot are thus divided, according to their order of emanation, into three groups: the first three formed the world of thought; the next three the world of the soul; the last four the world of corporeality.

Isaac ibn Laṭif, although upholding the principle of the beginning of the world, still professes the doctrine of emanation of the Sefirot. The first immediate divine emanation is, according to him, the "first created," an absolutely simple Being, the all-containing substance of everything that is. A new element was introduced into the doctrine of emanation by the Ma'areket group. It was the principle of a double emanation. From the three superior spiritual Sefirot, which mark the transition from the purely spiritual to the material, proceed a positive and a negative emanation. All that is good comes from the positive; all that is evil has its source in the negative. This theory is highly developed in the Zohar.

Bibliography, Munk, *Mélanges de Philosophie Arabe et Juive*, p. 227; Guttmann, *Die Philosophie des Ibn Gabirol*, 1889; idem, *Die Philosophie des Abraham ibn Daud*; Joël, *Ibn Gabirol's Bedeutung für die Gesch. der Philosophie*; Worms, *Die Lehre von der Anfangslosigkeit der Welt bei den Arabischen Philosophen*, in *Beiträge zur Gesch. der Philosophie des Mittelalters*, vol. iii., part 4; Franck, *La Kabbale*; Karppe, *Etude sur les Origines et la Nature du Zohar*, p. 344; Chr. D. Ginzburg, *The Kabbalah*, London, 1865; Myer, *Qabbalah*, Philadelphia, 1888; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbalah des XIII. Jahrhunderts*.

K. I. Br.

EMANCIPATION OF SLAVES. See Slaves.

EMANU-EL: A weekly journal published in San Francisco, Cal. The first number was issued in May, 1895. Jacob Voorsanger is the editor. It is devoted especially to the interests of Jews and Judaism on the Pacific coast.

G. A. M. F.

EMANUEL, LEWIS: Secretary and solicitor to the Board of Deputies of British Jews; born at Portsmouth May 14, 1832; died in London June 19, 1898. He was educated at Ramsgate, and in 1853 was admitted to practise as a solicitor. He was a commissioner for oaths and affidavits for South Australia, New Zealand, and British Columbia, and in 1881 published a pamphlet on "Corrupt Practises at Parliamentary Elections."

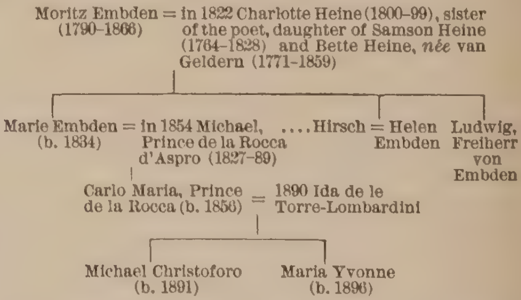
His legal ability and communal zeal secured his election as secretary to the Board of Deputies in Jan., 1869. In the course of the thirty years during which he served the board he came to be completely identified with its interests. For nearly twenty years he took an active part in the work of the Jewish Board of Guardians, and was a member of the council of the Anglo-Jewish Association and of the committee of the Maccabæans' Club.

In politics Emanuel was a Liberal, was a member of the council of the Liberal Unionist Association, and took a leading part in the London Municipal Reform League.

Bibliography: *Jewish Chronicle* and *Jewish World* (London), June 24, 1898.

J. G. L.

EMBDEN (EMDEN): A family deriving its name, perhaps, from Emden, Germany. **Carl Adam Emden,** privy councilor and high bailiff of Prince Salm-Salm, was ennobled in 1791. It is probable that **Eleazar Solomon von Embden** (who lived in London about 1817) was a descendant of this family. Henry (Hertz) Heine (1774–1855) married Henriette Embden (1787–1868). See Heine; Schiff. The recent descendants of the family are as follows:


Moritz Embden = in 1822 Charlotte Heine (1800–99), sister
(1790–1866)
of the poet, daughter of Samson Heine (1764–1828) and Bette Heine, *née* van Geldern (1771–1859)
Marie Embden = in 1854 Michael,
(b. 1834)
Prince de la Rocca d'Aspro (1827–89)
....Hirsch = Helen Embden
Ludwig, Freiherr von Embden
Carlo Maria, Prince de la Rocca (b. 1856) = 1890 Ida de le Torre-Lombardini
Michael Christoforo (b. 1891)
Maria Yvonne (b. 1896)

In Paris there lives at present **Louis K. Emden,** who married Miss Van der Heym. There are also Von, or Van, Embdens to be found in Surinam, heirs of **J. G. van Embden** (**E.** and **A. J. van Embden,** wealthy planters: "Surinaamsche Almanak," 1899, 1900). The following were students at Leyden, Holland:

1609. **Philip ab Embden,** 25 years, jurisprudence.

Johannes Lævinus ab Embden, 21 years, jurisprudence.

1771. **Solomon von Embden,** 25 years, medicine. This is undoubtedly the above-mentioned Eleazar Solomon von Embden, who, therefore, must have been born in 1746.

There is also a family of the name of Emden in Frankfort-on-the-Main.

BIBLIOGRAPHY: Horowitz, *Inschriften*, pp. 704 *et seq.*, Frankfort-on-the-Main; *Album Studiosorum Acad. Lugd. Bat.* pp. 95, 1105, 1218, 1398, 1402; *Almanach de Gotha*, 1903, p. 434; Grätz, *Gesch.* 1897, p. 357; Kneschke, *Adels-Lexikon*, iii. 102; Karpeles, *Heinrich Heine*, 1899, p. 42; Bettelheim, *Deutscher Nekrol.* 1900, p. 138.

J. H. GUT.

EMBDEN, CHARLOTTE. See HEINE, HEINRICH.

EMBDEN, ELEAZAR SOLOMON VON (Eliezer Leser Levi): German physician and traveler; born at Emrich, near Cleves, between 1770 and 1780; graduated at Frankfort-on-the-Oder in 1800. From 1804 to 1816 he lived in England; he then settled in Hamburg, and in 1838 returned to England. After amassing considerable wealth in Brazil he returned to Europe, and took up his residence in Altona. He was a contributor to Hufeland's "Journal of Practical Medicine," and published "The Continental Medical Repository" (Hamburg, 1817). With Isaac Metz he compiled a catalogue in Latin and Hebrew of the celebrated Oppenheim collection, under the title "Collectio Davidis" (Hamburg, 1826), to which Embden contributed the Latin part.

BIBLIOGRAPHY: *Jew. Chron.* Jan., 1900; Steinschneider, *Cat. Bodl.* col. 971; idem, *Hebr. Bibl.* viii. 44.

J. G. L.

EMBEZZLEMENT: The fraudulent conversion to one's own use of goods or money entrusted to one's care and control. The offense differs from theft in that in the latter the possession itself is unlawful.

The Mosaic law provides a penalty for embezzlement in a very restricted case. Lev. v. 20–26 (A. V. vi. 2–7) deals with several forms of dishonesty; *e.g.*, where a man denies to his neighbor goods or money entrusted to him, or something robbed or wrongfully withheld, or goods lost by his neighbor and found by him, and where he has, moreover, taken an oath to his false denial. He is then required to make restoration in full, to add one-fifth in value to the principal, and to bring, moreover, a ram without blemish as a guilt-offering to the priest, who thereupon shall make atonement, and the sin shall be forgiven.

The Mishnah treats this subject in Shebu. viii. It lays down these principles: (1) That where the voluntary or hired keeper, hirer, or borrower swears to an untrue statement as to the loss of the article, but is not liable on other grounds, he can not be punished in this way for the false oath. (2) That where he swears to a mode of loss which would exonerate him, but he has consumed the deposit (*e.g.*, eaten an ox), and this is established by witnesses, he is liable for the single value; but if he confesses, he pays the principal, with one-fifth in addition, and brings his guilt-offering. It is supposed that he confesses willingly, although it costs him more, in order to gain the promised forgiveness of his sin. (3) When the voluntary keeper swears to a cause of loss which would excuse him, and witnesses show that he stole the thing himself, he pays double as a thief; but if he confesses, he pays only the principal, with one-fifth in addition, and makes the guilt-offering. It must here be remarked that when the voluntary keeper seeks to excuse himself on the ground that the deposit has been stolen from him, and he is shown to have kept it for himself, he is treated as the thief, and is held to double payment, under Ex. xxii. 6. This is a case in which embezzlement is punished like theft. (4) When he swears to a cause of loss which would excuse him, and the loss arose from a cause which makes him liable, he pays the principal and one-fifth in addition, and makes the guilt-offering. (5) If he denies outright the loan or deposit under oath, he pays in like manner, though the loss may have arisen from a justifying cause. The matter is finally condensed in this form: He who changes (in his oath) from liability to liability, from excuse to excuse, or from excuse to liability, is free; but he who changes from liability to excuse is punishable. See BAILMENTS, for the modes of loss which excuse a bailee of one or the other kind, and for what losses he is liable.

S. S. L. N. D.

EMBROIDERY: Ornamental needlework on cloth, more frequently on linen, often executed in variegated colors and designs. Among the Egyptians and Assyro-Babylonians this art was highly developed, and Biblical texts make mention of the fact. The mantle that tempted Achan (Josh. vii. 21, 24) was of Babylonian make, *i.e.*, according to Josephus ("Ant." v. 1, § 10), embroidered in gold. Ezekiel speaks of embroidered byssus from Egypt (Ezek. xxvii. 7). If the chapters of Exodus relating the preparations for the Tabernacle and its erection are contemporaneous with the events narrated, proof is established that the Hebrews at an early period of their history had attained a high degree of skill in the embroiderer's craft. Wilkinson ("Manners and Customs of the Ancient Egyptians," ii. 166) sees adaptations of Egyptian models in the hangings of the Tabernacle (Ex. xxvi. 36, xxvii. 16, xxxvi. 37, xxxviii. 18) and in Aaron's coat and girdle (Ex. xxviii. 39, xxxix. 29). On the other hand, Delitzsch ("Babel und Bibel"), among others, assumes that in this and many other things the Babylonians must be regarded as the teachers of the Hebrews. At all events, in the early days of the Israelitish invasion and occupation of Canaan, embroidered cloth was valuable because rare enough to be coveted as booty in war (Judges v. 30).

In Hebrew three words are employed to connote the craft and the finished product: (1) "Tashbeẓ" and its derivative forms are used exclusively in Exodus (xxviii. 4) in connection with sacerdotal garments (A. V. "broidered"; R. V. "checkered"). The root also occurs in the description of the princess' dress, Ps. xlv. 14, where the R. V. has "inwrought with gold." In the Mishnah the root stands for smoothing and ornamenting wood or metal (Ḥul. 25a, b). (2) "Raḳam" (whence "riḳmah" and "roḳem") means to embroider in colors with the needle; to variegate (Judges v. 30; Ezek. xvi. 10, 13, 18; xxvi. 16; xxvii. 7, 16 [comp. Cornill, "Ezekiel," text]; Ps. xlv. 15). It is used also of the colors of feathers (Ezek. xvii. 3) and of stones

(I Chron. xxix. 2). In the Targum the derivative noun רקמתא stands for colored dots; while in Syriac תרקמתא means "freckles." "Roḳem" is the name of the craftsman (Ex. xxvi. 36), generally associated with (3) "ḥashab" (whence "ḥosheb"; R. V. "the cunning workman"). According to Yoma 72b, "ḥosheb" designates the designer of the colored pattern, which the roḳem followed and executed with the needle. But R. Nehemiah is probably more exact in saying that the roḳem works with the needle, and hence variegates only one side of the fabric; while the ḥosheb is a weaver who works his pattern on both sides (see Ḳimḥi to Judges v. 30; *idem*, in "Sefer ha-Shorashim," *s.v.* רקמה; Moore, "Judges," p. 171, with reference to Judges v. 30).

Figuratively, "raḳam" is used both in the Bible (Ps. cxxxix. 15) and in later Hebrew (Yer. Beẓah i. 60a; Lev. R. xxix.; Niddah 24b) for the forming of the embryo, undoubtedly because the veins and arteries give it the appearance of an embroidered pattern.

E. G. H.

EMBRON FAMILY, THE. See Ambron.

EMBRYO (עובר): The young of a mammal while still connected with the body of its mother. The child "en ventre sa mère" of English law was a subject of dispute between the ancient and the new Halakah, the former considering it a separate living being, and the latter as only a part or a limb of its mother. The view of the ancient Halakah was subsequently followed by the Samaritans and Karaites, while the new Halakah was represented mostly by the Pharisees and Rabbinites, though there is reason to believe that the school of Shammai, known for its conservative tendencies, tried to carry out the tradition of the old Halakah. But apparently even the Rabbinites were not always consistent. This controversy concerned mostly ritual questions, as, for instance, whether the embryo is qualified as permitted food in the slaughtering of the cow. According to the ancient Halakah, which considers it as an independent being by itself, it would require special slaughtering, and, as this is impossible, all embryos are therefore forbidden for food. The point would also concern the criminal law, as in the case of a man causing the death of the embryo by injuring its mother. According to the old Halakah he would be considered as a murderer; according to the new he would only be treated as a man injuring a limb. Another instance would be the execution of a pregnant woman condemned to death by the court. According to the first view the execution could not take place until the child was born; according to the latter, the embryo, as part of her being, has to suffer by the death of the mother. With regard to civil questions it is considered as a living child in some cases, but not in all.

The still-born child does not inherit from its mother, so as to transmit her inheritance to its brothers on the father's side. But if the child lives but an hour after the mother, it does transmit her inheritance.

It is doubtful whether a gift or legacy to an unborn child can be made valid at all. It is admitted that if the words of the gift or legacy are "in præsenti" it does not take effect, as the child "en ventre" is incapable of receiving a benefit; if the words are: "When such a woman gives birth, I give to the child," it is still disputable, unless the embryo is the child of the giver himself, in which case the gift or legacy is valid.

The child unborn at the father's death, but coming to life afterward, does not diminish the share of the first-born son. This position of the Talmud (B. B. 142a, b) is illustrated by Rashbam (who here takes Rashi's place) thus: If Jacob, dying, leaves 120 minas of silver and two sons—Reuben (first) and Simeon (second)—and his wife is afterward delivered of a third son, Levi, Reuben gets one-third of the whole (= 40 minas) and one-third of the remainder; that is, he receives altogether 66⅔ minas; the remaining 53⅓ minas are divided equally between Simeon and Levi, who each receive 26⅔ minas. Should Levi die afterward, Reuben would get one-third of the whole (= 40 minas) plus one-half the remainder; that is, Reuben and Simeon would have respectively 80 and 40 minas, just as if Levi had not been born.

As has been mentioned under Agnates, a posthumous first-born son does not receive a double share.

Bibliography: Maimonides, *Yad, Zeḳiyyah*, viii. 5; ib. *Naḥalot*, ii. 3; *Ḥoshen Mishpaṭ*, 276, 5; 277, 3, 5; Geiger, *Urschrift*, p. 336; idem, *Nachgelassene Schriften*, v. (1st Abtheilung, Hebrew, pp. 112, 115–120); *Monatsschrift*, 1859, p. 400.

S. S. L. N. D.

EMDEN: Prussian maritime town in the province of Hanover. It is not known when Jews first settled there. In the sixteenth century David Gans mentions ("Ẓemaḥ Dawid," 1581, ii.) Jews at Emden. In the letter of complaints (March 9, 1590) against Count Edzard I. and "the magistrate," addressed by the citizens of Emden to the imperial commissioners, who had come to Emden to settle the difficulties between the sovereign and his subjects, the citizens included as a grievance the fact that the Jews were permitted the public exercise of their religion, and that they wore no distinctive badge. The commissioners dismissed this complaint, and the Jews continued in the city as heretofore. Enno's son, Ulrich II., received Jews at his court; and once a Jewish couple was married by a rabbi in the presence of the whole court. This aroused the ire of a zealous Lutheran clergyman, Walther, who expressed himself as follows: "In the presence of 100 devils one pair of devils has been coupled by an elderly devil; people have no regard either for God or for myself." In the memoirs of Glückel of Hameln (1645–1719) mention is made of a rabbi of Frisia, of David Hanau, and of other Jews of Emden. In 1744 Emden, with East Friesland, became part of Prussia, and the Jews in these districts came under Prussian regulations. At that time the yearly sum paid for protection by the Jews of East Friesland amounted to 776 thalers; in Emden itself the regularly protected Jew had the right to bequeath this protection to one son, on payment of 80 thalers.

On May 30, 1762, there was an uprising against the Jews of Emden, who were accused of having caused the depreciation of the coinage; and the magistrate did not succeed in dispersing the mob

Under French Protection.

until the houses of four of the most wealthy Jews had been destroyed, though not sacked. After the peace of Tilsit, in 1807, Napoleon incorporated East Friesland with the kingdom of Holland, under his brother Louis Bonaparte, who freed the Jews from their restrictions and granted them (Feb. 23, 1808) the same rights and privileges as the Jews of France —that is, equal citizenship. Heavy payments for protection were no longer exacted. At that time there were about 1,364 Jews in the Emden arrondissement. Of that number there were not more than 500 in the city of Emden, and of these about 100 were in indigent circumstances. After the consistorial organization of the six new districts under the central consistory of Paris in 1811, Emden became the seat of the synagogue for the departmental localities of Oester-Ems (1,500 Jews), Wesermündungen (1,129), and Oberems (1,076).

After the wars of liberation, Emden came under the dominion of the kings of Hanover, and the Jews were thrown back under former conditions, from which they were not liberated until 1842. Since 1866 Emden, with Hanover, has belonged to Prussia. In a total population of 24,038 in 1910, the community of Emden numbered about 1,000 Jews.

Emden has been for centuries the home of famous rabbis. The following may be mentioned: Menahem b. Jacob ha-Kohen; Moses Simon b. Nathan ha-Kohen (d. 1668); Simon ha-Kohen (d. 1725); Jacob Emden; Abraham b. Jacob (d. 1758); Abraham Moses Kelmy ha-Levi; Baruch Köslin; Meïr Glogau b. Aaron (d. 1809); Abraham b. Aryeh Löb b. Ḥayyim Löwenstamm; Samson Raphael Hirsch (1841–47); Hermann Hamburger (d. 1870); P. Buchholz (d. 1892); Dr. Löb, district rabbi of Emden, in 1902.

A magistrate of Emden is credited with granting, in 1649, privileges to Portuguese Jews, which were renewed in 1703, and in virtue of which they became full citizens. Among the Portuguese at Emden may be mentioned the physician Abraham German (1752), formerly living at Amsterdam; Isaac van der Hock (1753); Isaac de Lemos (1765); and Isaac Aletrino (1782). They were favorably received in the town, because, as the magistrate declared, "People of this kind are useful, and even indispensable, for carrying on the West-Indian trade." Four Jews of Emden are mentioned among those who attended the fair at Leipsic in 1690, and a larger number are mentioned in the responsa of Jacob Emden (Responsa, ii., Nos. 24 *et seq.*) and in his autobiography ("Megillat Sefer," ed. Kahana, pp. 219 *et seq.*).

Bibliography: Lösing, *Gesch. der Stadt Emden bis zum Vertrag von Delfsyhl, 1595*, pp. 6, note a, 203, Emden, 1843; Schudt, *Jüdische Merckwürdigkeiten*, i. 315; *Jüd. Literaturblatt*, 1881, No. 39, p. 153; Löwenstein, *Blätter für Jüd. Gesch. und Literatur*, 1902, iii., No. 4, pp. 39 *et seq.*; Lewin, *Das Emdener Memorbuch*, in *Weissmann's Monatsschrift*, Jan., 1890, p. 27; Feb., 1890, p. 33; Grätz, *Gesch.* 3d ed., ix. 479, and note 11; Grunwald, *Portugiesengräber auf Deutscher Erde*, Hamburg, 1902, pp. 142–151, and A. Lewinsky's review of this work in *Allg. Zeit. des Jud.* 1902, No. 45, p. 540; *Monatsschrift*, 1901 p. 477; Roest, *Cat. Rosenthal. Bibl.* i. 723, s.v. *Liturgie*, and Supplement, p. 197, No. 1026; Benjacob, *Oẓar ha-Sefarim*, p. 312.

D. A. Lew.

EMDEN, HERMANN SELIGMANN: German engraver and photographer; born at Frankfort-on-the-Main Oct. 18, 1815; died there Sept. 6, 1875. Early evincing a love for art and unable to afford an academic education, he entered an engraving and lithographic establishment as an apprentice, endeavoring especially to perfect himself in the artistic side of his work. In 1833 he left Frankfort and went to Hersfeld, Darmstadt, and Bonn. His portrait-engraving of Pope Pius IX. and his views of Caub, Bornhofen, and the Maxburg belong to this period. He also turned his attention to photography, then in its infancy, and was one of the first to establish a studio at Frankfort-on-the-Main. He made his reputation as photographer by the work "Der Dom zu Mainz und Seine Denkmäler in 36 Originalphotographien," to which Lübke refers several times in his "History of Art." Emden was the first to compose artistic photographic groups ("Die Rastatter Dragoner," "Die Saarbrücker Ulanen," etc.), and was also among the first to utilize photography for the study of natural science.

s. A. W.

EMDEN, JACOB ISRAEL BEN ẒEBI ASHKENAZI (Ya'ABeẒ); officially called **JACOB HERSCHEL):** German Talmudist and anti-Shabbethaian; born at Altona June 4, 1697; died there April 19, 1776. Until seventeen Emden studied Talmud under his father, known as "Ḥakam Ẓebi," first at Altona, then (1710–14) at Amsterdam. In 1715 he married the daughter of Mordecai ben Naphtali Kohen, rabbi of Ungarish-Brod, Moravia, and continued his studies in his father-in-law's yeshibah. Emden became well versed in all branches of Talmudic literature; later he studied philosophy, Cabala, and grammar, and made an effort to acquire the Latin and Dutch languages, in which, however, he was seriously hindered by his belief that a Jew should occupy himself with secular sciences only during the hour of twilight. He was also opposed to philosophy, and maintained that the "Moreh" could not have been written by Maimonides ("Miṭpaḥat Sefarim"). He spent three years at Ungarish-Brod, where he held the office of private lecturer in Talmud. Then be became a dealer in jewelry and other articles, which occupation compelled him to travel. He generally declined to accept the office of rabbi, though in 1728 he was induced to accept the rabbinate of Emden, from which place he took his name.

In 1733 he returned to Altona, where he obtained the permission of the Jewish community to possess a private synagogue. Emden was at first on friendly terms with Moses Ḥagis, the head of the Portuguese community at Altona, who was afterward turned against Emden by some calumny. His relations with Ezekiel Katzenellenbogen, the chief rabbi of the German community, were strained from the very beginning. Emden seems to have considered every successor of his father as an intruder. A few years later Emden obtained from the King of Denmark the privilege of establishing at Altona a printing-press. He was soon attacked for his publication of the "Siddur 'Ammude Shamayim," being accused of having dealt arbitrarily with the text. His opponents did not cease denouncing him even after he had obtained for his work the approbation of the chief rabbi of the German communities.

Emden-Eybeschütz Controversy.

Emden is especially known for his controversial activities, his attacks being generally directed against the adherents, or those he supposed to be adherents, of Shabbethai Ẓebi. Of these controversies the most celebrated was that with Jonathan Eybeschütz, who in Emden's eyes was a convicted Shabbethaian. The controversy lasted several years, continuing even after Eybeschütz's death. Emden's assertion of the heresy of his antagonist was chiefly based on the interpretation of some amulets prepared by Eybeschütz, in which Emden professed to see Shabbethaian allusions (see Eybeschütz, Jonathan). Hostilities began before Eybeschütz left Prague; when Eybeschütz was named chief rabbi of the three communities of Altona, Hamburg, and Wandsbeck (1751), the controversy reached the stage of intense and bitter antagonism. Emden maintained that he was at first prevented by threats from publishing anything against Eybeschütz. He solemnly declared in his synagogue the writer of the amulets to be a Shabbethaian heretic and deserving of excommunication.

The majority of the community favoring Eybeschütz, the council condemned Emden as a calumniator. People were ordered, under pain of excommunication, not to attend Emden's synagogue, and he himself was forbidden to issue anything from his press. As Emden still continued his philippics against Eybeschütz, he was ordered by the council of the three communities to leave Altona. This he refused to do, relying on the strength of the king's charter, and he was, as he maintained, relentlessly persecuted. His life seeming to be in actual danger, he left the town and took refuge in Amsterdam (May, 1751), where he had many friends and where he joined the household of his brother-in-law, Aryeh Löb b. Saul, rabbi of the Ashkenazic community. Emden's cause was subsequently taken up by the court of King Frederick of Denmark, and on June 3, 1752, a judgment was given in favor of Emden, severely censuring the council of the three communities and condemning them to a fine of one hundred thalers. Emden then returned to Altona and took possession of his synagogue and printing-establishment, though he was forbidden to continue his agitation against Eybeschütz. The latter's partizans, however, did not desist from their warfare against Emden. They accused him before the authorities of continuing to publish denunciations against his opponent. One Friday evening (July 8, 1755) his house was broken into and his papers seized and turned over to the "Ober-Präsident," Von Kwalen. Six months later Von Kwalen appointed a commission of three scholars, who, after a close examination, found nothing which could inculpate Emden.

Emden was undoubtedly very quick-tempered and of a jealous disposition. The truth or falsity of his denunciations against Eybeschütz can not be proved, but the fact remains that he quarreled with almost all his contemporaries. He considered that every man who was not for him was against him, and attacked him accordingly. Still, he seems to have enjoyed a certain authority, even among the Polish rabbis, the majority of whom sided with Eybeschütz, and had once even excommunicated Emden upon the initiative of Ḥayyim of Lublin (1751). Thus in 1756 the members of the Synod of Constantinov applied to Emden to aid in repressing the Shabbethaian movement. As the Shabbethaians referred much to the Zohar, Emden thought it wise to examine that book, and after a careful study he concluded that a great part of the Zohar was the production of an impostor (see "Miṭpaḥat Sefarim").

Emden's works show him to have been possessed of critical powers rarely found among his contemporaries, who generally took things for granted. He was strictly Orthodox, never deviating the least from tradition, even when the difference in time and circumstance might have fairly been regarded as warranting a deviation from the old custom. In 1772 the Duke of Mecklenburg-Schwerin having issued a decree forbidding burial on the day of death, the Jews in his territories approached Emden with the request that he demonstrate from the Talmud that a longer exposure of a corpse would be against the Law. Emden referred them to Mendelssohn, who had great influence with Christian authorities; but as Mendelssohn agreed with the ducal order, Emden wrote to him and urged the desirability of opposing the duke if only to remove the suspicion of irreligiousness he (Mendelssohn) had aroused by his associations.

Emden was a very prolific writer; his works fall into two classes, polemical and rabbinical. Among the former are:

His Works.

Torat ha-Ḳena'ot, a biography of Shabbethai Ẓebi, and criticisms of Nehemiah Ḥayyon, Jonathan Eybeschütz, and others. Amsterdam, 1752.

'Edut be-Ya'aḳob, on the supposed heresy of Eybeschütz, and including Iggeret Shum, a letter to the rabbis of the "Four Lands." Altona, 1756.

Shimmush, comprising three smaller works: Shoṭ la-Sus and Meteg la-Hamor, on the growing influence of the Shabbethaians, and Shebeṭ le-Gew Kesilim, a refutation of heretical demonstrations. Amsterdam, 1758–62.

Shebirat Luḥot ha-Awen, a refutation of Eybeschütz's "Luḥot 'Edut." Altona, 1759.

Seḥoḳ ha-Kesil, Yeḳeb Ze'eb, and Gat Derukah, three polemical works published in the "Hit'abbeḳut" of one of his pupils. Altona, 1762.

Ḥereb Pifiyyot, Iggeret Purim, Teshubot ha-Minim, and Zikkaron be-Sefer, on money-changers and bankers (unpublished).

His rabbinical works include:

Leḥem Shamayim, a commentary on the Mishnah, with a treatise in two parts, on Maimonides' "Yad," Bet ha-Beḥirah. Altona, 1728; Wandsbeck, 1733.

Iggeret Biḳḳoret, responsa. Altona, 1733.

She'elat Ya'abeẓ, a collection of 372 responsa. Altona, 1739–59.

Siddur Tefillah, an edition of the ritual with a commentary, grammatical notes, ritual laws, and various treatises, in three parts: Bet-El, Sha'ar ha-Shamayim, and Migdal 'Oz. It also includes a treatise entitled Eben Boḥan, and a criticism on Menahem di Lonzano's "'Abodat Miḳdash," entitled Seder Abodah. Altona, 1745–48.

'Eẓ Abot, a commentary to Abot, with Leḥem Neḳudim, grammatical notes. Amsterdam, 1751.

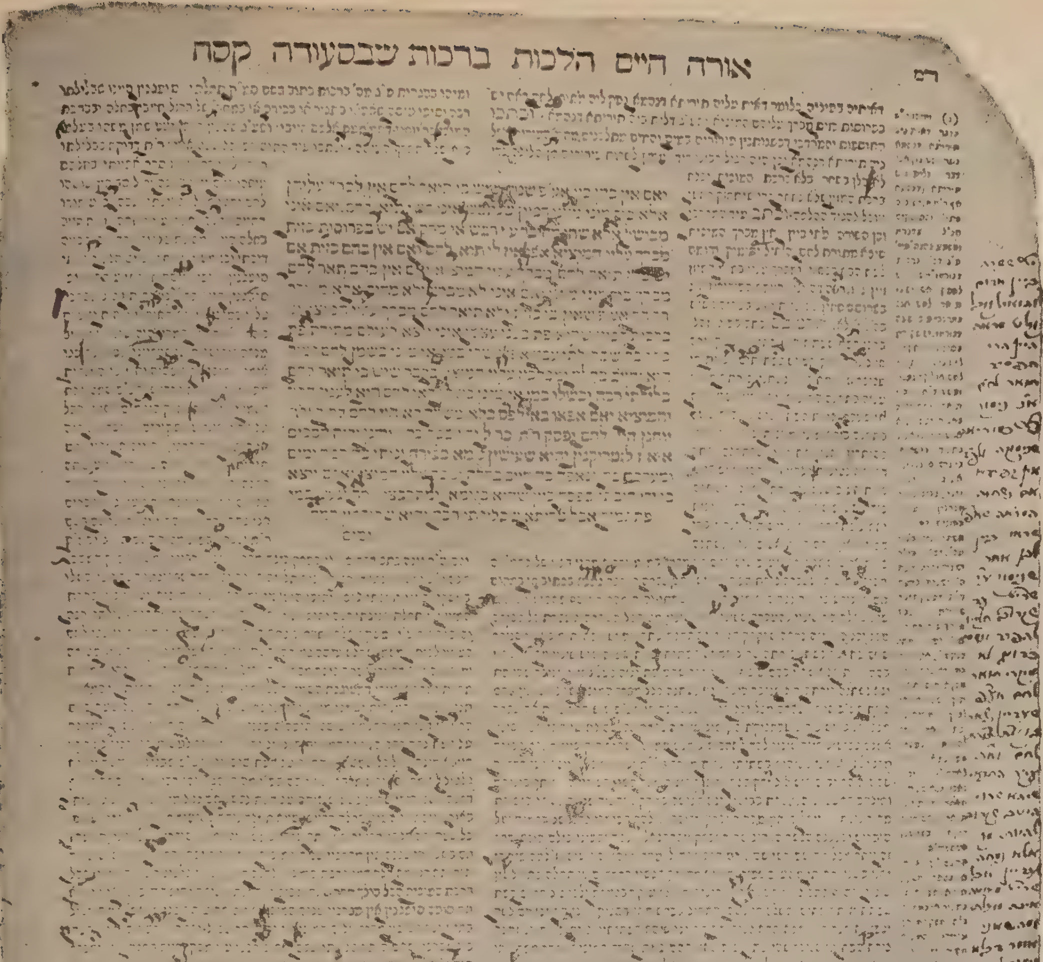
Sha'agat Aryeh, a sermon, also included in his Ḳishshurim le-Ya'aḳob. Amsterdam, 1755.

Seder 'Olam Rabbah we-Zuṭa, the two Seder 'Olam and the Megillat Ta'anit, edited with critical notes. Hamburg, 1757.

Mor u-Ḳeẓi'ah, novellæ on the Oraḥ Ḥayyim, in two parts: the first part, Miṭpaḥat Sefarim, being an expurgation of the Zohar; the second, a criticism on "Emunat Ḥakamim" and "Mishnat Ḥakamim," and polemical letters addressed to the rabbi of Königsberg. Altona, 1761–68.

Ẓiẓim u-Feraḥim, a collection of cabalistic articles arranged in alphabetical order. Altona, 1768.

Luaḥ Eresh, grammatical notes on the prayers, and a criticism of Solomon Hena's "Sha'are Tefillah." Altona, 1769.



רם אורה חיים הלכות ברכות שבסעודה קסח

PAGE FROM ṬUR ORAH ḤAYYIM, BEARING AUTOGRAPH ANNOTATIONS OF JACOB EMDEN. PRINTED AT BERLIN, 1702.

(In the Columbia University Library, New York.)

Shemesh Ẓedaḳah. Altona, 1772.
Pesaḥ Gadol, Tefillat Yesharim, and Ḥoli Ketem. Altona, 1775.
Sha'are 'Azarah. Altona, 1776.
Dibre Emet u-Mishpaṭ Shalom (n. d. and n. p.).

His unpublished rabbinical writings are the following:

Ḳishshurim le-Ya'aḳob, collection of sermons.
Ẓa'aḳat Damim, refutation of the blood accusation in Poland.
Halakah Pesuḳah.
Hilketa li-Meshiḥa, responsum to R. Israel Lipschütz.
Mada'ah Rabbah.
Gal-'Ed, commentary to Rashi and to the Targum of the Pentateuch.
Em la-Binah, commentary to the whole Bible.
Em la-Miḳra we la-Masoret, also a commentary to the Bible.
Marginal novellæ on the Talmud of Babylon.
Megillat Sefer, containing biographies of himself and of his father.

Emden also annotated the following works: Saadia Gaon's "Sefer ha-Pedut we ha-Purḳan"; Elijah Levita's "Meturgeman"; Estori Farḥi's "Kaftor u-Feraḥ"; Caro's "Kereti u-Feleti"; Isaac b. Judah ha-Levi's "Pa'aneaḥ Raza"; Isaac Abravanel's "Rosh Amanah"; Maimonides' "Iggerot"; Moses Graf's "Wayaḳhel Mosheh"; Benjamin Musafia's "Musaf he-'Aruk." Wagenaar, in his "Toledot Ya'abeẓ" attributes to Emden the cabalistic "Maḥnayim."

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., x. 343-388; *Megillat Sefer* (Emden's autobiography), Warsaw, 1896; Wagenaar, *Toledot Ya'abeẓ*, Amsterdam, 1868; Azulai, *Shem ha-Gedolim*, i. 96; Fürst, in *Orient, Lit.* vii. 442; Halberstamm, in Berliner's *Magazin*, v. 203, ix. 173; D. Kaufmann, in *Monatsschrift*, xl. 330-331, xli. 333-336, 362-369, 426-429; Fürst, *Bibl. Jud.* i. 240-244. On the controversy between Emden and Eybeschütz see *Ha-Shaḥar*, vi. 343 *et seq.*, xii. 181-192, 548-552, 602-610, 646-652, 686-692.

S. S. M. SEL.

EMERALD. See GEMS.

EMET WE-YAẒẒIB: The initial words of the morning benediction following the Shema' and closing with the Ge'ullah ("Redemption"). Recited by the priests after the Shema' in the morning service in the Temple hall, "lishkat ha-gazit" (Tamid v. 1), it has retained its place in the service ever since, and the rule afterward was made not to interrupt the connection between the last two words of the third portion of the Shema', the chapter on ẓiẓit, and "emet," as if the words, "the Lord your God"—"is true," formed one sentence (comp. Jer. x. 10; Ber. ii. 2; 14a, b). Zunz ("G. V." p. 383) thinks the original benediction contained only forty-five words, but the fact that it had the name "Emet we-Yaẓẓib" in the earliest times upsets his theory of the original simplicity of the benediction. The first sentence, "True and firm, established and enduring, right and faithful, beloved and precious, desirable and pleasant, revered and mighty, well ordered and acceptable, good and beautiful [a strange mixture of Hebrew and Aramean words], is Thy word unto us forever and ever," refers to the Shema' as a solemn profession of the unity of God. This is followed by two other sentences, beginning with "Emet," referring possibly to the two other sections of the Shema', while the other sentences beginning with "Emet"—the German liturgy has three, the Sephardic five—are addressed to God, and lead on to the idea of God as Redeemer.

That the "Emet we-Yaẓẓib" should contain references to God's kingdom, to the redemption of Israel from Egypt, and to the wonders of the Red Sea, is a rule made as early as the tannaitic time (Tosef., Ber. ii. 1; Yer. Ber. i. 3d). Zunz (*l.c.*) assigns the latter part, describing in poetic and partly alphabetic-acrostic form the wonders of divine redemption, to payyeṭanim of the geonic age. The tone, however, of exuberant joy at Israel's redemption, the accentuation of the "humble," and the special reference to the Song of Moses as the hymn of "great rejoicing," indicate a Ḥasidean origin (comp. Philo, "De Vita Contemplativa"; Rev. xv. 3). Still, the concluding formula was not fixed before the geonic time (see Zunz, *l.c.*; Rapoport, "Kalir," p. 146; LITURGY).

BIBLIOGRAPHY: Abudraham, *Siddur Shaḥarit*; Landshut, in Edelman's *Hegyon Leb*, p. 50, Königsberg, 1845; Beer, *Abodat Yisrael*, p. 84, Rödelsheim, 1868; Herzfeld, *Gesch. des Volkes Israel*, iii. 196, note 1.

A. K.

EMIGRATION. See MIGRATION.

EMIM ("terrible ones"): A name applied (Deut. ii. 10) to the original inhabitants of Moab, though the Septuagint reads for it *'Ομμίν*. The name is used (Gen. xiv. 5) to designate also the inhabitants of the plain of Kirjathaim. Here the Septuagint calls them *'Ομμᾶιοι*, but in both passages the Vulgate supports the Hebrew text.

They are described (Deut. *l.c.*) as the former possessors of the land, and are said to be "a people great, and many, and tall, as the Anakim, which also were accounted Rephaim" (A. V. "giants").

Kirjathaim, with which they are connected in Gen. *l.c.*, was north of the Arnon, among the towns taken by the tribe of Reuben (Num. xxxii. 37; Josh. xiii. 19; and G. A. Smith, "Historical Geography of the Holy Land," pp. 567, note 1; 568, note 1). It is now called "Ḳureyat."

The name "Emim" was probably given in consequence of the terror inspired by these better-nourished inhabitants, who, to the underfed, undersized men of the desert, seemed giants.

J. JR. G. A. B.

EMIN PASHA (EDUARD CARL OSCAR THEODOR SCHNITZER): German explorer; born at Oppeln, Prussian Silesia, March 28, 1840; killed at Kinena Station, Kongo Free State, Oct. 23 or 24, 1892. When he was only two years old his parents moved to Neisse, where in 1846 the boy was baptized into the Protestant Church. After finishing his studies at the Neisse gymnasium, he studied medicine at Breslau, Königsberg, and Berlin, passing the M.D. examination in 1864. From childhood it was his ambition to travel. This desire had such a strong hold on him that he left the university in 1864 before passing his state examination, and went to England, then to Italy, and finally to Turkey. In 1865 he was appointed quarantine medical officer at Antivari near Constantinople, which position he held for four years. In 1870 he became physician to Hakki Ismail Pasha, after whose death he paid (1874) a brief visit to his home, and, traveling through Germany, Austria, and Italy, went to Egypt. He arrived in Khartum Dec. 3, 1875, joined Gordon Pasha, then governor of the Equatorial Provinces, at Lado, became his physician, taking the name of "Emin," and was often entrusted with responsible political and administrative duties. When Gordon became governor-general of the Sudan, he appointed Emin Bey governor of the Equatorial Provinces (1878).

Emin explored and inspected his province with indefatigable zeal. In the meantime the Mahdi uprising had begun, and Rauf Pasha, the successor of Gordon, had himself been succeeded by Abd el-Kader in 1882. In the spring of that year Emin Bey went to Khartum. Returning to Lado, he found that the rebellion had spread to his province. He had endeavored to keep control of Equatoria, but the successes of the Mahdi made it increasingly difficult. In 1883 the last steamer with merchandise and news arrived from Khartum. In 1885 Khartum fell and Gordon was slain. Emin was forced to retire to Wadelai. Rebellion broke out in his own camp, and in 1886 he received the news officially that the Egyptian government had abandoned the Sudan. Emin Pasha was given "unlimited freedom of action, and permission to retreat upon English territory, if necessary." For the following two years news from Emin was scanty, but he still held his province and cared for it as best he could.

Emin Pasha.

After Gordon's death, interest in the Mahdi uprising centered around Emin Pasha, and men like Wilhelm Junker, Karl Peters, Dr. Schweinfurth, and Stanley projected relief expeditions. In 1887 Stanley was sent out from England. After many dangerous adventures he met Emin Pasha at the southwest corner of the Albert Nyanza on April 29, 1888. A German relief expedition under Karl Peters had been started, but was abandoned when the news from Stanley was received. Stanley's arrival in Africa had changed Emin Pasha's position greatly. Emin himself had no intention of leaving his province and being relieved. When the news of Stanley reached Emin's soldiers, an uprising took place, and the pasha was made a prisoner by his own men, who did not wish to leave Equatoria, or to be left without their chief. Finally, Emin consented to follow Stanley. On Dec. 4, 1889, he arrived at Bagamoyo and was received with great honor, but had the misfortune to meet with an accident which changed his plans entirely. In March, 1890, he entered the German service to conduct an exploring expedition to the Victoria Nyanza. The expedition was not very successful. Emin Pasha disobeyed instructions, and was therefore recalled by the German governor Wissmann. Emin, however, pushed onward, leaving German territory and marching upon the territory of the Kongo Free State. He entered his old province, but, turning southwest, marched through the Kongo Free State toward the Kongo. Again the news from Emin became scanty, till in October, 1892, Arabs brought information to the coast that the pasha had been assassinated.

Emin was an accomplished linguist, a scientific explorer, and an able organizer and diplomat. He added greatly to the knowledge then existing of the ornithology, ethnography, and meteorology of equatorial Africa.

Emin has left several well-kept diaries, and he contributed to various journals and periodicals.

Bibliography: Georg Schweitzer, *Briefe und Wissenschaftliche Aufzeichnungen Emin Pasha's*, Eng. ed., New York, 1898 (ii. 313–314 gives a full bibliography).

s. F. T. H.

EMISSARY. See Agency, Law of; Attorney.

EMMANUEL. See Immanuel.

EMMAUS (Ἐμμαῦς, Ἀμμαῦς, Ἐμμαῦμ; probably transcriptions of חמת = "warm [springs]"): Name of three places in Palestine. **1.** A town, or place, memorable for the defeat of Gorgias by Judas Maccabeus (I Macc. iii. 40), situated in southern Judea, 22 miles, or 176 stadia, from Jerusalem. Its inhabitants were sold as slaves by Cassius (Josephus, "Ant." xiv. 11, § 2; "B. J." i. 11, § 2); but, through the exertions of Hyrcanus, they were freed by Marcus Antonius ("Ant." xiv. 12, § 2). Afterward Emmaus became a Jewish toparchy, the general of which was John the Essene ("B. J." ii. 20, § 4). Burned (*c.* 4 c.e.) by the Roman general Varus, it was rebuilt about 220 by Julius Africanus, receiving the name of "Nicopolis." It is known at present as "Amwas," south-southeast from Lydda. Emmaus is frequently mentioned in the Talmud and Midrash. The spelling varies—אמאוס, עמאוס, עמים, עמאום, and אמאום. It is stated (Eccl. R. vii. 7) that after the death of R. Johanan b. Zakkai all his disciples remained at Jabneh, with the exception of Eleazar b. 'Arak, who went to Emmaus because it was a healthful place with fresh water. Certain Talmudic doctors held discussions there (Mak. 13a; Ker. 15a). Two noble families are mentioned at Emmaus, whose daughters were married to priests ('Ar. ii. 5).

2. A small place in Galilee, between Tiberias and Gadara, the Talmudic חמה, חמתה, חמתן דטבריה, and חמתן דגדר, once written עמתן (Yer. 'Er. v. 22d; Tosef., 'Er. p. 146, 5; M. Ḳ. iii. 82; Sheb. ix. 38). It is spoken of by Josephus ("Ant." xviii. 2, § 3) as Ἀμμαθῦς, and ("B. J." iv. 1, § 3) as being colonized by Vespasian.

3. A village 7½ miles, or 60 stadia, from Jerusalem; mentioned by Luke (xxiv. 13); it has been identified by Eusebius and Jerome with Emmaus-Nicopolis.

Bibliography: Grätz, in *Monatsschrift*, ii. 112, 113; Rapoport, *'Erek Millin*, pp. 110–113; Neubauer, *G. T.* pp. 100–102; Schürer, *Gesch.* 3d ed., i. 206, ii. 170.

E. G. H. M. Sel.

EMMERICH FAMILY. See Gomperz.

EMPEDOCLES OF AGRIGENTUM: Greek philosopher and disciple of Pythagoras; flourished in the fifth century b.c.

Empedocles' system, modified by the Neoplatonic school, entered into Arabic philosophy, and found exponents among the Jewish philosophers of Spain of the eleventh and twelfth centuries. A certain Mohammed ben Abdallah ibn Masarrah, at the beginning of the tenth century, brought from the Orient to Spain divers works wrongly attributed to Empedocles.

The most renowned representative of the pseudo-Empedocles' system among Jewish philosophers was Ibn Gabirol. Universal matter, embracing all simple and composite substances, to which the immediate action of the will of God was confined, forms the basis of his "Meḳor Ḥayyim"; and Shem-Ṭob, its Hebrew translator, expressly says that Gabirol expounded therein the theories contained in Empedocles' "On the Quintessence" (Munk, "Mélanges de Philosophie Juive et Arabe," p. 3). Moses ibn Ezra, in his "'Arugat ha-Bosem" ("Zion," ii. 134), cites the opinion of Empedocles to the effect that attributes can not be ascribed to God. Judah ha-Levi, in the "Cuzari" (iv. 358, v. 406), mentions several times the school of Empedocles, which he criticizes, as he does also those of the other philosophers. Joseph ibn Ẓaddiḳ ("'Olam Ḳaṭan," p. 52) recommends the works of Empedocles on the primal will; while Maimonides ("Pe'er ha-Dor," p. 28b), as a pure Aristotelian, advises Ibn Tibbon not to waste his time on the works of Empedocles.

Many traces of Empedocles' teachings are found in the Cabala. The divine principle of love, which plays so great a part in his system, is emphasized in the Zohar. "In love," says the Zohar, "is found the secret of divine unity; it is love that unites the higher and lower stages, raising the lower to the level of the higher, where all must be one" (Zohar, Wayaḳhel, ii. 216a; see JEW. ENCYC. iii. 476, *s.v.* CABALA).

BIBLIOGRAPHY: Shahrastani, *Kitab al-Milal*, pp. 261 *et seq.*; Munk, *Mélanges de Philosophie Juive et Arabe*, p. 241; Steinschneider, *Hebr. Bibl.* xiii. 16; Kaufmann, *Die Attributenlehre in der Jüdischen Religionsphilosophie des Mittelalters*, pp. 125, 128, 309; idem, *Studien über Salomo Ibn Gabirol*, 1899.

K. I. BR.

EMPEREUR, CONSTANTIN L', OF OPPIJCK: Professor of theology and Oriental languages; born at Bremen July, 1591; died at Leyden July 1, 1648. His father, Antonius Cæsar, driven from his native country by religious persecution, went to Holland. Constantin graduated in 1619, and in the same year became professor of theology and Oriental languages at the University of Harderwijk, where he remained for eight years.

In 1627 he was called to the University of Leyden, where a chair of Christian polemics had been established under the title "controversarium Judaicarum professor." In instituting this chair the university had two aims in view: to defend the Christian religion against the attacks of the Jews, and to convert Jews to Christianity. Constantin discharged his duties, which were rather those of a missionary than of a professor, with much tact and moderation, always avoiding aggressiveness.

Constantin published the following works: "Erpenii Grammatica Chaldæica, Syra et Æthiopica; Talmudis Babylonici Codex Middoth," Amsterdam, 1628; "Sjomari Lyra Davidis," Leyden, 1628; "Tractatus Middot, sive de Mesura Templi," *ib.* 1630; "Abrabanelis et Aliorum Commentatio in Jesaicum" (Hebrew and Latin), *ib.* 1631; "Moses Kimchi Introductio ad Scientiam," etc., *ib.* 1631; "Josephi Jachiadæ Paraphrasis in Danielem," Amsterdam, 1633; "Itinerarium Benjaminis a Tudela" (Hebrew and Latin), Leyden, 1633; "Clavis Talmudica, Completens Formulas, Loca Dialectica et Rhetorica Priscorum Judæorum," *ib.* 1634; "De Legibus Ebræorum Forensibus," *ib.* 1637; "Disputationes Theologicæ Hardervicenæ sive Systema Theologicum," *ib.* 1648; "B. C. Bertramus, de Republica Ebræorum," *ib.* 1651.

BIBLIOGRAPHY: Kuenen, *Geschiedenis der Joden in Nederland*, pp. 259, 260; Siegenbeck, *Geschiedenis der Leidsche Hoogeschoole*, i. 136, 157, 166; Müller, *Cat. van Porter*, p. 78; Paquet, *Histoire Littéraire des Pays-Bas*, iii. 411 *et seq.*; Steinschneider, in *Zeit. für Hebr. Bibl.* ii. 149.

G. I. BR.

EMPLOYER AND EMPLOYEE. See MASTER AND SERVANT.

EMRICH, SOLOMON BEN GUMPEL: Dayyan of Prague in the second half of the eighteenth century. He was the author of a work called "Shishshah Zir'one 'Arugah," six discussions in regard to ritual laws, one of them being with Ezekiel Landau about the law of "ḥaliẓah" (Prague, 1789). The three initials of the title of this work, שז"ע, are also the initials of the author's name, "Shelomoh Zalman Emrich."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 612; Fürst, *Bibl. Jud.* i. 245.

K. M. SEL.

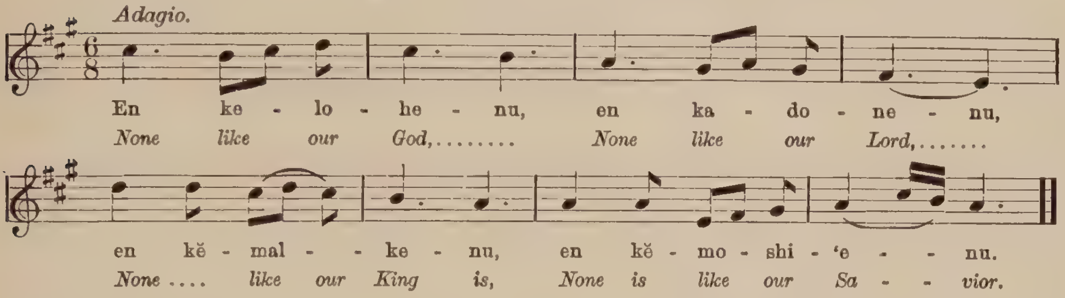
EN KELOHENU (אין כאלהינו): Ancient hymn, familiar from its occurrence in immediate succession to the Additional Service (MUSAF) at festivals, and in many liturgies on Sabbaths also. To the four titles, "our God," "our Lord," "our King," "our Savior," are successively prefixed, with the necessary particles, words the initials of which spell out the acrostic אמן ("Amen"). Two succeeding verses commence similarly with the words "Baruk" (Blessed) and "Attah" (Thou), which are the beginning of the formula of every benediction (compare JEWISH ENCYCLOPEDIA, iii. 10). To make up an even number of verses there is added by the Sephardim a Biblical reference to desolate Zion; by the Ashkenazim, a reference to the incense, which is the subject of the Talmudical reading following the hymn.

A parallel to the "En Kelohenu" is found in the "Sefer Hekalot," whence it was probably taken (compare Jellinek, "Bet ha-Midrash," ii. 74 and iii. 86). It seems that originally the hymn began with "Mi Kelohenu," as found in Siddur R. Amram. It had its present form, however, as early as the time of Rashi, who pointed out the existence of the acrostics "Amen," "Baruk," "Attah" ("Shibbole ha-Leḳeṭ," pp. 1a and 31a, also "Roḳeaḥ," § 319).

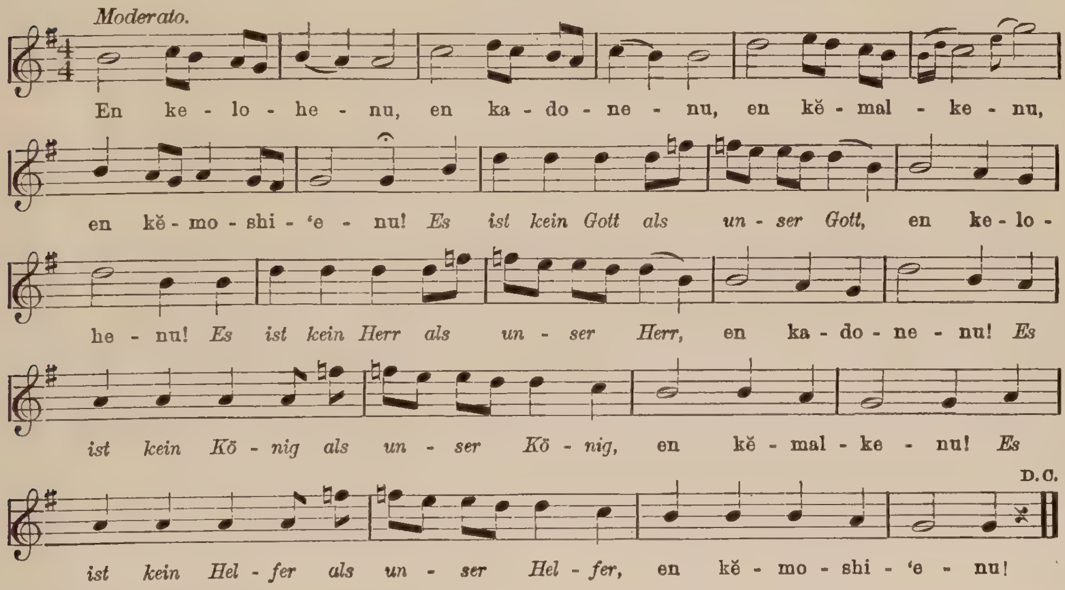
For the reasons alluded to in the case of the hymn ADON 'OLAM, every composer of synagogal melody has prepared settings of "En Kelohenu." Among the Ashkenazim, however, it is often read silently by the congregation. The Sephardim employ the traditional melody (A) given on p. 155; as in the case of others of their old tunes, it is utilized also for the HALLEL.

"En Kelohenu" was often employed as a table-hymn (ZEMIROT) to be sung before the grace after meals on the Sabbath and festivals. A quaint example of this usage is preserved in "Der Jude" of the convert Gottfried Selig (1769), where (ii. 98) it is given as "an instance of the Jewish mode of singing." Birnbaum concludes that this expression can not be taken literally, since the melody as transcribed contains notes much too high for accurate rendering in the average domestic circle. It is here transposed to a more reasonable pitch. In some Palestinian and other Oriental congregations the hymn is similarly sung first in Hebrew and afterward in Spanish.

EN KELOHENU (A)


Adagio.
En ke - lo - he - nu, en ka - do - ne - nu,
None like our God,........ None like our Lord,.......
en kĕ - mal - - ke - nu, en kĕ - mo - shi - 'e - - nu.
None .... like our King is, None is like our Sa - - vior.

EN KELOHENU (B)


Moderato.
En ke - lo - he - nu, en ka - do - ne - nu, en kĕ - mal - ke - nu,
en kĕ - mo - shi - 'e - nu! Es ist kein Gott als un - ser Gott, en ke - lo -
he - nu! Es ist kein Herr als un - ser Herr, en ka - do - ne - nu! Es
ist kein Kō - nig als un - ser Kō - nig, en kĕ - mal - ke - nu! Es
ist kein Hel - fer als un - ser Hel - fer, en kĕ - mo - shi - 'e - nu!
D.C.

Bibliography: Zunz, *Literaturgesch.* p. 14; Birnbaum, in *Der Jüdische Kantor*, 1883, p. 342; Cohen, in *Jour. Folksong Society*, 1900, i., No. 2, p. 37; *idem*, in *Israel*, 1899, iii. 56; De Sola and Aguilar, *Ancient Melodies*, Nos. 46 and 46 *bis*; Consolo, *Libro dei Canti d'Israele*, No. 153; Cohen and Davis, *Voice of Prayer and Praise*, No. 161; S. Schechter, in *J. Q. R.* iv. 253, note.

A. F. L. C.

EN-MISHPAT (עין משפט): Another name for Kadesh (Gen. xiv. 7, R. V.), probably Kadesh-barnea, the place where Chedorlaomer with his three companions slew the Amalekites and the Amorites.

E. G. H. M. Sel.

EN SOF ("boundless"; "endless"): Cabalistic term for the Deity prior to His self-manifestation in the production of the world, probably derived from Ibn Gabirol's term, "the Endless One" (she-en lo tiklah). It was first used by Azriel ben Menahem, who, sharing the Neoplatonic view that God can have no desire, thought, word, or action, emphasized by it the negation of any attribute. The Zohar explains the term "En Sof" as follows: "Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point. . . . But after He created the form of the Heavenly Man [אדם עלאה], He used him as a chariot [מרכבה] wherein to descend, and He wishes to be called after His form, which is the sacred name 'Yhwh'" (part ii., section "Bo," 42b). In other words, "En Sof" signifies "the nameless being."

In another passage the Zohar reduces the term to "En" (non-existent), because God so transcends human understanding as to be practically non-existent (*ib.* part iii. 288b). The three letters composing the word "En" (אין) indicate the first three purely spiritual Sefirot ("Shoshan Sodot,"1b). Judah Ḥayyaṭ, in his commentary "Minḥat Yehudah" on the "Ma'areket Elahut," gives the following explanation of the term "En Sof": "Any name of God which is found in the Bible can not be applied to the Deity prior to His self-manifestation in the Creation, because the letters of those names were produced only after the emanation. . . . Moreover, a name implies a limitation in its bearer; and this is impossible in connection with the 'En Sof.'"

BIBLIOGRAPHY: Franck, *La Kabbale*, p. 136, Paris, 1889; Christian David Ginzburg, *The Ḳabbalah*, p. 105, London, 1865; Joël, *Die Religionsphilosophie des Sohar*, passim, Leipsic, 1849; Myer, *Qabbalah*, pp. 251 *et seq.*, Philadelphia, 1888; Ehrenpreis, *Die Entwickelung der Emanationslehre in der Kabbala des XIII. Jahrhunderts*, p. 26, Frankfort-on-the-Main, 1895; Karppe, *Etude sur les Origines et la Nature du Zohar*, p. 344, Paris, 1901.

K. I. BR.

'ENA, RAB: Babylonian scholar of the third amoraic generation (third century); contemporary of Rab Judah b. Ezekiel. The two were known as "sabe de Pumbedita" (elders of Pumbedita, Sanh. 17b; 'Er. 79b *et seq.*).

'Ena once pronounced at the house of the exilarch a halakic discourse which greatly displeased his younger contemporary Rabbah, and the latter declared his statement to be astounding and himself to deserve degradation by the removal of his "meturgeman" (Ḥul. 84b; see Rashi *ad loc.*).

Rab Naḥman, however, had a better opinion of 'Ena's learning. Twice 'Ena opposed Naḥman's views (Pes. 88a; Meg. 14b); and both times Naḥman, familiarly addressing him as "'Ena Saba" (Old 'Ena) or, according to some versions, "'Anya Saba" (="Poor Old Man"; a play on his name, "'Ena"), points out that 'Ena's views as well as his own are right, their respective applications depending on circumstances. Both times he prefaces this with the remark, "From me and from thee will the tradition bear its name."

S. S. S. M.

ENCHANTMENT. See DIVINATION.

ENCYCLOPEDIA: A work containing information on all subjects, or exhaustive of one subject, arranged in systematic, usually alphabetical, order. Such works were not unknown in the Orient. Among Greek and Syriac Christians they were based upon homilies dealing with the six days of Creation. Mohammedan writers developed in course of time a large literature of both general and special encyclopedias, the earliest of which seems to be the "Mafatiḥ al-'Ulum" of Mohammed ibn Aḥmad al-Khawarizmi (975–997). The first Hebrew work of this kind known to us is the mathematical encyclopedia of Abraham bar Ḥiyyah of Barcelona (*c.* 1150); and it is acknowledged that it was written upon Arabic models. It was entitled "Yesode ha-Tebunah we-Migdol ha-Emunah," and treated of arithmetic, geometry, optics, astronomy, and music; only fragments of it are extant. A century later a more extensive encyclopedia was published by Gershon ben Solomon Catalan of Arles, under the title "Sha'ar ha-Shamayim" (Venice, 1547). It is divided into three parts: (1) physics, meteorology, mineralogy, natural history; (2) astronomy; (3) theology, or metaphysics. Judah ben Solomon ha-Kohen ibn מתקה (Toledo, 1247) wrote a similar work, but in Arabic, which he translated into Hebrew ("Midrash ha-Ḥokmah"). It treated of logic, physics, metaphysics, mathematics, and the mystical sciences. As in Mohammedan works, the first three divisions closely followed Aristotle. The "Shebile Emunah" of Meïr ibn Aldabi (fourteenth century) went even further, comprising more of Jewish theology and practical ethics than other works of this class; but it is largely a compilation, especially from the "Sha'ar ha-Shamayim" of Gershon b. Solomon.

A Turkish scholar of the sixteenth century, Solomon ben Jacob ALMOLI, undertook the publication of an encyclopedia under the title "Me'assef le-Kol ha-Maḥanot," but nothing further than the plan and prospectus appeared (Constantinople, 1530–32). Jacob Ẓahalon, rabbi and physician at Ferrara in the seventeenth century, produced an encyclopedia under the title "Oẓar ha-Ḥokmot." It was divided into three volumes, of which only the third, entitled "Oẓar ha-Ḥayyim" (Venice, 1683), and treating of medicine, has been preserved and published. A general encyclopedia was planned by Jair Ḥayyim Bacharach (*c.* 1650), arranged according to subject-matter. Only one volume, containing the index of subjects, has come down to us. A work of the same kind was published (Venice, 1707–08) by the physician Tobiah of Metz, under the title "Ma'aseh Ṭobiyyah." It also was divided into three parts, dealing with: (1) metaphysics, theology, astronomy, cosmography, elements; (2) medicine; (3) botany and zoology. As was the case with their Arabic prototypes, none of these works was arranged in alphabetical order.

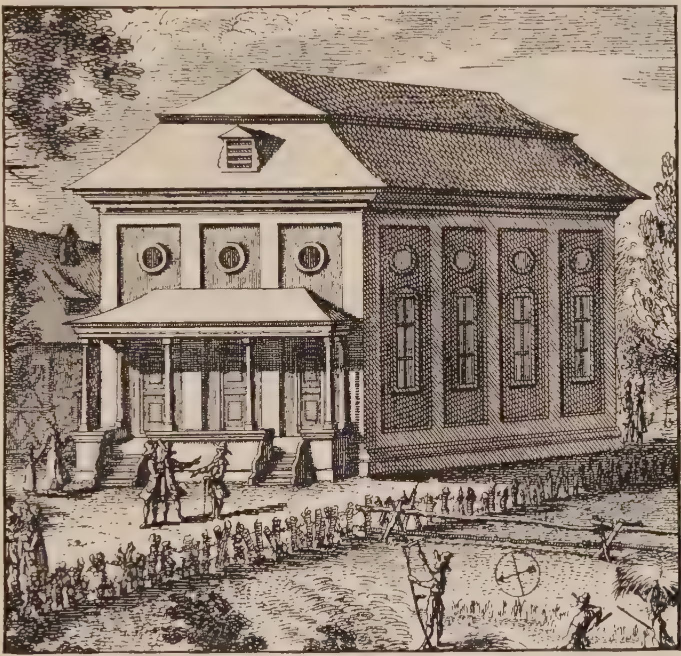
Talmudic Encyclopedias.

The scarcity of secular encyclopedias is compensated by the abundance of those devoted to Talmudic and Midrashic literature. To these belong the "'Aruk" of Nathan ben Jehiel of Rome (twelfth century), which is as much a Talmudic encyclopedia as a lexicon. The various "Yalḳuṭim," the "'En Ya'aḳob" of Jacob Ḥabib, etc., are rather collections of Talmudic and Midrashic lore. The first complete rabbinical encyclopedia was composed by Isaac Lampronti, rabbi at Ferrara (1679–1757). His "Paḥad Yiẓḥaḳ" is arranged in alphabetical order, and contains a large mass of somewhat undigested material, covering the whole ground of rabbinic literature down to the writer's own day (12 vols., Venice, 1750–1813; the second half was published by the Meḳiẓe Nirdamim Society 1864–88). Similar works, but of lesser importance, covering certain departments only of Talmudic or rabbinic literature, have been published at various periods. Among these is the "Torah we-Ḥayyim" of Ḥayyim Palagi (Salonica, 1846), dealing with the ethical part of the Talmud; the "Nifla'im Ma'aseka" of Abraham Shalom Hai חמוי (Leghorn, 1881), embracing the haggadic portions of the Talmud; the "Abbi'ah Ḥidot," by the same author as the preceding (*ib.*); the "Or 'Enayim" of Isaac Judah of

Kamarna (Kamarna, 1882), an encyclopedia of the Cabala; the "Kerub Mimshaḥ" of Solomon Ḥazzan of Alexandria (Alexandria, 1895), on the haggadic portions of the Talmud.

Modern Attempts.

To the nineteenth century belong the first attempts to produce an encyclopedia dealing with Jewish life and literature. In 1840 an essay was made in Russia which was voiced in Jost's "Annalen," and for which the editor promised to set apart a separate column in his journal entitled "Encyclopädie der Theologischen Literarischen Angelegenheiten"; but nothing further came of the attempt ("Annalen," 1840, pp. 161, 236, 276, 378). In 1844 Steinschneider and Cassel planned a comprehensive work of this kind, and issued a "Plan der Real-Encyclopädie des Judenthums Zunächst für die Mitarbeiter" (Krotoschin). Part of this was an article on abbreviations by Steinschneider ("Heb. Bibl." xxi. 103), which was republished in the "Archiv für Stenographie," 1877, Nos. 466, 467, and in "Die Neuzeit," Vienna, 1877 (comp. Steinschneider's "Briefe über eine Encyclopädie der Wissenschaft des Judenthums," in "Orient, Lit." 1843, pp. 465 *et seq.*). Various articles, originally written for this work, appeared elsewhere; that on "Judensteuer," by Selig (Paulus) Cassel, appeared as "Juden" in Ersch and Gruber's "Allgemeine Encyklopädie der Wissenschaft und Künste" ("J. Q. R." ix. 233); "Aderlass im Talmud," by Alois Brecher, appeared in "Prager Medicinische Wochenschrift," 1876, March 22 and 29 ("Hebr. Bibl." xviii. 94); Beer's "Abraham" was issued as a separate book—"Das Leben Abrahams" (Leipsic, 1859; see "Deutsche Lit. Zeitung," 1893, p. 1320). A few years later S. L. Rapoport projected a Hebrew encyclopedia of Talmudic and rabbinic literature. One volume only appeared, covering the letter "alef" (Prague, 1852), and entitled "Erech Millin, Opus Encyclopedicum. Alphabetico Ordine Dispositum, in Quo et Res et Voces ad Historiam, Geographiam, Archæologiam, Dignitates, Sectas Illustresque Homines Spectantes, Quæ in Utroque Talmude, Tosefta, Targumicis Midraschicisque Libris Occurrunt, Necdum Satis Explicatæ Sunt, Illustrantur."



Old Synagogue at Endingen.
(From Ulrich, "Sammlung Jüdischer Geschichten," 1768.)

Another encyclopedia in Hebrew, confined to secular science, and grouped according to subject-matter, was undertaken in 1844 by Julius Barasch, but he did not get beyond the first volume, devoted to philosophy. This was entitled "Oẓar ha-Ḥokmot, Liber Thesaurus Scientiæ in Lingua Hebraica Continens Fundamenta Omnium Scientiarum. Sectio Philosophica" (Vienna, 1856). Ezekiel Lewy, rabbi at Beuthen, followed Rapoport, but on a smaller scale, and undertook the publication of an encyclopedia, in Hebrew, of Halakah, Midrash, and Haggadah; but only the alef volume, under the title "Biḳḳoret ha-Talmud," appeared (Vienna, 1863). J. Hamburger, rabbi of Mecklenburg-Strelitz, was the first to successfully publish a Jewish encyclopedia in German, confined, however, to Biblical and Talmudical subjects: "Real-Encyclopädie für Bibel und Talmud," in 2 vols., Leipsic, 1870–84, the first dealing with Biblical, the second with Talmudic, literature. From 1896 to 1901 the author added a third volume, containing six supplementary parts covering a portion of the literature, and the most important writers, of the early Middle Ages. A new title, "Real-Encyclopädie des Judenthums," was given to the whole. Hamburger's work, despite its disjointed character and untrustworthy citations, was a great step in advance, and is praiseworthy as the work of one man.

A publishing firm in Warsaw, J. Goldman & Company, began in 1888 to publish "Ha-Eshkol," a combined Jewish and secular encyclopedia in Hebrew; but it came to a standstill with the article אורזינם. Encyclopedias were also projected by the Central Conference of American Rabbis (see "Year-Book of Cen. Conf." 1898, p. 38; 1899, pp. 80, 97; 1900, p. 86) and by Aḥad ha-'Am in Russia, to which latter the Mæcenas Wisotzki of Moscow promised to contribute 20,000 rubles. For the history of the present JEWISH ENCYCLOPEDIA see preface to volume I.

I. Br.—G.

ENDINGEN: Town of Baden, near Freiburg, famous in Jewish history through the blood accusation of 1470. In that year three Jews were burned at the stake upon a charge of having murdered eight years previously a Christian family of four persons. The accused, subjected to torture, acknowledged the crime. The bones of their supposed victims are still preserved in the Church of Saint Peter, and are believed to work miracles. In consequence of this event Jews were banished from Endingen; and it was not till the time of Emperor Joseph II. that the decree of banishment was annulled (1785).

A writer of the period made the incident the subject of a drama, which was represented for the first time at Endingen April 24, 1616. Karl von Amira recently published this drama with the records of the trial under the title "Das Endinger Judenspiel." The editor in his preface proves the weakness of the case for the prosecution.

BIBLIOGRAPHY: *Urkundenbuch der Stadt Freiburg*, No. 699; Karl von Amira, *Das Endinger Judenspiel*, in the collection *Neudrucke Deutscher Litteraturwerke*, Halle-on-the-Saale, 1883; *Zeitschrift für die Gesch. der Juden in Deutschland*, ii. 358; *Rev. Études Juives*, xvi. 236; Feilchenfeld, *Josel Rosheim*, p. 5, Strasburg, 1898.

D. I. BR.

ENDINGEN-LENGNAU. See AARGAU.

ENDLER, SAMUEL BENZION: Talmudist; lived at Prague (?) in the eighteenth and nineteenth centuries. He was the author of "Emunat Yisrael," treating of morals and dogmas as dealt with by Maimonides, Judah ha-Levi, Naḥmanides, and others (Prague, 1832).

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 41, No. 773; Fürst, *Bibl. Jud.* i. 109.

K. M. SEL.

ENDOGAMY. See MARRIAGE.

ENDOR ("spring of Dor"): Town in the territory of Issachar, allotted to Manasseh (Josh. xvii. 11). It is identified with the modern Endur, on the northern decline of little Mt. Hermon (Nabi Daḥi), a hamlet now abandoned, but which had in Roman days a large population. Cheyne, following Graetz, reads "'En Ḥarod" (see Judges vii. 1; Budde, "Richter und Samuel," p. 112).

According to the Hebrew text, the author of Ps. lxxxiii. considers Endor to have formed part of the plain of Kishon and, as such, of the battle-field of Megiddo. In I Sam. xxix. 1 the Septuagint (Manuscript A) reads Ἀενδὼρ, which is "Endor," not, as Cheyne and Klostermann propose, "'En Ḥarod." If the second half of I Sam. xxix. 1 is not to be considered as a later addition (Budde, "Die Bücher Samuel" [1902], in Marti's "Kurzer Hand-Commentar zum Alten Testament"), Endor was the place of Saul's encampment, as well as the residence of the witch whom he consulted before the battle of Gilboa (I Sam. xxviii. 7).

E. G. H.—E. I. N.

ENDOR, THE WITCH OF.—Biblical Data: A necromancer consulted by Saul in his extremity when forsaken by YHWH, and whose ordinary oracles (dreams, urim, and prophets) had failed him. The story is found in I Sam. xxviii. 4–25. After Samuel's death and burial with due mourning ceremonies in Ramah, Saul had driven all necromancers and adepts at witchcraft from the land. But the Philistines gathered their forces and encamped in Shunem, and to meet them Saul mustered his army on Gilboa. The Israelitish king, terrified at the sight of the enemy's numbers, inquired of YHWH, but received no answer. In this strait the monarch inquires for a woman בעלת אוב, "who possesses a talisman" (Smith, "Samuel," p. 240) wherewith to invoke the dead, and is informed that one is staying at Endor. Disguised, Saul repairs to the woman's lodgings at night and bids her summon for him the one whom he will name. The witch suspects a snare, and refuses to comply in view of the fate meted out to her class by royal command. Assured, however, of immunity, she summons Samuel at Saul's request. At the sight of Samuel she cries out with a loud voice, and charges the king, whom she immediately recognizes, with having deceived her. Saul allays her fears and makes her tell him what she has seen. She saw "a god ["elohim"] coming up out of the earth"; "an old man . . . wrapped in a cloak." Before the spirit (unseen) Saul prostrates himself. Samuel complains at being disturbed, but Saul pleads the extremity of his danger and his abandonment by YHWH. Samuel, however, refuses to give any counsel, but announces the impending downfall of the king and his dynasty. Saul faints, partly from physical exhaustion due to lack of food. The witch attempts to comfort him, and invites him to partake of her hospitality. Saul at first refuses, but is finally prevailed upon by the combined entreaties of the woman and his servants. He eats and departs to his fate.

Apparition of Samuel.

——**In Rabbinical Literature:** While in the Biblical account the woman remains anonymous, the rabbinical Midrash maintains that she was Zephaniah, the mother of Abner (Yalḳ., Sam. 140, from Pirḳe R. El.). That a supernatural appearance is here described is inferred from the repeated emphasis laid on the statement that Samuel had died and had been buried (I Sam. xxv. 1, xxviii. 3), by which the assumption that Samuel was still living when summoned, is discredited (Tosef., Soṭah, xi. 5). Still he was invoked during the first twelve months after his death, when, according to the Rabbis, the spirit still hovers near the body (Shab. 152b). In connection with the incidents of the story the Rabbis have developed the theory that the necromancer sees the spirit but is unable to hear his speech, while the person at whose instance the spirit is called hears the voice but fails to see; bystanders neither hear nor see (Yalḳ., *l.c.*; Redaḳ and RaLBaG's commentaries). The outcry of the woman at the sight of Samuel was due to his rising in an unusual way—upright, not, as she expected, in a horizontal position (comp. LXX. *δρϑιον* in verse 14).

——**Critical View:** The story throws light on the prevailing beliefs of primitive Israel concerning the possibility of summoning the dead and consulting them. Discussions concerning the historical veracity of this report, and attempts to reconcile its contents with natural laws by assuming that the woman palmed off some fraud on the excited king exhausted by previous fasting, miss the point of the Biblical account. The scene is really a satire on King Saul, and the summoning of the dead is introduced only incidentally. He, the destroyer of the necromancers, forsaken by Yhwh, himself repairs to a witch's house, but has only his pains for his trouble. Samuel refuses to help, and reiterates what Saul's fears had anticipated (Grüneisen, "Der Ahnenkultus und die Urreligion Israels," pp. 152–154, Halle, 1900). אוב used to be interpreted as meaning the ghost with which the witch was possessed, but this does not appear to be the ancient conception.

Bibliography: Commentaries on Samuel by Smith, Klostermann, Thenius, and others; Stade, *Gesch. des Volkes Israel*, i. 425, 504; König, *Offenbarungsbegriff des Alten Testaments*, 1882, ii. 150; Wellhausen, *Reste Arabischen Heidenthums*, in his *Skizzen und Vorarbeiten*, iii. 126, 135 *et seq.*; Schwally, *Das Leben nach dem Tode*, passim.

E. G. H.

ENEMY, TREATMENT OF AN: Hatred of an enemy is a natural impulse of primitive peoples; willingness to forgive an enemy is a mark of advanced moral development. Jewish teaching, in Bible, Talmud, and other writings, gradually educates the people toward the latter stage. Where there are indications in the Bible of a spirit of hatred and vengeance toward the enemy (Ex. xxiii. 22; Lev. xxvi. 7, 8; Deut. vi. 19, xx. 14, xxxi. 4; Josh. x. 13; Judges v. 31; I Sam. xiv. 24; Esth. viii. 13; ix. 1, 5, 16), they are for the most part purely nationalistic expressions—hatred of the national enemy being quite compatible with an otherwise kindly spirit.

Biblical Commands and Precepts.

In the earliest collection of laws, the so-called Book of the Covenant, the command is given: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and thou wouldest forbear to help him, thou shalt surely help with him" (Ex. xxiii. 4, 5). The holiness chapter of Leviticus contains the command: "Thou shalt not hate thy brother in thy heart" (Lev. xix. 17). The teaching of the Book of Proverbs is: "Rejoice not when thine enemy falleth and let not thy heart be glad when he stumbleth" (xxiv. 17). This injunction is repeated as the familiar utterance of Samuel ha-Ḳaṭon (Abot iv. 26). Again, the Book of Proverbs says: "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink. For thus shalt thou heap coals of fire upon his head, and the Lord shall reward thee" (xxv. 21, 22). The prevailing opinion that the Jewish Bible commands hatred of the enemy rests upon the strangely misunderstood statement in the Sermon on the Mount: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies and pray for them that persecute you" (Matt. v. 43, 44; see Jew. Encyc. iii. 398, *s.v.* Brotherly Love).

Joseph's treatment of his brothers is exemplary: "Fear not, for am I in the place of God? and as for you, ye meant evil against me; but God meant it for good. . . . Now therefore fear ye not; I will nourish you and your little ones; and he comforted them and spake kindly unto them" (Gen. l. 19–21). Similarly Moses prayed for the recovery of Miriam, who had spoken rebelliously against him (Num. xii. 13). Solomon is praised because, among other things, he did not ask for the life of his enemies (I Kings iii. 11; II Chron. i. 11). I Kings xx. 31 is further evidence that a loftier ethical spirit prevailed in Israel than among the surrounding nations; the servants of the defeated King of Syria urged him to throw himself upon the mercy of his triumphant foe, the King of Israel, for "we have heard that the kings of the house of Israel are merciful kings." As a final instance from the Bible the words of Job (xxxi. 29–30, R. V.) may be quoted: "If I rejoiced at the destruction of him that hated me, Or lifted up myself when evil found him; (Yea, I suffered not my mouth to sin By asking his life with a curse)."

In Apocrypha, Talmud, and Midrash.

The author of Ecclesiasticus counsels: "Forgive thy neighbor the hurt he hath done thee; and then thy sins shall be pardoned when thou prayest" (xxviii. 2). Talmudical and Midrashic literature contains many fine teachings on this subject. Mar Zuṭra prayed every evening upon retiring: "O my God, forgive all such as have wronged me" (Meg. 28a; B. B. 15b). "Be ever flexible as a reed [kindly toward all], never as inflexible as a cedar [unforgiving toward such as have harmed thee]" (Ta'an. 20b). "Even as God forgives transgressions without harboring revenge, so be it also with thee, harbor no hatred in thy heart" (Yalḳ. Lev. 613). "Why is the 'Hallel' [the psalms of praise] recited only on the first day of Passover and not on every day during the Passover week, as it is recited every day during the week of the Feast of Tabernacles? Because the Egyptians were sunk in the sea, and I have caused it to be written—'Rejoice not when thine enemy falleth'" (Yalḳ. Prov. 960). In a similar passage the angels are rebuked by God for singing at the time of the catastrophe that overtook the Egyptians: "The work of My hands sinks into the sea, and you would sing before Me?" (Sanh. 39b). Again, "If a man finds both a friend and an enemy requiring assistance he should assist his enemy first in order to subdue his evil inclination" (B. M. 32b). In the Abot de-Rabbi Natan (23) is found this passage: "Who is strong? He who converts an enemy into a friend." Talmudical teachers held that David's action in cutting off the skirt of Saul's robe, in order to present it as an evidence of magnanimity and as a reproach to Saul, was blameworthy, and robbed an otherwise noble deed of its fine flavor (Ber. 62b).

Toward Non-Jews.

Nor does Judaism, as is often claimed, inculcate unfriendly sentiments toward non-Jews. Rabbi Joshua taught: "An evil eye, the evil nature, and hatred of men put one out of the world" (Ab. ii. 15). "It is a law of peace to support the poor of all peoples as well as the poor of Israel, to assist their sick, to bury their dead" (Giṭ. 61a). "God judges the nations by their righteous members" ('Ab. Zarah 3a). Of similar import are Joshua ben Hananiah's words: "The pious ones of the nations of the world have a share in the future life." "What is the significance of the thirty coins (xi. 12) in the vision of the prophet Zechariah?" Rabbi Judah answered: "They indicate the thirty righteous men who are always to be found among the heathen, and whose merits save their peoples" (Ḥul. 92a). Samuel says: "It is forbidden to deceive any one, even a heathen" (*ib.* 94a). "Cultivate peace with thy brethren, thy neighbors, with all men, even the heathen" (Ber. 17a). Medieval teachers urged similar maxims. "Deceive none, either Jew or non-Jew," wrote Rabbi Lipman Mühlhausen in the fifteenth century (comp. Güdemann, "Geschichte des Erziehungswesens der Juden in Deutschland," p. 243), and the "Sefer Ḥasidim" enjoins: "Deceive no one intentionally, not even the non-Jew; quarrel with none, no matter what his belief" (comp. Zunz, "Z. G." p. 135). Baḥya ibn Paḳuda, in his "Ḥobot ha-Lebabot," mentions dislike of all that is hateful, as the third of the ten requirements of an exemplary life, and quotes Shabbat 88b in support of his statement: "Such as suffer ill but do it not, answer not insults, and are actuated in their conduct by love only, are referred to in the Scriptural passage: 'They who love Him are as the sun when he goeth forth in his might.'"

Modern Teachings.

Rabbi Israel Lipschütz of Danzig bade his heirs: "Do good to all men, evil to none; do good even to the non-Jew in the street, even to an enemy who has pursued you with relentless hate. If you have an opportunity for revenge, do not avail yourselves of it, but load your adversary with favors. Never refuse a favor to any person, be he non-Jew or even an enemy. If your foe is seeking your hurt you may prevent him, but you must not injure him beyond the point of making him powerless to harm you. If an opportunity offer of serving him thank God for the chance, and though he has done you the most fearful wrongs, forget the injuries you have sustained at his hands. Make yourselves wings like eagles to succor him, and refrain from reminding him by a word of his former conduct" ("J. Q. R." iii. 474). Joel Shamariah wrote in his last will and testament: "If any one did aught to injure me, yet I loved him in my heart. If I felt inclined to hate him, I at once began to utter praises, so that gradually I brought my heart to genuine love of the man who had wronged me" (*ib.*)

K. D. P.

Mount Engedi in Judea.
(From a photograph by Bonfils.)

ENFRANCHISEMENT. See Slaves.

ENGADDI. See Engedi.

ENGAGEMENTS. See Betrothal.

ENGEDI (עין גדי): A town in the wilderness of Judah (Josh. xv. 62), on the western shore of the Dead Sea (Ezek. xlvii. 10). It was the hiding-place of David when he fled from Saul (I Sam. xxiv. 1, 2). Engedi was celebrated for its vineyards (Cant. i. 14), for its balsam (Shab. 26a; Josephus, "Ant." ix. 1, § 2), and for its palms (Pliny, "Historia Naturalis," v. 17; see also Shab. 26a), whence it was called also "Hazazon-tamar" (the pruning of the palm-tree; II Chron. xx. 2). According to Josephus ("B. J." iii. 3, § 5), Engedi was the center of a toparchy under the Romans; it was the chief seat of the Essenes, and in the fourth century it was still a large village (Eusebius, "Onomasticon," *s.v.*). It is identified with the modern 'Ain Jidi (see Robinson, "Biblical Researches," ii. 209, 211, 214).

E. G. H. M. Sel.

ENGEL, GÁBOR (GABRIEL): Hungarian physician and surgeon; born at Maros-Vásárhely, Hungary, in 1852. After studying at Budapest and Leipsic, he was appointed assistant surgeon at the university hospital of Klausenburg (1880), privat-docent in obstetrics (1881), director of the Landesspital (1887), and assistant professor at the university at Klausenburg (1893). He has contributed essays to the "Centralblatt für Gynäkologie," the "Archiv für Gynäkologie," the "Wiener Medicinische Presse," and the Hungarian medical journals.

Bibliography: *Pallas Lexicon.*

S. L. V.

ENGEL, JOSEPH: Hungarian sculptor; born 1815; died in Budapest June 29, 1902. His father, a poor merchant, destined him for the rabbinate, and had him educated accordingly at the yeshibah of Presburg. But he soon deserted his Talmudic studies and went to Vienna, where he apprenticed himself to a wood-carver. The latter was soon convinced that the boy had great talent for wood- and bone-carving, and he helped him to enter the Academy of Art, where he remained till 1838. While a student he won two prizes. After having worked for some time in Munich and Paris, Engel went to London, where, from a simple stone-carver, he became a distinguished sculptor. His busts of Queen Victoria and Prince Consort Albert drew the attention of the Austrian ambassador at the court of St. James, Prince Paul Esterhazy, to the talented young Hungarian; and through the prince's intervention Engel entered the Academy of Sculpture, where he passed several years and won many prizes. His first work of importance was a group of statuary, "Amazons Fighting," which was bought by Prince Albert for £600. This group is now in the royal residence, Osborne House, Isle of Wight.

In 1847 Engel went to Rome, where he worked for fully twenty years. This was the most fruitful and successful epoch of his activity, the sculptures in the Vatican Museum exerting a great influence upon his studies. During the first part of his stay in Rome he modeled the "Captive Cupid" and "Innocence," besides a great many other mythological and ideal figures distinguished by grace of form and masterly execution. In 1897 he exhibited in Manchester the "Parsee," executed for his coreligionist Sir David Salomon, lord mayor of London. His "Eve Awakening to Life" won the great gold medal at the Vienna Exhibition of 1873. While in Rome he also finished the statue of the Austrian general Count Franz Nádasdy, which is now in the arsenal of Vienna. His atelier was one of the artistic centers of the Italian capital, and was visited by the King and Queen of Prussia, the Czarina of Russia, the then Prince of Wales, King Louis of Bavaria, and many other royalties whenever they came to the Eternal City.

After a sojourn of nearly thirty years abroad Engel returned in 1866 to his native country, and was then entrusted with the execution of the famous Szechenyi monument, which was unveiled in 1880.

Bibliography: Reich, *Beth-El*; Bloch's *Oesterreichische Wochenschrift*, 1901, No. 23.

S.

ENGELBERT, HERMANN: German rabbi; born in Gudensberg, Hessen, July 29, 1830; died at St. Gall, Switzerland, Feb. 5, 1900. He attended the Talmudic school in Würzburg and the University of Berlin, and obtained his Ph.D. degree in Marburg. He was appointed preacher to the congregation of Elberfeld, and three years later to the congregation of Munich. In 1866 he became rabbi to the newly organized community in St. Gall, where he remained until his death.

He wrote: "Das Negative Verdienst des Alten Testaments um die Unsterblichkeitslehre" (Berlin, 1857); "Ist das Schlachten der Thiere nach Jüdischem Ritus Wirklich Thierquälerei?" (reprinted from the "St. Gallen Tageblatt," 1867); "Das Schächten und die Boutérole: Denkschrift an den Grossen Rath des Kantons St. Gallen" (St. Gall, 1876); "Statistik des Judenthums im Deutschen Reiche, Ausschliesslich Preussens, und in der Schweiz" (Frankfort-on-the-Main, 1875).

Bibliography: *Allg. Zeit. des Jud.* lxiv., No. 7.

S. M. K.

ENGLAND: The southern portion of the island of Great Britain. Owing to the dominance of the capital city in England, most of the episodes of Jewish history connected with that country occurred at London, and are narrated under that heading. In the present article the more specifically historic events, those affecting the relations of the Jews to the state, will be treated, though events that affected public opinion have also been included as influencing those relations. The subject may be treated in three periods: (*a*) pre-expulsion, (*b*) intermediate, (*c*) resettlement.

The Jews Came in with the Normans.

Pre-Expulsion Period: There is no evidence of Jews residing in England before the Norman Conquest. The few references in the Anglo-Saxon Church laws either relate to Jewish practises about Easter or apply to passing visitors, the Gallo-Jewish slave-traders, who imported English slaves to the Roman market and thus brought about the Christianizing of England. William of Malmesbury ("Gesta Rerum Anglorum," ed. Duffy, p. 500) distinctly states that William the Conqueror brought the Jews from Rouen to England, and there is no reason to doubt his statement. The Conqueror's object can easily be guessed. From Domesday it is clear that his policy was to get the feudal dues paid to the royal treasury in coin rather than in kind, and for this purpose it was necessary to have a body of men scattered through the country that would supply quantities of coin.

At first the status of the Jew was not strictly determined. An attempt was made to introduce the Continental principle that he and all that was his were the king's property, and a clause to that effect was inserted under Henry I. in some manuscripts of the so-called "Laws of Edward the Confessor"; but Henry granted a charter to Rabbi Joseph, the chief Jew of London, and all his followers, under which they were permitted to move about the country without paying tolls or customs, to buy whatever was brought to them, to sell their pledges after holding them a year and a day, to be tried by their peers, and to be sworn on the Pentateuch. Special weight was attributed to the Jew's oath, which was valid against that of twelve Christians. The sixth clause of the charter was specially important: it granted to the Jews the right of moving whithersoever they would, together with their chattels, as if these were the king's own property ("sicut res propriæ nostræ").

Whatever advantage accrued to the king or to the Jews from their intimate relations was disturbed by the complete disorganization of the state under Stephen, who burned down the house of a Jew in Oxford (some accounts say with a Jew in it) because he refused to pay a contribution to the king's expenses. The Jews were equally mulcted by Empress Maud and by King Stephen. It was during the reign of the latter that the first recorded blood accusation against the Jews of any country was brought in the case of William of Norwich (1144). This was followed later in the century by similar charges brought in connection with the boys Harold (at Gloucester, 1168) and Robert (at Bury St. Edmunds, 1181). In none of these cases was any trial held.

While the crusaders in Germany were trying their swords upon the Jews, outbursts against the latter in England were, according to the Jewish chroniclers, prevented by King Stephen ("Hebräische Berichte," p. 64).

With the restoration of order under Henry II. and the withdrawal of the lawless Flemings, the Jews renewed their activity. Within five years of his accession Jews are found at London, Oxford, Cambridge, Norwich, Thetford, Bungay, Canterbury, Winchester, Newport, Stafford, Windsor, and Reading. Yet they were not permitted to bury their dead elsewhere than in London, a restriction which was not removed till 1177. Their spread throughout the country enabled the king to draw upon them as occasion demanded; he repaid them by demand notes on the sheriffs of the counties, who accounted for payments thus made in the half-yearly accounts on the pipe-rolls (see AARON OF LINCOLN). But the king was soon to find that others could make use of the Jews for political purposes. Strongbow's conquest of Ireland (1170) was financed by Josce, a Jew of Gloucester; and the king accordingly fined Josce for having lent money to those under his displeasure. As a rule, however, Henry II. does not appear to have limited in any way the financial activity of the Jews; and the chroniclers of the time noticed with some dismay the favor shown to these aliens in faith and country, who amassed sufficient riches to build themselves houses of stone, a material thitherto used only for palaces, though doubtless adopted by the Jews for purposes of security. The favorable position of the English Jews was shown, among other things, by the visit of Abraham ibn Ezra in 1158, by that of Isaac of Chernigov in 1181, and by the resort to England of the Jews who were exiled from France by Philip Augustus in 1182, among them probably being Judah Sir Leon of Paris.

Yet Henry II. was only biding his time in permitting so much liberty to his Jewish subjects. As early as 1168, when concluding an alliance with Frederick Barbarossa, he had seized the chief representatives of the Jews and sent them over into Normandy, while tallaging the rest 5,000 marks (Gervase of Canterbury, ed. Stubbs, i. 205). When, however, he asked the rest of the country to pay a tithe for the crusade against Saladin in 1186, he demanded a quarter of the Jewish chattels. The tithe was reckoned at £70,000, the quarter at £60,000. In other words, the value of the personal property of the Jews was regarded as one-fourth that of the whole country. It is improbable, however, that the whole amount was paid at once, as for many years after the imposition of the tallage arrears were demanded from the recalcitrant Jews.

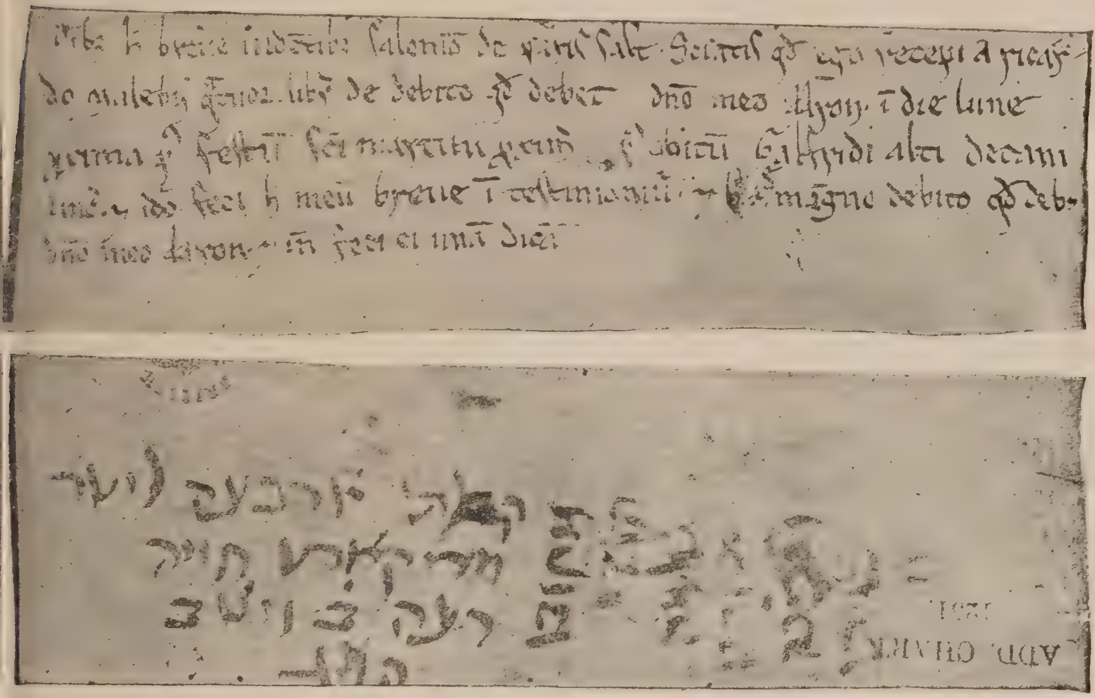
The king had probably been led to make this large demand upon the English Jewry by the surprising windfall which came to his treasury at the death of Aaron of Lincoln. All property obtained by usury, whether by Jew or by Christian, fell into the king's hands on the death of the usurer; and Aaron of Lincoln's estate included no less than £15,000 of debts owed to him by members of the baronage throughout the country. Besides this, a large treasure came into the king's hands, which, however, was lost on being sent over to Normandy. A special branch of the treasury, constituted in order to deal with this large account, was known as "Aaron's Exchequer" (see AARON OF LINCOLN).

Apart from these exactions and a prohibition against the carrying of arms in the Assize of Arms in 1181, the English Jews had little to complain of in their treatment by Henry II., who was indeed accused by the contemporary chroniclers of unduly favoring those "enemies of Christ." They lived on excellent terms with their neighbors, including the clergy; they entered churches freely, and took refuge in the abbeys in times of commotion. There is even a record of two Cistercian monks having been converted to Judaism; and there is evidence that the Jews freely criticized the more assailable sides of Catholicism, the performing of miracles and the worship of images. Meanwhile they themselves lived in ostentatious opulence in houses resembling palaces, and helped to build a large number of the abbeys and monasteries of the country. By the end of Henry's reign they had incurred the ill will of the upper classes, with whom they mostly came in contact. The rise of the crusading spirit in the latter part of the reign of Henry spread the disaffection throughout the nation, as was shown with disastrous results at the accession of his son Richard.

Massacres at London and York.

Richard I. had taken the cross before his coronation (Sept. 3, 1189). A number of the principal Jews of England presented themselves to do homage at Westminster; but there appears to have been a superstition against Hebrews being admitted to such a holy ceremony, and they were repulsed during the banquet which followed the coronation. The rumor spread from Westminster to London that the king had ordered a massacre of the

Jews; and a mob in Old Jewry, after vainly attacking throughout the day the strong stone houses of the Jews, set them on fire at night, killing those within who attempted to escape. The king was enraged at this insult to his royal dignity, but took no steps to punish the offenders, owing to their large numbers. After his departure on the crusade, riots with loss of life occurred at Lynn, where the Jews attempted to attack a baptized coreligionist who had taken refuge in a church. The seafaring population rose against them, fired their houses, and put them to the sword. So, too, at Stamford fair, on March 7, 1190, many were slain, and on March 18 fifty-seven were slaughtered at Bury St. Edmunds. The Jews of Lincoln saved themselves only by taking refuge in a castle.



Starr of Aaron of Lincoln, 1181, Acknowledging Receipt of Part Payment from Richard Malebys, Afterward the Leader in the York Massacre, 1190.

(In the British Museum.)

Isolated attacks on Jews occurred also at Colchester, Thetford, and Ospringe, but the most striking incident occurred at York on the night of March 16–17, 1190. Alarmed by the preceding massacres and by the setting on fire of several of their houses by the mob of crusaders preparing to follow the king, the Jews of York with their leader Josce asked the warden of the king's castle at York to receive them with their wives and children. When, however, the warden attempted to reenter Clifford Tower, which he had handed over to the Jews, the latter refused to receive him; and he called in the aid of the sheriff of the county, John Marshall, to recover the tower. The county militia and a number of York nobles, headed by Richard Malebys, who was deeply in debt to the Jews, besieged the tower, and the rage of the mob was kept alive by the exhortation of a Premonstrant monk, who celebrated mass every morning in his white robe before the walls of the tower till, by accident or design, he was struck by a stone as he approached too near and was crushed. The death of the monk enraged the mob to the highest degree, and the imprisoned Jews saw no hopes of escaping death by hunger except by baptism. Their religious leader, Rabbi Yom-Ṭob of Joigny, exhorted them to slay themselves rather than adopt either alternative, and the president, Josce, began the self-immolation by slaying his wife Anna and his two children. Finally Josce was slain by Yom-Ṭob himself. The few who had refused to follow their example appealed in vain for pity to the Christians, who entered at daybreak and slew them. Finding that the deeds proving the indebtedness of the rioters to the Jews were not in the tower, the mob rushed to the cathedral, and there took possession of them and burned them. The chancellor Longchamp attempted to punish the offenders, mainly some of the smaller barons indebted to the Jews, but these had fled to Scotland. Richard Malebys was deprived of many of his fiefs, but they were soon afterward restored to him. Most of the nobles mentioned in the records were connected with various abbeys, and were influenced by religious prejudice as well as by the desire to free themselves from their indebtedness to the Jews (see York).

During Richard's absence in the Holy Land and during his captivity the lot of the Jews was aggra-

“Ordinance of the Jewry.”

vated by the exactions of William de Longchamp; and they were called upon to contribute toward the king's ransom 5,000 marks, or more than three times as much as the contribution of the city of London. On his return Richard determined to organize the Jewry in order to insure that he should no longer be defrauded, by any such outbreaks as those that occurred after his coronation, of his just dues as universal legatee of the Jewry. He accordingly decided, in 1194, that records should be kept by royal officials of all the transactions of the Jews, which without such record should not be legal. Every debt was to be entered upon a chirograph, one part of which was to be kept by the Jewish creditor, and the other preserved in a chest to which only special officials should have access. By this means the king could at any time ascertain the property of any Jew in the land; and no destruction of the bond held by the Jew could release the creditor from his indebtedness. This “Ordinance of the Jewry” was practically the beginning of the EXCHEQUER OF THE JEWS, which made all the transactions of the English Jewry liable to taxation by the King of England, who thus became a sleeping partner in all the transactions of Jewish usury. The king besides demanded two bezants in the pound, that is, 10 per cent, of all sums recovered by the Jews with the aid of his courts.

It may perhaps be appropriate at this point to determine as accurately as possible the exact status which Jews had acquired in England at the end of the twelfth century. They could not be regarded as aliens any more than could the Norman nobles with whom they had originally come over; besides, alienage could not become hereditary (Maitland and Pollock, “History of English Law”). They were not heretics, since their right to exist was recognized by the Church. They were usurers for the most part, and their property, like that of all usurers, escheated to the king at their demise. But, on the other hand, their usurious debts could be recovered at law, whereas the Christian usurer could not recover more than his original loan. They were in direct relation to the king and his courts; but this did not imply any arbitrary power of the king to tax them or to take their money without repayment, as is frequently exemplified in the pipe-rolls. The aids, reliefs, fines, and amercements demanded from them were no other than those asked from the rest of the king's subjects, though the amount contributed by the Jews may have been larger. They were the king's “men,” it is true, but no more than the barons of the time; and they had the special privilege of the baronial rank, and could move from place to place and settle anywhere without restriction. It will be seen how this privilege was afterward taken away from them. Altogether, the status of the English Jews, who partook of the nature of baron, alien, heretic, and usurer, was peculiar; but, on the whole, their lot was not an unfavorable one.

Under John.

These conditions, however, were not destined to last long. As early as 1198 Pope Innocent III. had written to all Christian princes, including Richard of England, calling upon them to compel the remission of all usury demanded by Jews from Christians. This would of course render their very existence impossible. On July 15, 1205, the pope laid down the principle that Jews were doomed to perpetual servitude because they had crucified Jesus. In England the secular power soon followed the initiative of the Church. John, who had his own reasons for disliking Jews, having become indebted to them while a lad in Ireland, at first treated them with a show of forbearance. For the comparatively small charge of 4,000 marks, he confirmed the charter of Rabbi Josce and his sons, and made it apply to all the Jews of England; and he wrote a sharp remonstrance to the mayor of London against the attacks that were continually being made upon the Jews of that city, alone of all the cities of England. He reappointed one Jacob archpriest of all the English Jews (July 12, 1199).

But with the loss of Normandy in 1205 a new spirit seems to have come over the attitude of John to his Jews. In the height of his triumph over the pope, he demanded the sum of no less than £100,000 from the religious houses of England, and 66,000 marks from the Jews (1210). One of the latter, Abraham of Bristol, who refused to pay his quota of 10,000 marks, had, by order of the king, seven of his teeth extracted, one a day, till he was willing to disgorge (Roger of Wendover, ii. 232; but see Ramsay, “Angevin Empire,” p. 426, London, 1903). It is scarcely to be wondered at that in 1211 many of the English rabbis willingly joined in the Zionistic pilgrimage of Joseph ben Baruch, who, it is said, was accompanied by more than 300 English and French rabbis in his journey to the Holy Land. Yet, though John squeezed as much as he could out of the Jews, they were an important element on his side in the triangular struggle between king, barons, and municipalities which makes up the constitutional history of England during his reign and that of his son. Even in the Great Charter clauses were inserted preventing the king or his Jewish subjects from obtaining interest during the minority of an heir.

With the accession of Henry III. (1216) the position of the Jews became somewhat easier, but only for a short time. Innocent III. had in the preceding year caused the Lateran Council to pass the law enforcing the BADGE upon the Jews; and in 1218 Stephen Langton, Archbishop of Canterbury, brought it into operation in England, the badge taking the form of an oblong white patch of two finger-lengths by four. At first the Jews thought of evading the restriction by leaving the land altogether, and directions were given to the wardens of the Cinque Ports to prevent any Jew from passing out of the country without the king's permission. The changed position of the Jews was strikingly indicated in 1222, when a deacon at Oxford was burned for having become a proselyte to Judaism and for having married a Jewess; whereas in the twelfth century several instances of such proselytism had occurred in England, and no punishment had followed the “crime” (Maitland, “Canon Law in England,” pp. 158–179). The action of the Church was followed by similar opposition on the part of the English boroughs. Henry at his accession had found it necessary to appoint committees of twenty-four burgesses who should be responsible for the

Jews and Municipalities.

safety of the Jews of Gloucester and Hereford, while he claimed jurisdiction for his own sheriffs or constables in any causes between Jews and Christians. This was a great source of annoyance to the towns, which were beginning to escape feudal dues and exactions of the king by compounding for a lump sum known as the "ferm of the borough" ("firma burgi"). This exempted them from the king's jurisdiction; but an exception was made in matters relating to the Jewry, on pretext of which the king's officials again and again invaded the boroughs. Petitions were accordingly sent to the king in many instances to remove his Jews from the boroughs, and they were expelled from Bury St. Edmunds in 1190, Newcastle in 1234, Wycombe in 1235, Southampton in 1236, Berkhamsted in 1242, Newbury in 1244; and at last it was enacted in 1253 that Jews could freely reside in such towns only as had an Archa for the preservation of the Jews' deeds and starrs, from which the king could ascertain their capacity for further taxation. Henceforth they were restricted to some twenty-five towns in England, and they became in truth the king's chattels. Any attempt to evade the provisions of this enactment was rigidly met by expulsion, as from Winchelsea in 1273, from Bridgnorth in 1274, and from Windsor in 1283. By these restrictions it became impossible for any Jew by change of residence to evade payment of the tallage, which became the chief means of extortion under Henry III. after the beneficent rule of Hubert de Burgh had been succeeded by that of the king's favorites (see Tallage).

But there was probably another reason for limiting Jewish business with the towns, for it is likely that the king derived but very little profit from the loans of the Jews to the burgesses of the towns, for it was with the smaller barons, including the superior clergy, that the Jews transacted most of their business. The smaller barons, indeed, found themselves between the upper and the nether millstone in their borrowings from the Jews, their indebtedness to whom fell in the last resort into the hands of the king either by escheat on the death of the creditor or by collection made through the king's officials whenever the Jews were tallaged. But besides this, the higher baronage imitated the crown in making use of the Jews as catspaws to get the lands of their less powerful brethren into their possession; advancing money to the Jew, sharing with him the usury, and claiming the lands if the debt failed to be paid. Complaint was made of this as early as the Synod of Worcester in 1240 (Wilkins, "Concilia," i. 675–676), and nearly twenty years later (1259) the lesser barons petitioned the king to find some remedy for this danger of getting into the clutches of the higher nobility (Stubbs, "Select Charters," p. 365).

Jews and the Baronage.

With the outbreak of the Barons' war violent measures were adopted to remove all traces of indebtedness either to the king or to the higher barons. The Jewries of London, Canterbury, Northampton, Winchester, Cambridge, Worcester, and Lincoln were looted (1263–65), and the archæ either destroyed or deposited at the headquarters of the barons at Ely. Simon de Montfort, indeed, who had at an early stage expelled the Jews from his town of Leicester, when at the height of his power after the battle of Lewes annulled all indebtedness to the Jews. He had been accused of sharing the plunder, but issued edicts for their protection after the battle (Kingsford, "Song of Lewes," pp. 59, 80, Oxford, 1890). Both the Jewry and the king as its representative must have suffered incalculably by this general wiping out of indebtedness.

The value of the Jewry to the royal treasury had in fact become considerably lessened during the thirteenth century through two circumstances: the king's income from other sources had continually increased through the century from about £35,000 under Henry II. to £65,000 under Edward I.; and the contributions of the Jews had decreased both absolutely and relatively, the average from tallages, etc., being about £3,000 per annum in the twelfth century, and only £2,000 in the thirteenth. Besides this, the king had found other sources from which to obtain loans. Italian merchants, "pope's usurers" as they were called, supplied him with money, at times on the security of the Jewry. By the contraction of the area in which Jews were permitted to exercise their money-lending activity their means of profit were lessened, while the king by his continuous exactions prevented the automatic growth of interest. On two occasions, in 1254 and 1255, the Jews appealed vigorously to him or to his representative to be allowed to leave the kingdom before the very last penny had been forced from them. Henry's refusal only served to emphasize their entire dependence upon the royal will. By the middle of the thirteenth century the Jews of England, like those of the Continent, had become chattels of the king. There appeared to be no limit to the exactions he could impose upon them, though it was obviously against his own interest to deprive them entirely of capital, without which they could not gain for him usurious interest.

Further prejudice had been raised against the Jews just about this time by the revival of the charge of ritual murder. The king had sold the Jewry to his brother Richard of Cornwall in Feb., 1255, for 5,000 marks, and had lost all rights over it for a year. But in the following August a number of the chief Jews who had assembled at Lincoln to celebrate the marriage of a daughter of Berechiah de Nicole were seized on a charge of having murdered a boy named Hugh. Ninety-one were sent to London to the Tower, eighteen were executed for refusal to plead, and the rest were kept in prison till the expiry of Richard's control over their property (see Hugh of Lincoln).

As soon as order was restored after the death of Simon de Montfort, Edward, in whose hands was the ruling power, though he was only Prince of Wales at the time, took measures to remedy the chief complaints which had led the nobles to the outburst against the Jews. In 1269 Walter de Merton, the king's counselor, who was himself indebted to the Jews, drew up a measure denying to the latter all right to landed property which might fall into their hands as a result of their money-lending. They were not to lend on the security of landed property; all existing bonds on real estate were declared null and void; and any attempt to sell such bonds to Christians was made a capital offense. But, though the barons could no longer alienate their property as security for loans, they could still sell to the Jews; and with this sale there might fall into Jewish hands the feudal right of tutelage and the ecclesiastical right to advowson, both of which were indissolubly connected with the seizin of land in fief. In 1271 the Jews as a desperate measure attempted to force from the king's council explicit permission to hold land with all its privileges; but a Franciscan friar made a protest against the "impious insolence" of the Jews in claiming such rights, and, he being supported by the bishops present as well as by Prince Edward, who presided, the demands of the Jews were repudiated, and they were furthermore precluded from enjoying freehold in tenures of any kind. They were even forbidden to increase their holdings in London, as this might diminish the tithes of the Church ("De Antiquis Legibus Liber," pp. 234 *et seq.*). Deprived thus of all security for large loan, the Jews were almost automatically prevented from obtaining new business; and indeed, as soon as the enactment of 1271 was passed, Henry III., or Edward acting in his name, sold the whole revenue of the Jewry to Richard of Cornwall for as small a sum as 2,000 marks (Rymer, "Fœdera," i. 489).

The "Statutum de Judaismo," 1275.

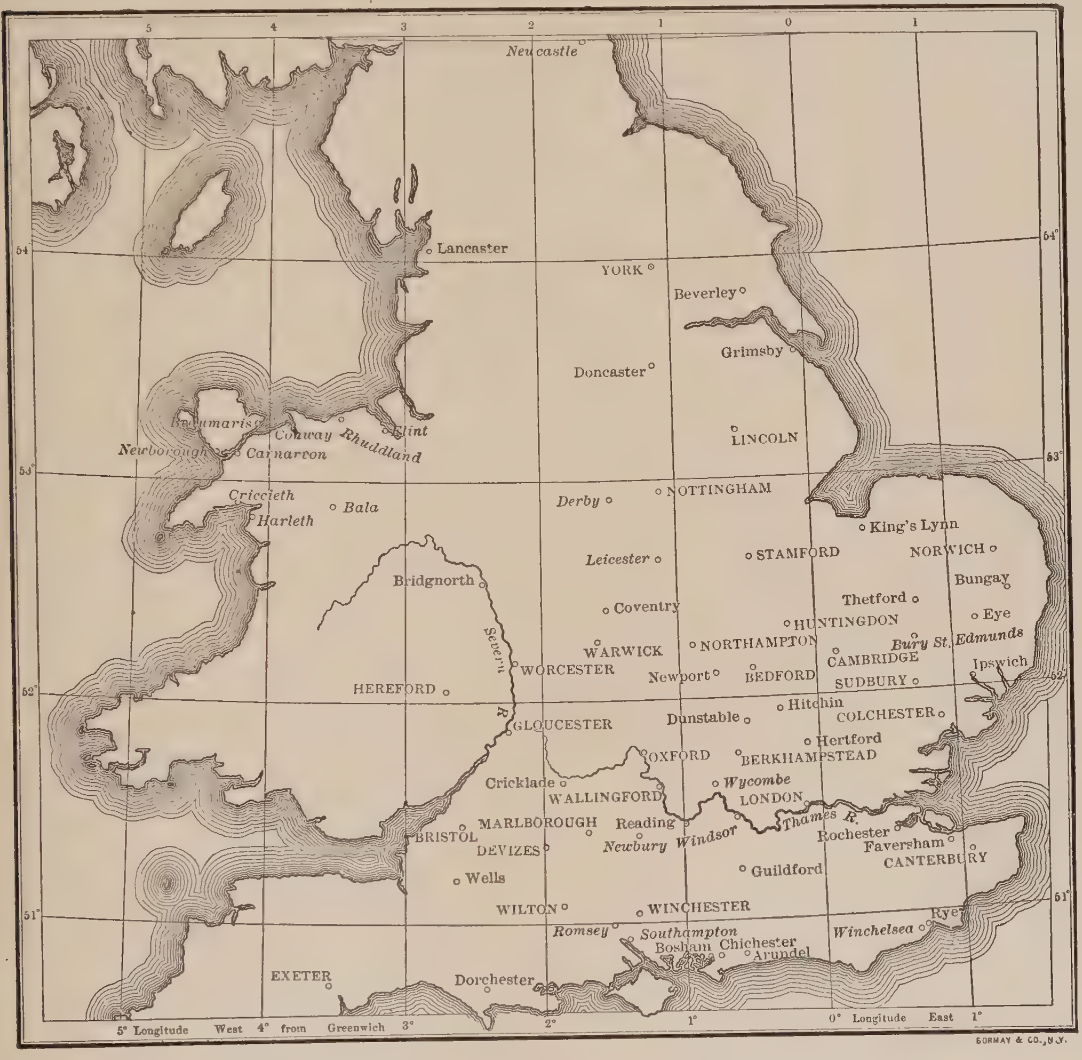
Shortly after his coronation Edward I., in 1275, determined to solve by a bold experiment the Jewish question as it then existed in England. The Church laws against usury had recently been reiterated with more than usual vehemence at the Council of Lyons (1274), and Edward in the "Statutum de Judaismo" absolutely forbade Jews to lend on usury, but granted them permission to engage in commerce and handicrafts, and even to take farms for a period not exceeding ten years, though he expressly excluded them from all the feudal advantages of the possession of land. This permission, however, regarded as a means by which Jews in general could gain a livelihood, was illusory. Farming can not be taken up at a moment's notice, nor can handicrafts be acquired at once. Moreover, in England in the thirteenth century the gilds were already securing a monopoly of all skilled labor, and in the majority of markets only those could buy and sell who were members of the Gild Merchant. By depriving the Jews of a resort to usury, Edward was practically preventing them from earning a living at all under the conditions of life then existing in feudal England; and in principle the "Statute of Judaism" expelled them fifteen years before the final expulsion. Some of the Jews attempted to evade the law by resorting to the tricks of the Caursines, who lent sums and extorted bonds that included both principal and interest. Some resorted to highway robbery; others joined the Domus Conversorum (see below); while a considerable number appear to have resorted to clipping the coin as a means of securing a precarious existence. As a consequence, in 1278 the whole English Jewry was imprisoned; and no less than 293 Jews were executed at London.

Edward, having found it impossible altogether to prevent usury on the part of the Jews, was forced to permit it in a restricted form in a new statute, probably dated about 1280, allowing the Jews to receive interest on their loans for three years, or at most four. Provisions were made that all loans thus negotiated should be duly registered, so that the king might have his fair share of the usury of the Jewry ("Papers of the Anglo-Jew. Hist. Exh." pp. 219, 229). Loans arranged on these conditions could not be very secure or very lucrative, and the returns to the king in particular would be reduced to their lowest terms by the restricted form in which usury was now permitted. From any removal of these restrictions Edward was shortly afterward debarred by an act of the Church.

The Church and English Jews.

Ever since the fourth Lateran Council the papacy had become more and more embittered against the Jews, owing to the increased attractiveness of Jewish rites. As an immediate result of the council Stephen Langton had excommunicated all Christians having anything to do with Jews, and the king showed sufficient sympathy with the Church policy against the Jews to found in 1232 the Domus Conversorum for the maintenance of Jews converted to Christianity, though not until 1280 did the king cease to claim the whole of the property of a Jew who became converted. John of Peckham, Archbishop of Canterbury, closed all the synagogues in his diocese in 1282, and Edward I. issued a writ instructing his officials to assist the Dominicans by forcing the Jews to listen to their conversion sermons. The Jews had throughout been careless in showing their contempt for certain aspects of Christianity. One had seized the cross carried in front of a procession at the University of Oxford in 1268, and in 1274 a Jew was burned for blasphemy at Norwich. Edward had accordingly issued a proclamation declaring any Jew found guilty of blasphemy to be liable to the death penalty. At the end of 1286 Pope Honorius IV. addressed a special rescript to the archbishops of York and Canterbury, pointing out the evil effects on the religious life of England of free intercourse with the perfidious Jews, who studied the Talmud and its abominations, enticed the faithful to apostasy, caused their Christian servants to work on Sundays and holidays, and generally brought the Christian faith into disrepute. On this account he called upon the English state and Church to do their utmost to prevent such pernicious intercourse. The Church immediately attempted to carry out the pope's demands in a series of enactments passed by the Synod of Exeter in 1287, repeating the ordinary Church laws against commensality between Jews and Christians, and against Jews holding public office, or having Christian servants, or appearing in public at Easter; forbidding Jewish physicians to practise; and reenacting the ordinance of the Synod of Oxford held in 1222, which forbade the building of new synagogues, and denied to Jews entrance into churches.

After the experience in Jewish legislation which Edward I. had from 1269 onward, there was only one answer he could give as a true son of the Church to



MAP OF ENGLAND SHOWING TOWNS WHERE JEWS RESIDED BEFORE THE EXPULSION IN 1290.

(Capitals indicate towns where archæ were deposited; italics, towns from which Jews were expelled before 1290.)

these demands: If the Jews were not to have intercourse with their fellow citizens as artisans, merchants, or farmers, and were not to be allowed to take usury, the only alternative was for them to leave the country. He immediately expelled the Jews from Gascony, a province still held by England and in which he was traveling at the time; and on his return to England (July 18, 1290) he issued writs to the sheriffs of all the English counties ordering them to enforce a decree to the effect that all Jews should leave England before All Saints' Day of that year.

The Expulsion.

They were allowed to carry their portable property; but their houses escheated to the king, except in the case of a few favored persons who were allowed to sell theirs before they left. Some of them were robbed by the captains who undertook to transport them to Witsand; others were drowned on their way to France. Of the 16,000 who left, about one-tenth went to Flanders, their passage being paid by the king; and a number are found a short time later in the Paris Jewry. The king's booty was not of great amount, for the total rental of the houses which fell into his hands was not more than £130, and the debts owed to the Jews, of which he could collect only the principal, did not exceed £9,000. Parliament was said to have voted one-tenth of the tithes and one-fifteenth of the personal property in gratitude for the expulsion, but this merely represents contemporary prejudice. Edward's act was not an act of grace to the nation; as has been seen, no alternative was left to him. The Church would not allow the Jews to become an integral part of the English nation, and they therefore had to leave the country.

During the two hundred and twenty years of their stay the position of the Jews had steadily grown worse. At first, treated with special favor and allowed to amass considerable wealth, they had formed a necessary part of the royal organization. Two or three of them are mentioned as physicians, and several monks are said to have been converted to Judaism. They collected books and built themselves palatial residences; but after the massacres under Richard I. and the exactions of John they gradually became serfs of the king—mere chattels which he from time to time sold to the highest bidder. Their relations to their neighbors, which were at first friendly, became more and more embittered, though occasionally they are found joining with Christians in hunting (see Colchester).

Literature.

The increasing degradation of their political status is paralleled by the scantiness of their literary output in the thirteenth century as compared with that of the twelfth. In the earlier century they were visited by such eminent authorities as Abraham ibn Ezra, Judah Sir Leon, Yom-Ṭob of Joigny, and Jacob of Orleans. A whole school of grammarians appears to have existed among them, including Moses b. Yom-Ṭob, Moses b. Isaac, and Samuel ha-Naḳdan of Bristol. Berechiah b. Naṭronai ha-Naḳdan produced in England his "Fox Fables," one of the most remarkable literary productions of the Middle Ages. In the thirteenth century, however, only a few authorities, like Moses of London, Berechiah de Nicole, Aaron of Canterbury, and Elyas of London, are known, together with Jacob b. Judah of London, author of a work on the ritual, "'Eẓ Ḥayyim," and Meïr of Norwich, a liturgical poet. Throughout they were a branch of the French Jewry, speaking French and writing French glosses, and almost up to the eve of the expulsion they wrote French in ordinary correspondence ("R. E. J." xviii. 256).

Organization; Chief Rabbis.

As has been mentioned above, the Jews were allowed to have their own jurisdiction, and there is evidence of their having a bet din with three "episcopi," or dayyanim; furthermore, reference is made to the parnas, or president, and gabbai, or treasurer, of the congregation, and to scribes and chirographers. A complete system of education seems to have been in vogue, with local schools in the provinces, and the high school in London in Ironmonger Lane. In the latter the "separated" ("perushim") were trained from the age of sixteen to twenty-three to act as masters of the Jewish law (Jacobs, "Jews of Angevin England," pp. 243-257, 342-344).

At the head of the whole Jewry was placed a chief rabbi, known as "the presbyter of all the Jews of England"; he appears to have been selected by the Jews themselves, who were granted a congé d'élire by the king. The latter claimed, however, the right of confirmation, as in the case of bishops. The Jewish presbyter was indeed in a measure a royal official, holding the position of adviser, as regards Jewish law, to the Exchequer of the Jews. For the English legal system admitted the validity of the Halakah in its proper sphere as much as it did that of the canon law. Six presbyters are known through the thirteenth century: Jacob of London, reappointed 1200; Josce, 1207; Aaron of York, 1237; Elyas of London, 1243; Hagin fil Cresse, 1257; and Cresse fil Mosse.

Intermediate Period: Between the expulsion of the Jews in 1290 and their formal return in 1655 there is no official trace of Jews as such on English soil except in connection with the Domus Conversorum, which kept a considerable number of them within its precincts up to 1551 and even later. An attempt was made to obtain a revocation of the edict of expulsion as early as 1310, but in vain. Notwithstanding, a certain number of them appear to have come back; for complaints were made to the king in 1376 that some of those trading as Lombards were Jews ("Rot. Parl." ii. 332a). Occasionally permits were given to individuals to visit England, as in the case of Dr. Elyas Sabot in 1410; but it was not until the expulsion of the Jews from Spain that any considerable number of Hebrews found refuge in England. One of these as early as 1493 attempted to recover no less a sum than 428,000 maravedis which the refugees from Spain had entrusted to Diego de Soria. In 1542 many were arrested on the suspicion of being Jews, and throughout the sixteenth century a number of persons named Lopez, possibly all of the same family, took refuge in England, the best known of them being Rodrigo Lopez, physician to Queen Elizabeth, and who is said to have been the original of Shylock. Besides certain distinguished converts like Tremellius and Philip Ferdinand, the most remarkable visitor was Joachim Gaunse, who introduced new methods of mining into England. Occasional visitors, like Alonzo de Herrera and Simon Palache in 1614, are recorded.

Maranos in England.

Resettlement Period: Toward the middle of the seventeenth century a considerable number of Marano merchants settled in London and formed there a secret congregation, at the head of which was Antonio Fernandez Carvajal. They conducted a large business with the Levant, East and West Indies, Canary Islands, and Brazil, and above all with the Netherlands, Spain, and Portugal. They formed an important link in the network of trade spread especially throughout the Spanish and Portuguese world by the Maranos or secret Jews (see Commerce). Their position enabled them to give Cromwell and his secretary, Thurloe, important information as to the plans both of Charles Stuart in Holland and of the Spaniards in the New World (see L. Wolf, "Cromwell's Secret Intelligencers"). Outwardly they passed as Spaniards and Catholics; but they held prayer-meetings at Cree Church Lane, and became known to the government as Jews by faith.

Meanwhile public opinion in England had been prepared by the Puritan movement for a sympathetic treatment of any proposal by the Judaizing sects among the extremists of the Parliamentary party for the readmission of the Jews into England. Petitions favoring readmission had been presented to the army as early as 1649 by two Baptists of Amsterdam, Johanna Cartwright and her son Ebenezer ("The Petition of the Jews for the Repeal-ing of the Act of Parliament for Their Banishment out of England"); and suggestions looking to that end were made by men of the type of Roger Williams, Hugh Peters, and by Independents generally. Many were moved in the same direction by mystical Messianic reasons; and their views attracted the enthusiasm of Manasseh ben Israel, who in 1650 published his "Hope of Israel," in which he advocated the return as a preliminary to the appearance of the Messiah. The Messiah could not appear till Jews existed in all the lands of the earth. According to Antonio de Montesinos, the Ten Tribes had been discovered in the North-American Indians, and England was the only country from which Jews were excluded. If England admitted them, the Messianic age might be expected.

Meanwhile the commercial policy which led to the Navigation Act in Oct., 1651, made Cromwell desirous of attracting the rich Jews of Amsterdam to London so that they might transfer their important trade interests with the Spanish main from Holland to England. The mission of St. John to Amsterdam, which had previously proposed, as an alternative to the Navigation Act, a coalition between English and Dutch commercial interests, had negotiated with Manasseh ben Israel and the Amsterdam community. A pass was granted to Manasseh, but he was unable to use it on account of the war between England and Holland, which lasted from 1652 to 1654. As soon as the war ceased, Manasseh ben Israel sent his brother-in-law, David Abravanel Dormido, to London to present to the council a petition for the readmission of Jews. The council, however, refused to act. Cromwell therefore induced Manasseh himself to come over to London, which he did at the end of Sept., 1655, and there printed his "humble address" to Cromwell. As a consequence a national conference was summoned at Whitehall in the early part of December, including some of the most eminent lawyers, divines, and merchants in the kingdom. The lawyers declared there was nothing against the Jews' residing in England, but both the divines and merchants were opposed to readmission, and Cromwell stopped the discussion in order to prevent an adverse decision (see Cromwell, Oliver).

Manasseh ben Israel's Mission.

Early in the following year (1656) the question came to a practical issue through the declaration of war against Spain, which resulted in the arrest of Antonio Rodrigues Robles, and forced the Maranos of London to avow their Judaism as a means of avoiding arrest as Spaniards and the confiscation of their goods. As a final result, Cromwell appears to have given informal permission to the Jews to reside and trade in England on condition that they did not obtrude their worship on public notice and that they refrained from making proselytes. Under cover of this permission Carvajal and Simon de Caceres purchased a piece of land for a Jewish cemetery in 1657, and Solomon Dormido, a nephew of Manasseh ben Israel, was admitted to the Royal Exchange as a duly licensed broker of the city of London without taking the usual oaths involving faith in Christianity. Carvajal had previously been allowed to take out letters of denization for himself and son.

This somewhat surreptitious method of solving the Jewish question in England had the advantage of not raising anti-Semitic feeling too strongly; and it likewise enabled Charles II., on his return, to avoid taking any action on the petition of the merchants of London asking him to revoke Cromwell's concession. He had been assisted by several Jews of royalist sympathies, as Mendes da Costa and Augustine Coronel-Chacon, during his exile. In 1664 a further attempt was made by the Earl of Berkshire and Mr. Ricaut to bring about the expulsion of the Jews, but the king in council assured the latter of the continuance of former favor. Similar appeals to prejudice were made in 1673, when Jews, for meeting in Duke's Place for a religious service, were indicted on a charge of rioting, and in 1685, when thirty-seven were arrested on the Royal Exchange; but the proceedings in both cases were put a stop to by direction of the Privy Council. The status of the Jews was still very indeterminate. In 1684, in a case connected with the East India Company, it was contended that they were alien infidels, and perpetual enemies to the British crown; and even the attorney-general declared that they resided in England only under an implied license. As a matter of fact, the majority of them were still aliens and liable to all the disabilities which that condition carried with it.

William III., though it is reported that he was assisted in his descent upon England by a loan of 2,000,000 gulden from Antonio Lopez Suasso, afterward Baron Avernes de Gras, did not interfere when in 1689 some of the chief Jewish merchants of London were forced to pay the duty levied on the goods of aliens; though he refused a petition from Jamaica to expel the Jews. His tenure of the throne, however, brought about a closer connection between the London and the Amsterdam communities, and thus aided in the transfer of the center of European finance from the Dutch to the English capital. Early in the eighteenth century the Jewish community of London comprised representatives of the chief Jewish financiers of northern Europe, including the Mendez da Costas, Abudientes, Salvadors, Lopezes, Fonsecas, and Seixas. A small German contingent had arrived and established a synagogue in 1692; but they were of little consequence, and did not figure in the relations between the Jews and the government. The utility of the larger Jewish merchants was recognized. Marlborough in particular made great use of the services of Sir Solomon de Medina, and indeed was publicly charged with taking an annual subvention from him. These merchants are estimated to have brought into the country a capital of £1,500,000, which had increased by the middle of the century to £5,000,000. As early as 1723 a special act of Parliament was passed which permitted them to hold land on condition of their taking oath when registering their title; they were allowed to omit the words "upon the faith of a Christian." Some years later (1740) an act was passed permitting Jews who had resided in the British colonies for a period exceeding seven years to become naturalized (13 Geo. II., cap. 7). Shortly afterward a similar bill was introduced into the Irish Parliament, where it passed the Commons in 1745 and 1746, but failed to pass the Irish Peers in 1747; it was ultimately dropped. Meanwhile, during the Jacobite insurrection of 1745 the Jews had shown particular loyalty to the government. Their chief financier, Samson Gideon, had strengthened the stock market, and several of the younger members had volunteered in the corps raised to defend London.

The Jew Bill of 1753.

Possibly as a reward, Pelham in 1753 brought in a bill allowing Jews to become naturalized by application to Parliament. It passed the Lords without much opposition, but on being brought down to the Commons the Tory party made a great outcry against this "abandonment of Christianity," as they called it. On the other hand, it was contended that the Jews performed a very valuable function in the commercial economy of the nation, providing one-twelfth of the nation's profits and one-twentieth of its foreign trade. The Whigs, however, persisted in carrying out at least one part of their general policy of religious toleration, and the bill was passed and received the royal assent (26 Geo. II., cap. 26). Nevertheless, a great clamor was raised against it, and the lord mayor and the corporations of London petitioned Parliament for its repeal. Effigies of Jews were carried about in derision, and placards with the inscription "No Jews, no wooden shoes" were pasted up in the most prominent public resorts. The latter part of the popular cry referred to foreign Protestants, chiefly Huguenots, whom the Pelham ministry had also tried to naturalize as recently as 1751, when the bill for their relief had been petitioned against and dropped. A naturalization bill for foreign Protestants had been passed as early as 1709, but was repealed three years later; and the precedent was now followed in the case of the Jews (Lecky, "History of England in the Eighteenth Century," i. 283). In 1754 the Jew Bill was repealed, and an attempt was even made to obtain the repeal of the act of 1740 permitting the Jews in the colonies to be naturalized. It is difficult to understand the intensity of the popular outburst at the time, since the sons of the very persons whom the populace refused to allow to be naturalized became by mere place of birth subjects of the British crown.

The Oath of Abjuration.

The influence of the repeal of the bill on the Sephardic Jews of England, who were chiefly affected by it, was deplorable. Samson Gideon, the head of the community, determined to bring up his children as Christians, and his example was followed by many of the chief families during the remainder of the century. A general feeling of insecurity came over the community. With the accession of George III. a Committee of Deputados was formed as a sequel to the Committee of Diligence which had been appointed to supervise the passing of the Jew bills through the Irish Parliament. By this time the German Jews had become of sufficient importance for a certain number of them to be associated with the deputies in the address of congratulation on the accession of George III., but they did not form a regular part of the Board of Deputies, the only representative body of English Jews. The activity of the board, however, was mainly devoted to helping coreligionists abroad, the wealth of the London community attracting needy applicants from both the Old World and the New. The deputies do not appear to have made a protest even against the Oath of Abjuration Act (6 George III., cap. 52). This fixed the status of the Jews by declaring an oath of abjuration, containing the words "upon the faith of a Christian," to be necessary for all officers, civil or military, under the crown or in the universities, and for all lawyers, voters, and members of Parliament.

At this time a number of the more prominent members of the Sephardic community, as the Bernals, Lopezes, Ricardos, Disraelis, Aguilars, Bassevis, and Samudas, gradually severed their connection with the synagogue and allowed their children to grow up either without any religion or in the Established Church, which gave them an open career in all the professions. Meanwhile the ranks of the English Jewry were being recruited from the downtrodden German and Polish communities of the Continent. While the Sephardim chiefly congregated in London as the center of international commerce, the German Jews settled for the most part in the seaports of the south and west, such as Falmouth, Plymouth, Liverpool, Bristol, etc., as pawnbrokers and small dealers. From these centers it became their custom to send out hawkers every Monday with packs to the neighboring villages; and in this way connections were made with some of the inland towns, in which they began to settle, as Canterbury, Chatham, and Cambridge, not to mention Manchester and Birmingham. Traders of this type, while not of such prominence as the larger merchants of the capital, came in closer touch with English life; and they doubtless helped to allay some of the prejudice which had been manifested so strongly during 1753.

Influence of Jewish Pugilists.

Another curious cause contributed to the same end. Jews, mainly of the Sephardic branch, became prominent in the national sport of boxing. Their light physique made it necessary for them to substitute scientific defense for the brutal displays of strength which had hitherto formed a staple of boxing-bouts. Daniel Mendoza by superior science defeated Humphreys in 1789, and became champion of England. A little later Samuel Elias, known as "Dutch Sam," invented the "upper cut" and made boxing fashionable among the upper classes. When the Englishmen of the lower classes found themselves beaten at their own peculiar sport by the heretofore despised Jew, a certain amount of sympathy was aroused; and there can be no doubt that the changed attitude of the populace toward Jews between 1753 and 1829 was due in some measure to the succession of champion Jewish boxers. Notwithstanding, there are distinct signs of deterioration shown by the Jewish population toward the end of the eighteenth century, the picture given by Colquhoun in 1800 of the London community being most unsatisfactory.

A further cause for kindlier feeling on the part of at least the middle classes of Englishmen toward the Jews was supplied by the revival of conversionist hopes at the beginning of the nineteenth century.

Misled doubtless by the tendency to desertion shown by not a few of the Sephardim, many evangelicals anticipated the conversion en masse of the Jewish population, and on the initiative of Lewis Way the London Society for the Promotion of Christianity Among the Jews was founded in 1807. This and kindred societies wasted large sums of money with indifferent results. But politically they helped to increase sympathy for the Jews among the non-conformists, who formed the bulk of their contributors and were at the same time becoming a leading factor in the formation of Liberal policy. Similarly, at a much later period the craze of Anglo-Israelism made many of the narrower Bible Christians more sympathetic toward the Jews. On the other hand, the great influence of Dr. Thomas Arnold in the Liberal ranks was ultimately directed against the Jewish hopes. The more Erastian he was, the more he desired to see the legislature exclusively Christian.

In the meanwhile the lead among the English Jews was passing from the Spanish to the German section of the community. The bankers Goldsmid acquired both influence and culture, and their efforts to raise the community were soon to be supplemented by those of Nathan Rothschild, the ablest of Mayer Rothschild's sons, who had settled first in Manchester and afterward in London. The times were in a measure propitious for a new effort to remove the civil disabilities of the Jews. The example of France had not been without its effect. The rising tide in favor of religious liberty, as applied to dissenters generally and to Roman Catholics in particular, might have been expected to carry with it more favorable conditions for the Jews; but a long struggle was to intervene before "Englishmen of the Jewish persuasion" were to have equal rights with other Englishmen.

The Struggle for Emancipation.

When in 1829 the Roman Catholics of England were freed from all their civil disabilities, the hopes of the Jews rose high; and the first step toward a similar alleviation in their case was taken in 1830 when Mr. Huskisson presented a petition signed by 2,000 merchants and others of Liverpool. This was immediately followed by a bill presented by R. Grant on April 15 of that year which was destined to engage the English legislature in one form or another for the next thirty years. At first the bill failed even to get through the House of Commons, though it is true that, against the opposition of Sir Robert Inglis, the first reading was passed by 115 to 97 votes. But the second reading, on May 17, notwithstanding a monster petition in its favor from 14,000 citizens of London, was rejected by 265 to 228 votes. The next year (1833), however, it passed its third reading in the Commons, July 22, by the large majority of 189 to 52, and was even read for the first time in the Lords. But on the second reading (Aug. 1) it was rejected by 104 to 54, though the Duke of Sussex, a constant friend to the Jews, presented a petition in its favor signed by 1,000 distinguished citizens of Westminster. In 1834 the bill underwent the same experience, being lost in the House of Lords by a majority of 92 votes. The whole force of the Tory party was against the bill, which had, besides, the personal antagonism of the bluff sailor king, William IV. In the following year it was deemed inadvisable to make the annual appeal to Parliament, as the battle for religious liberty was going on in another part of the field; but by the passing of the Sheriffs' Declaration Bill, Aug. 21, 1835, Jews were allowed to hold the ancient and important office of sheriff. In the following year the Jew Bill was introduced late in the session, and succeeded so far as to pass the first reading in the Lords on Aug. 19. It was then dropped owing to the lateness of the session.

For a time the advocates of emancipation seem to have lost heart. The chief supporters of the bill, R. Grant in the Commons, and Lord Holland in the Lords, died within a few months of each other in 1840, and during the next four years the political activity of the English Jews was concentrated on the attempt to obtain admission to municipal office. A bill to that effect got as far as a first reading in the Lords by one vote, in 1841, but was lost on a second reading. It was not until July 31, 1845, that the bill was carried. In the following year (Aug. 18, 1846) the Religious Opinions Relief Bill removed a certain number of minor disabilities which affected the Jews of England as well as other dissenters from the Established Church, and the only portal which still remained closed to the Jews was that of Parliament.

Action of Sir David Salomons.

The success with which the Jews of England had induced Parliament to admit them to the shrievalty and to municipal offices had been due to the fact that Jews had been actual candidates, and had been elected to those offices before any parliamentary relief was asked. It was now decided to adopt the same policy in regard to a seat in Parliament itself. Baron Lionel de Rothschild was elected member of Parliament for the city of London by a large majority in 1847, and the bill that was introduced on Dec. 16 of that year was intended to carry out the wishes of a definite English constituency. This passed its third reading in the Commons on May 4, 1848, by a majority of 62 votes, but was rejected in the Lords by 163 non-contents to 128 contents. The same thing happened in 1850 when Baron Lionel de Rothschild was again elected, but in the following year the struggle took on another and more dramatic form. David Salomons, who had successfully fought the battle for the shrievalty and the aldermanic chair, had been elected member for Greenwich and insisted on taking his seat, refusing to withdraw on being ordered to do so by the speaker, and adding to his seeming parliamentary offense by voting in the division on the motion for adjournment which was made to still the uproar caused by his bold course of action. The prime minister moved that Salomons be ordered to withdraw, and on that motion Salomons spoke in a dignified and forcible manner, and won the sympathy of the House, which nevertheless passed the premier's motion. The matter was then referred to the law courts, which decided that Salomons had no right to vote without having taken the oath of abjuration in the form appointed by Parliament, and mulcted him in a fine of £500 for each vote he had recorded in the Commons.

The government then brought in another bill in 1853, which was also rejected by the Lords. In 1855 the hero of the parliamentary struggles, David Salomons, was elected lord mayor of London. In the following two years bills were introduced by the government to modify the parliamentary oath, but they failed to obtain the assent of the Lords. In 1858 when the Oath Bill reached the Lords they eliminated the clause relating to Jews; but when the bill was referred again to the Commons, the lower house refused to accept it as amended, and appointed a committee to formulate its reasons, upon which committee, as if to show the absurdity of the situation, the member for the city of London, Baron Lionel de Rothschild, was appointed to serve—which he could legally do, even though he had not taken his seat. A conference was appointed between the two houses, and ultimately a compromise was reached by which either house might admit Jews by resolution, allowing them to omit the words "on the true faith of a Christian." As a consequence, on Monday, July 26, 1858, Baron Lionel de Rothschild took the oath with covered head, substituting "so help me, Jehovah" for the ordinary form of oath, and thereupon took his seat as the first Jewish member of Parliament. Two years later a more general form of oath for all members of Parliament was introduced, which freed the Jews from all cause of exclusion. In 1870 the University Test Act removed the difficulties in the way of a Jew becoming a scholar or a fellow in an English university. In 1885 Sir Nathaniel de Rothschild was raised to the upper house as Lord Rothschild, to be followed within a few years by Baron Henry de Worms as Lord Pirbright and Mr. Sydney Stern as Lord Wandsworth; while in 1890 all restrictions for every position in the British empire, except that of monarch, were removed, the offices of lord high chancellor and of lord lieutenant of Ireland being thrown open to every British subject without distinction of creed.

For some time after their admission to Parliament, the Jewish M.P.'s belonged to the party that had given them that privilege, and Sir George Jessel acted as solicitor-general in Gladstone's first ministry. But from the time of the Conservative reaction in 1874 Jewish voters and candidates showed an increasing tendency toward the Tory party; and of recent years the majority of Jewish members of the lower house have been of that political complexion. The influence of Lord Beaconsfield may have had some effect on this change, but it was in the main due to the altered politics of the middle and commercial classes, to which the Jews chiefly belonged. Baron Henry de Worms acted as under secretary of state in one of Lord Salisbury's ministries, while Sir Julian Goldsmid, a Liberal Unionist after the Home Rule policy of Gladstone was declared, made a marked impression as deputy speaker of the House of Commons.

Altogether the struggle had lasted for sixty years, though practically all that was contended for had been gained in half that period. Yet it must be remembered that complete equality was not granted to Roman Catholics and Jews until 1890. The very length of the struggle shows how thoroughly the opposition had been overcome. The many political friendships made during the process had facilitated social intercourse, which is nowhere so unrestricted as in England. (See Acts of Parliament.)

Organization.

The pause which occurred between 1840 and 1847 in the emancipation struggle was due in large measure to an unfortunate schism which had split the community in two and which prevented the members acting in unison for the defense of their rights. The Reform movement had reached England in a mild form under the influence of the Goldsmid family, which had been touched by the Mendelssohnian movement. In 1841 a Reform congregation was established in London, and was practically excommunicated by both the Spanish haham and the German chief rabbi (see Reform). The effect of these differences was to delay common action as regards emancipation and other affairs; and it was not until 1859 that the charity organization was put on a firm footing by the creation of the Jewish Board of Guardians. Ten years later the congregations were brought under one rule by the formation of the United Synagogue (1870), in the charter of which an attempt was made to give the chief rabbi autocratic powers over the doctrines to be taught in the Jewish communities throughout the British empire. But Parliament, which had recently disestablished the Irish Church, did not feel disposed to establish the Jewish Synagogue, and the clause was stricken out. The chief rabbi's salary is paid partly out of contributions from the provincial synagogues, and this gives him a certain amount of authority over all the Jews of the empire with the exception of the 3,000 or more Sephardim, who have a separate haham, and of the dwindling band of Reformers, who number about 2,000, scattered in London, Manchester, and Bradford. In 1871 the Anglo-Jewish Association was established to take the place, so far as regards the British empire, of the Alliance Israélite, which had been weakened by the Franco-German war. The Jews of England felt that they should be organized to take their proper part in Jewish affairs in general. For many years they, together with the French Jews, were the only members of the race who were unhampered by disabilities; and this enabled them to act more freely in cases where the whole body of Israel was concerned.

As early as 1840, when the blood accusation was revived with regard to the Damascus affair, and Jewish matters were for the first time treated on an international basis, the Jews of England took by far the most prominent position in the general protest of the European Jewries against the charge. Not only was the Board of Deputies at London the sole Jewish body in Europe to hold public meetings, but owing to their influence a meeting of protest was held by eminent Christians at the Mansion House, London (July 3, 1840), which formed a precedent for subsequent distinguished gatherings. Sir Moses Montefiore, after aiding the Damascus Jews by obtaining, in an interview with the sultan at Constantinople, a firman repudiating the blood accusation, visited Russia in 1846 to intercede for his coreligionists there. In 1860 he went to Rome in connection with the Mortara affair; and in 1863 he led a mission to Morocco on behalf of Jews of that country. Action was likewise taken by the chief English Jews in behalf of the unfortunate Hebrews of the Danubian principalities. Sir F. Goldsmid made an interpellation in the House of Commons with regard to the Jews of Servia (March 29, 1867), and started a debate in that assembly (April 19, 1872) on the subject of the persecutions of the Jews in Rumania. As a consequence a Rumanian committee was formed, which watched the activities of the illiberal government of that country.

When in 1881 the outburst of violence in Russia brought the position of the Russian Jews prominently before the world, it was their coreligionists in England who took the lead in organizing measures for their relief. Articles in the "Times" of Jan. 11 and 13, 1882, drew the attention of the whole world to the extent of the persecutions, and a meeting of the most prominent citizens of London was held at the Mansion House, Feb. 1, 1882 (see Mansion House Meeting). As a consequence a fund was raised amounting to more than £108,000, and a complete scheme of distributing in the United States the Russian refugees from Brody was organized by the committee of the Mansion House Fund. Similarly, when a revival of the persecutions took place in 1891, another meeting was held at the Guildhall, and a further sum of over £100,000 was collected and devoted to facilitating the westward movement of the Russian exodus. An attempt was made this time to obtain access directly to the czar by the delivery of a petition from the lord mayor and citizens of London; but this was contemptuously rejected, and the Russo-Jewish committee which carried out the work of the Mansion House Fund was obliged to confine its activity to measures outside Russia. When Baron de Hirsch formed his elaborate scheme for the amelioration of the condition of the persecuted Jews, headquarters were established by him in London, though the administration was practically directed from Paris. The immigrants being excluded from most of the cities of the Continent, the burden of receiving most of the Russian refugees moving westward fell on England.

The Result of the Russian Exodus.

The advent of such a large number of Jews, unprovided with capital, and often without a definite occupation, brought with it difficulties which taxed the entire resources of the English communities. It was only natural that the newcomers should arouse a certain amount of prejudice by their foreign habits, by the economic pressure they brought to bear upon certain trades, especially on that of clothing, and by their overcrowding in certain localities. While the Continent had seen the rise of strong anti-Semitic feeling, England had been comparatively free from any exhibition of this kind. During Lord Beaconsfield's ministry a few murmurs had been heard from the more advanced Liberals against the "Semitic" tendencies of the prime minister and his brethren in race, but as a rule social had followed political emancipation almost automatically. The Russian influx threatened to disturb this natural process, and soon after 1891 protests began to be heard against the "alien immigrants." Bills were even introduced into Parliament to check their entry into England. Nothing came of these protests, however, till the year 1902, when the question had reached such a point that it was deemed desirable to appoint a royal commission to inquire into the whole subject. This commission has heard evidence both from those favoring and from those opposed to restricted immigration. There is no evidence that the establishment of this commission implied any anti-Semitic feeling on the part of the government: it was merely a natural result of an exceptional state of overcrowding in the East End of London.

Literature.

The favorable condition of the English Jews has not hitherto resulted in any very remarkable display of Jewish talent. English Jews have contributed nothing of any consequence to rabbinic scholarship or even to halakic or exegetic learning, though the commentaries of M. Kalisch on the Pentateuch are a mine of learning, and in the later volumes anticipate some of the most far-reaching results of the "higher criticism." The Hebrew chair at University College and the rabbinic readerships of the universities of Oxford and Cambridge have naturally been filled by Jewish incumbents. The libraries of England have become the receptacles of the largest collection of Hebrew manuscripts and early Hebrew books (see Bibliography). In the eighteenth century two Jews, Dr. Sarmiento and E. Mendes da Costa, became members of the Royal Society. Moses Mendes was a poetaster of some repute. David Levi translated the prayers, and defended Judaism from the attacks of Dr. Priestley. Isaac D'Israeli wrote his inaccurate but entertaining "Curiosities of Literature." Rev. Solomon Lyon was Hebrew teacher at the University of Cambridge, and his daughter, Emma Lyon, was the first Anglo-Jewish authoress. Michael Josephs displayed some ability in Hebrew writing, and Arthur Lumley Davids published a Turkish grammar. Grace Aguilar wrote novels which attained some popularity, while E. H. Lindo wrote a praiseworthy history of the Jews of Spain and Portugal which has still some value. More recently Israel Zangwill has obtained more than local celebrity by his novels and sketches of Jewish life. Other Jewish novelists have been B. L. Farjeon, the late Amy Levy, and S. L. Gordon. S. L. Lee has edited the later volumes of "The Dictionary of National Biography," while I. Gollancz, besides editing the "Temple Library," has helped to found and has become secretary of the British Academy.

In other lines of activity Jews have fully participated in the national life. Sir George Jessel was a most distinguished master of the rolls; Professor Waley, an authority on conveyancing; and Sir George Lewis is perhaps the best known living English solicitor. Dr. Ernest Hart was a leader in modern methods of sanitation. English Jews are reported to have taken more than their share in the Volunteer movement when it first sprang into existence in 1860. During the recent war in South Africa no less than 1,000 Jewish soldiers took part in the campaign. Among these the most distinguished were Colonel Goldsmid and Major Sir Matthew Nathan, the latter of whom has also held important command and has been governor of the West Coast of Africa.

Since the abolition of university tests in 1870, which was largely influenced by the success of Numa Hartog as senior wrangler at Cambridge in 1869, Jews have taken some share both as students and teachers in English university life. Joseph James Sylvester was Savilian professor of geometry at Oxford, a position due to his undoubted distinction in the world of mathematics; S. Alexander is professor of mental philosophy and E. Schuster professor of physics in the Victoria University, Manchester, and C. Waldstein was for a time Slade professor of fine arts in Cambridge University. R. Meldola is professor of chemistry at the Finsbury Technical College, while Sir Philip Magnus has been secretary and director of the London Technical Institute, and is one of the greatest English authorities on technical education generally.

In art the list of Jewish names is somewhat scanty. Solomon Hart became a Royal Academician; Simeon Solomon was one of the most promising leaders of the pre-Raffaelite movement; and S. J. Solomon is an A.R.A. Sir Julius Benedict and F. H. Cowen are the chief names in music.

The Colonies.

Jews have taken more than their due share in the colonial expansion of England. Jacob Montefiore, a cousin of Sir Moses Montefiore, was one of the chief pioneers of South Australia in 1835. Hon. Nathaniel Levi did much to develop both the coal and beet-sugar industries of Victoria. Sir Julius Vogel was premier of New Zealand for many years, and did much to promote its remarkable prosperity; while New South Wales has been represented by Sir Saul Samuel and Sir Julien Salomons as agents-general for that colony. Similarly, in South Africa the firm of Mosenthal Brothers and Jonas Bergtheil helped much toward the development of Cape Colony and Natal; while the gold and diamond industries of the Rand were chiefly in Jewish hands, notably those of Barnato Brothers, Wernher, Beit & Company, etc.

Statistics.

At the beginning of the nineteenth century the number of Jews in England was not supposed to exceed 8,000, of whom at least 6,000 were in London. The increase was comparatively slow until the Russian immigration of 1880, when there were probably about 60,000 Jews in the British Isles. At the present time it is calculated that England has a Jewish population of 148,811, as against 7,428 in Scotland, and 3,771 in Ireland, giving approximately 160,000 for the British Isles. In 1911 the British empire had about a quarter of a million Jews, distributed thus:

Great Britain	240,000	Ireland	5,148
Aden	3,747	Jamaica	984
Australia	17,287	Malta	60
Barbados	20	New Zealand	2,128
Dominion of Canada	75,681	Rhodesia	1,500
Cyprus and Gibraltar	1,470	Straits Settlement	535
East African Protectorate	50	Trinidad	30
Hongkong	150	Union of South Africa	46,769
India	20,980	Total	416,539

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J.

ENGLÄNDER, GABRIEL HIRSCH: Austrian scholar; lived at Vienna in the first half of the nineteenth century. He wrote: "Emunah Lishene 'Afar," prayers to be recited in the cemetery, with a German translation (Vienna, 1828); "Ḳorot Yisrael," extracts from the Pentateuch, with a German translation (*ib.* 1837); "Andachtsklänge für Israel's Söhne und Töchter," prayers for special occasions (*ib.* 1843). Engländer edited Aaron ha-Levi's "Sefer ha-Ḥinnuk," on the 613 commandments, to which he added an index (*ib.* 1827).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 245; Zeitlin, *Bibl. Post-Mendels.* p. 77; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 4.

L. G. M. SEL.

ENGLÄNDER, SIGMUND: Austrian writer; born at Vienna; died at Turin Nov. 30, 1902. After graduating from the University of Vienna he devoted himself to literary work. He was an intimate friend of the poet Friedrich Hebbel. In 1847 he edited at Vienna a monthly called "Der Salon: Mittheilungen aus den Kreisen der Litteratur, Kunst und des Lebens"; on account of the vexatious Austrian censorship, however, he was compelled, after three volumes had been issued, to discontinue its publication. During the upheaval of 1848 he was foremost among those journalists who supported the popular cause. On the surrender of Vienna to the government troops, Engländer was one of the twelve hostages whom Windischgrätz demanded should be handed over to him for punishment. Having had timely warning, he succeeded in eluding the authorities, and reached Frankfort-on-the-Main. Still pursued by the government, he went to Paris, where he published with the help of Baron de Reuter a lithographed "Correspondence" which contained extracts from newspapers.

His revolutionary tendencies brought him into conflict with the Parisian authorities, and after a term of imprisonment he was expelled from the country. He sought refuge in London, and became correspondent for several Continental papers and editor of the "Londoner Deutsche Zeitung." Among his writings is "Geschichte der Französischen Arbeiter-Associationen."

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S. L. LA.

ENGLISCH, BERTHOLD: Austrian chess-player; born 1851 at Hotzenplotz, Austrian Silesia; died Oct. 19, 1897, in Vienna. In 1879 he gained the first prize at the Leipsic tournament; in 1883 he was fourth in the London tourney; in 1887 in the Frankfort-on-the-Main tournament (twenty-one entries) he gained the seventh prize, winning over Alapin, Gunsberg, and Zuckertort; and in 1896 he won the first prize in the tournament arranged by Baron Rothschild.

S. A. P.

ENGRAVING AND ENGRAVERS.—Biblical Data: Engraving is the act and art of cutting letters, figures, and the like, on stone, wood, or metal. The account of the equipment of the high priest (Ex. xxviii., xxxix.) evidences that this art had been developed to a high degree among the Hebrews at an early period. To designate the skill of the worker the word חרש and its derivative חרשת are employed, while פתוח and מקלעת and מחקה denote the process and the finished result (Ex. xxviii. 11, 21,36; xxxi. 5; xxxv. 33; xxxix. 14, 30; Zech. iii. 9; I Kings vi. 18, 19, 32, 35; vii. 31; [חרות, Ex. xxviii. 11, 21, 36, is probably a scribal error for, or a dialectic form of, חרוש]). The seal-engraver's art is cited to indicate the manner of work to be done on precious stones (Ex. xxviii. 11). Of the Phenicians it is known that they had attained proficiency in the engraving of signet-rings (Benzinger, "Hebräische Archäologie," p. 258). As the same necessity for using signet-rings (to sign contracts and other documents) existed among the Hebrews, it is reasonable to assume equal proficiency in this art among them, especially since the signet-ring is mentioned as among the usual appointments of men of standing (Gen. xxxviii. 18). As in the case of Bezalel (Ex. xxxi. 2), engravers were looked upon as endowed with a divine spirit of wisdom and understanding. Phenician artists were imported (II Sam. v. 11) at a comparatively late period.

On Precious Stones.

The precious stones in the ephod and the breastplate of the high priest, as well as the inscription on the gold plate in his head-dress (Ex. xxviii., xxxix.), are specially mentioned as specimens of the engraver's art. The ornaments on the walls of Solomon's Temple (I Kings vi. 18, 19) are products of the wood-engraver's skill (comp. II Sam. v. 11). The instrument used is known as עט, with the usual qualification הברזל ("the iron style"), tipped with a diamond point (Jer. xvii. 1), and used for engraving letters (Job xix.24), or, more properly, as חרט, the graving-tool by which incisions were made (Ex. xxxii. 4). Both relief-engraving, as in the case of the cherubim, and intaglio-engraving, for signet-rings and gems, seem to have been known. Job xix. 24 has been construed as showing that for purposes of inscriptions lead was used. In the "pesel" (graven image) the form and figure are completely separated from the block of material used. According to Maimonides, Abraham ben David, and other Talmudic authorities (Giṭ. 20a; "Yad," Kele ha-Miḳdash, ix. 2), relief-work alone (pressed out from beneath) was permissible in objects connected with sacerdotal service. For this reason, as gems could not be worked in this way, in the case of the precious stones on the ephod and the breastplate a miracle was assumed: the worm Shamir traced the letters which appeared on them (Soṭah 48b; Naḥmanides to Ex. xxv. 7).

Bibliography: Benzinger, *Hebr. Arch.* pp. 257 *et seq.*; Nowack, *Lehrbuch der Hebräischen Archäologie*, i. 245 *et seq.*; Leopold Löw, *Graphische Requisiten und Erzeugnisse bei den Juden*, part 1, Leipsic, 1870.

E. G. H.

——In Medieval and Modern Times: Playing-cards were one of the first products of the art of wood-engraving; they were printed from wooden blocks and then colored. As the invention of "books of lots" and playing-cards, originally merely picture-cards, must be ascribed to the Jews and Saracens, it may be assumed that Jews were engaged at an early date in their manufacture; in fact, the only painter of playing-cards whose name has come down from the beginning of the sixteenth century in Germany is the Jew Meyer Chaym of Landau (1520). Contemporaneous with Chaym, the sons of the portrait-painter Moses dal Castellazzo were working at Venice as stamp-cutters; but the only thing known about them is that in 1521 they illustrated a Pentateuch after designs by their father. There may have been a number of such Jewish artists in the sixteenth century. Julius von Schlossar says, in reference to the illustrators of the Hebrew prints of this time (Haggadah of Sarajevo, p. 222, Vienna, 1898): "All the wood-cutters and engravers, as well as the printers and publishers, are Jews." Unfortunately, the names of these artists are not known; only occasionally did they add a monogram to their work. A single Jewish copper-plate engraver of this time is known by name—David Laudi, who was working at Cremona in 1550, furnishing the plates for the "Istoria di Cremona." The engraver Salom Italia of Amsterdam was probably a native of Lombardy; of his works only the portraits of Jacob Judah Leon and Manasseh ben Israel, etched respectively in 1641 and 1642, are known. The following engravers on copper were likewise working at Amsterdam in the seventeenth century: a son of Jacob Belmonte, Benjamin Senior Godines, also known as a calligrapher; B. de Almeyda; Abraham b. Jacob, who engraved a portrait of Aboab. Engravers of the eighteenth century—chiefly illustrators of Hebrew books—were: Abraham Lopez de Oliveira; Aaron Sanctroos (Santcroos); Abraham Isaac Polack, who engraved a portrait of Saul b. Isaac ha-Levi, and had a reputation for pretty "ex libris." Among the engravers at Amsterdam in the nineteenth century were two members of the Amsterdam Academy, Moritz Dessauer and Abraham Lion Zeelander (1789–1856), the latter of whom engraved in outline the gallery of Wilhelm II., and Joseph Hartogensis and Jeremias Snoek, who painted and engraved the synagogue of Rotterdam.

In Germany.

In England Jewish engravers are not mentioned before the second half of the eighteenth century, among them being Ezekiel Abraham Ezekiel (1757–1806), who engraved some portraits of famous contemporaries; Solomon Bennet (1761–1838), who engraved his own portrait; and Salomon Polak, who engraved portraits and illustrated a Pentateuch. In Germany, similarly, Jewish engravers are not mentioned until the end of the eighteenth century. I. Schnapper of Offenbach engraved a portrait of Goethe in 1786, and one of Catherine II. Johann Michael Siegfried Lowe of Königsberg (1756–1831) was also a painter; M. Abrahamson the younger lived about the same time at Berlin, the only known work by him being the portrait of Hirschel Levin. Other engravers of Berlin were B. H. Bendix, born about 1770, who engraved chiefly portraits, and the well-known brothers Henschel. Löser Leo Wolf of Hamburg (1755–1840) engraved views and portraits. The following among modern German engravers should be mentioned: Friedrich Fränkel (b. 1832) and Georg Goldberg (b. 1830), both of Nuremberg, the former engraving from Dutch, and the latter from Italian and modern, masters (Kohut, "Berühmte Israelitische Männer und Frauen," i. 304 *et seq.*); Heinrich Redlich (d. 1884): Louis Jacoby of Berlin (b. 1828, and still working in 1903); Hermann Seligman Emden (1815–75) of Frankfort-on-the-Main; Henry Lemon of London (b. 1822).

Some Jewish artists also took up lithography: Leopold Dick of Kaiserslautern (1817–54), who furnished Biblical subjects after Raffael; Abraham Neu, who engraved (1830) a view of the synagogue of Worms; David Levi Elkan (b. 1808), known for his arabesques and satirical subjects; Veit Meyer (b. 1818?) and Gustav Wolf (b. 1798), both of Dresden, the latter of whom engraved a gallery; Julius Bien of New York (b. 1826); Leo Lehmann of Hamburg, who engraved portraits. The stamp-cutter Moses was working at Offenbach in 1825. Among French engravers must be noted: F. Moyse, who chose Jewish subjects, as "La Bénédiction de l'Aïeul"; Gustave Levy, who engraved portraits in the style of the earlier Italian masters, including those of the chief rabbis Lazare Isidor and Zadoc Kahn. Among the engravers of other countries are: H. Leibowicz, a Pole who produced 165 portraits during the middle of the eighteenth century; Joel Ballin, a Dane; M. Donat (*c.* 1833), the Hungarian calligrapher and engraver on copper; Samuel Jesi (1789–1853), the Italian, a member of the French Academy; and Max Liebermann and Joseph Israels, painters and etchers. In America the Rosenthals of Philadelphia, father and son, are among the best and most prolific engravers and etchers, while Julius Bien is one of the foremost lithographers.

Jews engaged more usually, however, in stone- and metal-engraving, two of the few arts they were permitted to practise, and the knowledge of which was frequently transmitted from father to son through successive generations. It is an open question whether or not this was due to some tradition handed down from antiquity, as modern Jewish stone-engravers are, apparently, mentioned for the first time at the end of the sixteenth century, when Pedro Teixeira met some at Aleppo. Diamond-cutting, an art for a long time known only to Jews, may have been introduced by them at Amsterdam at a relatively early period, as half the diamond-cutters there to-day are Jews; two of them, Fedder and Voorzanger, cut the Kohinoor in 1852. See also Antwerp.

Diamond-Cutting.

The Jews understood the art of engraving, as well as of cutting, diamonds. The first artists in this line known by name are the court seal-engraver Michael Abraham, at the electoral court of Brandenburg, and his brother Joseph Abraham, who was also employed by the elector. After Joseph's death (1697) his son Joseph Levi (Levi b. Joseph) was appointed court seal-engraver, and cut the coat-of-arms on a diamond for Frederick I. Joseph's sons, Uri Phoebus b. Abraham b. Joseph and Joseph b. Abraham b. Joseph, were likewise seal-engravers. The latter's son, Joseph Beretz (b. 1745), is also mentioned as a stone-engraver, probably being identical with the anonymous Jewish stone-engraver who, Meusel says ("Miscellaneen Artistischen Inhalts," xvii. 260), engraved the Decalogue upon a stone less than an inch square. A Jewish engraver at Lemberg, in 1773, even engraved on the stone of a ring a prayer of eighty-seven words (Geisler, "Skizzen . . . Joseph II." 1783). Many Jewish engravers, like the Abraham family, were the recipients of princely favors on account of their art. Philipp Hirsch (b. 1784), who had acquired the art from his father, was appointed court stone-engraver at the court of Württemberg. He engraved heads chiefly, as those of the King and Crown Prince of Württemberg, the Grand Duke of Baden, Schiller, and Goethe. Philipp Aaron was called to Schwerin by Christian Ludwig II., for whom he engraved "sigilla mystica." Toward the end of the eighteenth century the court engraver M. Löser was called to Sweden by the king in order to cut a coat-of-arms. The brothers Enoch (d. 1807) and Jacob Nathansen (d. 1816?), who were the scions of an old family of engravers, were appointed by the same king court seal-engravers. Other members of this family were: Levy Enoch Nathansen (d. 1845), who engraved antique heads on stone and copper; Wolff Nathansen (d. 1899), metal- and stone-engraver; B. Nathansen, worked in Hamburg from 1823 to 1829; and Eduard Nathansen (d. 1844), metal- and stone-engraver.

There were court seal-engravers at Dresden under August III.: Michael Samuel, and Jephiel Michael (Abt), who drew a salary from the court; the latter's son, Samuel Abt, was likewise a seal-engraver. Jean Henri Simon (1752–1833), one of the foremost artists in his line, who enjoyed the favor of many princes, engraved not only portraits on stone, as those of Napoleon, Louis XVIII., Louis Philippe, and Charles X., but also medals. He transmitted his art to his son, having himself acquired it from his father, who is called by his biographer "Jacob Simon," but who is probably identical with the eminent Belgian gem-cutter Jacob Mayer Simon. The Parisian engravers, Mayer Simon and Samuel Simon, the latter (b. 1760) being engraver to the post-office, were probably brothers of Jean Henri. The following were working in Paris about the same time: David Salomon, Israel Lion, Oury Philippe Lion, Samuel Abraham, Benjamin Bodenheim, Pierre Wolf, and the stone-engravers Samuel Mayer Oppenheim and Isaac Joseph Mareli; Napoleon III.'s court engraver, Stern, came somewhat later. Among the foremost stone-engravers of his time was Aaron Jacobsen (d. 1770), who cut cameos and intaglios. His son Aaron Salomon Jacobsen (1756–*c.* 1829) cut dies and medals, and was court engraver and member of the academy at Copenhagen. Another excellent Danish stone-engraver was B. Goldfarb (*c.* 1832). L. Baruch, of an old family of engravers, and an artist of reputation, was the teacher of his nephew, the eminent medal-coiner Jacques Wiener (1815–99), who in turn taught his brothers Leopold and Karl Wiener (d. 1867), both of whom were medal-engravers and sculptors. The following earlier Jewish medal-engravers deserve notice: Jacob ABRAHAM and his son Abraham ABRAHAMSON; Abraham Aaron, engraved (1785) a medal on the accession of Friedrich Franz I.; Abraham Jacobs, a medal (1765) on the jubilee of the "Commerz-Deputation" of Hamburg; Joel b. Lipmann Levi, the medal (1735) of R. Eliezer b. Samuel Schmelka; and the Dutch I. Elion.

In the eighteenth century almost all the larger Jewish communities had seal-cutters among their members. Schudt ("Jüdische Merckwürdigkeiten," ii. 172) reports them as frequently plying their trade at fairs and markets at the beginning of the eighteenth, and Bondi ("Sulamith," i. 227) at the beginning of the nineteenth, century. The Hamburg Jews' tax-lists of the beginning of the eighteenth century mention four seal-engravers (at the end of the century there were six) who carried on their work in the open street. Von Griesheim ("Traktat . . . die Stadt Hamburg," 1757, v. 1, 227) says, "The seal-engravers of Hamburg, especially the Jews, do very good work at reasonable rates."

Modern Engravers.

The following are well-known artists of the present time: Awner Grilliches and his son (Imperial Russian Mint); Emmanuel Hanneaux, the sculptor (among other plaques that of Coralie Cahen); the Russian sculptor Beer, living at Paris (medal on the occasion of the second Zionist congress); Löwenthal of Vienna (medal of Dr. A. Hoffmann); Wilhelm Rothenstein of London; Eichel ("Jewish Confirmation at Warsaw, 1843"); I. W. Loewenbach ("Inauguration of Synagogue at Munich, 1826"); Löwenstark ("Montefiore's Centennial, 1884"); H. Oppenheim, nephew of the painter Moritz Oppenheim (Madame I. Bloc, 1886); Saphir, a clever stone-engraver, has done some work for the court of Russia; Daniel Henriques de Castro, although only an amateur, has attained to a high degree of perfection in cutting glass with the diamond-point.

Statistics concerning the number of Jewish engravers for some countries are available. In 1857 there were fifty-four in the kingdom of Poland, aside from Warsaw. In 1900, at Budapest, 321 Jews, among them eleven women, were engaged in the different branches of engraving (JEW. ENCYC. ii. 155, *s.v.* ARTISANS).

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D. A. W.

ENNERY, ADOLPHE PHILIPPE D': French dramatic author; born in Paris June 17, 1811; died there Jan. 26, 1899. By turn a lawyer's clerk, painter, and journalist, in 1831 he made his début as a dramatist as part author of "Emile, ou le Fils d'un Pair de France." From that date he was sole or part author of more than 280 plays, no less than five of them having been produced upon the Paris stage at one time. He adapted his work to the taste of the public, and achieved success upon success, rapidly making a fortune. His wealth allowed him to contribute to the Société Thermale of Cabourg-Dives, of which he became acting manager. This society, which was composed in large measure of wealthy journalists and theatrical capitalists, placed him at its head.

D'Ennery wrote under the names of Adolphe d'Ennery, Philippe d'Ennery, and Eugène d'Ennery. His plays were mainly written in collaboration with others, among whom were Anicet Bourgeois, G. Lemoine, Alexandre Dumas, Eugène Grangé, Dumanoir, Mallian, Cormon, M. F. Dugué, Clairville, Hector Crémieux, Plouvier, Charles Edmond, and Lambert Thiboust. Among his earlier plays were the following: "Gaspard Hauser" (1836); "La Grâce de Dieu" (1841); "Les Pupilles de la Garde" (1841); "Halifax" and "Les Bohémiens de Paris" (1842); "Don César de Bazan" (1844); "Le Marché de Londres," "La Dame de Saint Tropez," and "Marie Jeanne, ou la Femme du Peuple" (1845); "Gastibelza, ou le Fou de Tolède" and "La Prière des Naufragés" (1847).

In 1851 D'Ennery became manager of the Théâtre Historique, but resigned his office two weeks later in order to establish a new theater, to be called the "Théâtre du Peuple," a name which he afterward altered to that of "Théâtre du Prince Impérial." It was subsequently abandoned. In 1851 he also made the difficult adaptation of Balzac's posthumous comedy "Mercadet, ou le Faiseur," which he reduced from five to three acts, and which was represented at the Gymnase in 1851, and in the repertory of the Comédie-Française in 1870.

Among D'Ennery's later plays were: "La Case de l'Oncle Tom," 1853; "Les Oiseaux de Proie," 1854; "Le Médecin des Enfants" and "Le Donjon de Vincennes," 1854; "Cartouche," 1858; "Le Lac de Glenaston" and "La Prise de Pékin," 1861; "Le Château de Pontalec," "La Chatte Merveilleuse," and "Rothomago," 1862; "Aladin, ou la Lampe Merveilleuse" and "L'Aïeule," 1863; "Les Amours de Paris," 1866; "Le Premier Jour de Bonheur," 1868; "Rêve d'Amour," 1870; "Le Centenaire," 1873; "Les Deux Orphelines," 1875, his masterpiece and enormously successful.

D'Ennery wrote the libretto for several of Auber's comic operas. He dramatized many of the writings of Jules Verne. In later years he wrote several feuilletons in "Le Petit Journal," including "Le Remords d'un Ange" and "Martyre." In 1885 he adapted the "Cid" to opera, the music being by Massenet. The last of D'Ennery's popular romances, "Seule," appeared in 1897, when he was eighty-six years of age.

D'Ennery was commander of the Legion of Honor, and possessed several foreign medals. He left a fortune of nearly 6,000,000 francs, and liberally endowed the institutions with which he had been connected. Before his death he donated to the state one of his houses, containing a collection of Chinese and Japanese vases of great value.

BIBLIOGRAPHY: Curinier, *Dictionnaire National*; *La Grande Encyclopédie*; *Journal des Débats*, Paris, Jan. 27, 1899.

S. V. E.

ENNERY, JONAS: French deputy; born at Nancy Jan. 2, 1801; died at Brussels May 19, 1863. He was for twenty-six years attached to the Jewish school of Strasburg, of which he became the head. In collaboration with Hirth, he compiled a "Dictionnaire Général de Géographie Universelle" (4 vols., Strasburg, 1839-41), for which Cuvier wrote a preface. Soon afterward he published "Le Sentier d'Israel, ou Bible des Jeunes Israélites" (Paris, Metz, and Strasburg, 1843). At the request of the Société des Bons Livres he took part in the editorship of "Prières d'un Cœur Israélite," which appeared in 1848.

In 1849, despite anti-Jewish rioting in Alsace, Ennery was elected representative for the department of the Lower Rhine, and sat among the members of the "Mountain." He devoted his attention principally to scholastic questions. After the coup d'état he resisted the new order of things, and was exiled for life in 1852. He retired to Brussels, where he lived as a teacher until his death.

BIBLIOGRAPHY: *Arch. Isr.* June, 1848; Staehling, *Histoire Contemporaine de Strasbourg et de l'Alsace*, Nice, 1884.

S. I. B.

ENNERY, MARCHAND: French rabbi; brother of Jonas Ennery; born at Nancy 1792; died at Paris Aug. 21, 1852; studied Talmud under Baruch Guggenheim and at the rabbinical school of Herz Scheuer, in Mayence. He went to Paris, became teacher in the family of a wealthy coreligionist, and in 1819 was appointed director of the new Jewish school at Nancy. At this time he published his Hebrew-French lexicon, the first of its kind to appear in France. In 1829 he became chief rabbi of Paris; in 1846 chief rabbi of the Central Consistory; in 1850 chevalier of the Legion of Honor.

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S. I. B.

ENOCH (חנוך): 1. Son of Cain (Gen. iv. 17). A city was named after him.

2. Biblical Data: Name of the seventh progenitor of the race in the "book of the generations of Adam"; he was the son of Jared and the father of Methuselah (Gen. v.). He lived 365 years, and is described as "walking with God," his end being told in the words "and he was not; for God took him" (*ib.* 24). No further reference to Enoch is found in Hebrew Scripture, unless the ingenious emendation in Ezekiel (xiv. 14, 20; xxviii. 3) of "Daniel" into "Enoch," proposed by Halévy ("R. E. J." xiv 20 *et seq.*) and adopted by Cheyne (Cheyne and Black, "Encyc. Bibl." ii. 1295), be accepted. In Ecclesiasticus (Sirach) xliv. 16 Enoch's "taking away" is referred to with the addition, in the recovered Hebrew text, of אות דעת לדור ודור (see Peters, "Hebräische Text des Buches Ecclesiasticus," p. 230, Freiburg, 1902); and in xlix. 14 his destiny is glorified.

E. G. H.

——**In Rabbinical Literature:** According to Targ. Pseudo-Jonathan (Gen. v. 24) Enoch was a pious worshiper of the true God, and was removed from among the dwellers on earth to heaven, receiving the names (and offices) of METATRON and "Safra Rabba" (Great Scribe). This view represents one and (after the complete separation of Christianity from Judaism) the prevailing rabbinical idea of Enoch's character and exaltation. Another, not quite so favorable, appears in the polemics carried on by Abbahu and others with Christian disputants (Friedländer, "Patristische und Talmudische Studien," p. 99; "R. E. J." v. 3). Enoch is held to have been inconsistent in his piety and therefore to have been removed by God before his time in order to forestall further lapses. The miraculous character of his translation is denied, his death being attributed to the plague (Gen. R. v. 24; Yalḳ., Gen. v. 24; Rashi and Ibn Ezra on the verse; comp. Wisdom iv. 10-14; Frankel, "Ueber den Einfluss der Palästinischen Exegese," etc., pp. 44, 45; Ecclus. [Sirach] xliv. 16; Zohar to Gen. v. 24; but see also Philo, "De Abrahamo," § 3). But withal Enoch is one of those that passed into Gan Eden without tasting the pangs of death (Yalḳ., Gen. v. 24).

Divergent Views of His Character.

In the development of the Enoch legends he is credited with the invention of the art of writing (Book of Jubilees, iv.; comp. Charles's notes on the chapter; Targ. Pseudo-Jonathan, Gen. v. 24). He teaches astronomy and arithmetic ("Sefer Yuḥasin," v.; comp. Eusebius, "Præparatio Evangelica," ix. 17; Bar Hebræus Chronicle, p. 5). These ascriptions, as well as the assumption that he was Meṭaṭron, reflect the interpretation of his name as meaning the "initiated."

Neglected by the Jews for some time (Halévy, in "R. E. J." xiv. 21), Enoch reappears as the hero and author of several pseudepigraphic midrashim (comp. ENOCH, BOOKS OF), in part elaborations of material contained in the "Sefer ha-Yashar." Of these midrashim the following are the best known: "Hekalot Rabbati," "Sefer Ḥanok," "Sefer Hekalot," and "Ḥayye Ḥanok." In the "Hekalot Rabbati" (Jellinek, "B. H." iii. 83-108) Enoch appears as Meṭaṭron, "Sar ha-Panim" (see JEW. ENCYC. i. 594b, *s.v.* ANGELOLOGY), revealing celestial secrets to the learned and the wise. The "Sefer Ḥanok" (Jellinek, *l.c.* ii.) relates how the earth was abandoned by God in consequence of the sins of the generation of the Deluge. Enoch is taken up to heaven, and is appointed guardian of all the celestial treasures, chief of the archangels, and the immediate attendant on God's throne. He knows all secrets and mysteries, and, while all the angels are at his beck, he fulfils of his own accord whatever comes out of the mouth of God, and executes His decrees. He teaches; he conducts souls to the place of felicity; and he is known as "Prince of God's Face," "Prince of the Torah," "Prince of Wisdom," "Prince of Reason," and "Prince of Glory." He communicates God's revelations to Moses.

In the Minor Midrashim.

The "Sefer Hekalot" (Jellinek, *l.c.* v.) contains, among other things, an account of R. Ishmael's visit to the seventh celestial hall or temple, where he meets Enoch, raised to the dignity of Meṭaṭron, Sar ha-Panim. Enoch tells him the story of his elevation as follows: In consequence of earth's corruption by the evil spirits Shamḥazai and Azael, Enoch was translated to heaven to be a witness that God was not cruel (comp. Ecclus. [Sirach] xliv. 16, Hebr. text). There all the gates of wisdom were opened unto him as Meṭaṭron; he was appointed chief of all angels; and his carnal body was changed into one of light.

The "Ḥayye Ḥanok" is of later composition, but more elaborate (Jellinek, *l.c.* iv.). Enoch appears in the rôle of a pious ascetic. Called by a voice to return to the abodes of men, he preaches repentance.

He gathers a vast concourse of disciples, and, increasing in wisdom, he finally is proclaimed king. Peace reigns on earth during the 243 years of his rule. But he hankers after solitude. He abandons his throne, appearing to men from time to time to instruct them. Finally he is summoned to leave earth and to assume rulership over the "sons of God." He ascends to heaven on a horse, after the manner of Elijah's translation, in the sight of a vast multitude, which in vain repeatedly endeavors to detain him. In Tosefot to Yeb. 16b it is denied that Enoch could have been "Sar ha-'Olam" (Prince of the World).

In some late accounts Enoch reappears as a proselyte, who, though under the obligation to observe only the seven Noachian precepts, embraces Judaism. He is a cobbler sewing together worlds; and over every seam he pronounces the benediction "Blessed be the name, the glory of His kingdom for ever and aye" (see Yalḳ., Ḥadash., 25b; Yalḳ., Reubeni, 28b, Bereshit).

S. S. E. G. H.

——**In Mohammedan Literature:** Enoch is known to the Mohammedans as "Idris" (the Instructor). In the Koran Idris is mentioned in sura xix. 57 as a man of truth and a prophet, raised by Allah to a lofty place, and in sura xxi. 85 as a model of patience. Baiḍawi, in identifying him with Enoch, explains "Idris" as indicating his knowledge of divine mysteries. He was the first man who knew how to write, and invented the sciences of astronomy and arithmetic (see above, IN RABBINICAL LITERATURE). The story of his "death" is variously related. When on a visit to the Angel of Heaven he was met while in the fourth heaven by the Angel of Death, who informed him that he had orders to bring about his end. Idris then expired in the embrace (wings) of the Angel of Heaven, and remained in the fourth heaven ever after. In other versions Idris, also named "Uḥnukh," appears as in communication with the angel Gabriel, and as a student of the Books of Adam, as well as of those imparted to him by Gabriel. He had been sent as a preacher of repentance unto the corrupt descendants of Cain.

Idris was often compelled to defend his life with the sword against the depraved children of earth. He invented the balance to weigh justly. He was the first scribe and the first tailor. He longs to enter paradise. God sends Death disguised as a beautiful virgin to test him. He prays for death with the privilege of returning to life. This is granted. He dies, but returns to life at once; visits hell, where he beholds from the wall of division the horrors of Gehenna; and is then led to the gate of paradise. Refused admittance by the custodian, he lifts himself over the wall by clinging to a branch of the tree "Tuba," the tree of knowledge, which God for his benefit caused to bend over the wall. Thus Idris entered paradise while still living. It is possible that these legends contain traces of lost haggadahs. Mas'udi reports that Enoch (Uḥnukh) was the son of Lud, and is identical with Idris. He lived on earth 300 years and perhaps longer; he is credited with the invention of the needle and the art of sewing. He received from heaven thirty leaflets containing the praises of God and prayers.

BIBLIOGRAPHY: Hughes, *Dictionary of Islam*, s.v. *Idris*; Weil, *Biblische Legenden der Muselmänner*, pp. 62 *et seq.*; Mas'udi, *Les Prairies d'Or*, i. 73.

——**Critical View:** The translation of Enoch resembles that of other heroes of popular legend. Elijah's (II Kings ii. 1–12) is the Biblical parallel, while the fate of Ganymede, Hercules, Semiramis, Xisuthrus, and the Phrygian King of Annacus presents non-Hebrew analogues (see Winer, "B. R."; Riehm, "Handwörterb." 2d ed., i. 608). Among modern critics the view prevails that Enoch corresponds to the Babylonian Emmeduranki (Greek, "Edoranchus"), the seventh king in Berosus' list of primitive monarchs. Emmeduranki was famous for his knowledge of things divine; he was the progenitor of the priesthood. These heroes probably were originally deities, reduced in course of time to human stature, but still credited with divine deathlessness. In Enoch's case attention has been called to the coincidence of the 365 years of his life with the number of days in the solar year, and it has been suggested that Enoch originally represented the deified sun (see Gunkel, "Genesis," p. 124).

E. G. H.

ENOCH, BOOKS OF (Ethiopic and Slavonic): Apocryphal works attributed to Enoch. From Gen. v. 24 ("Enoch walked with God" and "God took him") a cycle of Jewish legends about Enoch was derived, which, together with apocalyptic speculations naturally ascribed to such a man, credited with superhuman knowledge, found their literary expression in the Books of Enoch. Of this literature a collection of fragments or single, independent pieces has come down to us in the so-called "Ethiopic Enoch," whereas the Slavonic Book of Enoch gives, as it were, a résumé of most of the current oral or literary traditions about its hero, which it brings into a certain system of its own. So far as can be judged from these books, the legends of Enoch are the following: (1) He went during his lifetime to heaven, "walked" with God's angels over all heaven (or heavens) and earth, came back to his family and told them what he had seen, and finally was again taken up to heaven. (2) During his journeys he saw the secrets of heaven and earth, that is, the natural phenomena. (3) He saw what had become of the angels, "sons of God," who, according to Gen. vi. 1–4, had come to earth and sinned with the daughters of men. (4) He interceded for these fallen angels. In 3 and 4 evidently two different cycles of legends have crossed each other, but whether 3 precedes 4, or vice versa, is hard to tell. These legends, a more popular form of tradition, are, however, not preserved unimpaired, but are strongly influenced and developed by the literary traditions which deal mainly with apocalyptic ideas.

I. Ethiopic Enoch: In the old Jewish and Christian literatures (for example, in the New Testament Epistle of Jude, verse 14) a Book of Enoch is quoted, and is undoubtedly often used without special reference being made to it. But about 300 the Christian Church began to discredit the book, and after the time of the Greek fathers Syncellus and Cedrenus, who cite it (ninth century), it was entirely lost until (1773) the traveler Bruce discovered in Abyssinia two manuscripts of the book. In the nineteenth century several editions and translations were made, and many critical inquiries into its contents published. The following is a list of the various editions and translations of the Ethiopic Enoch:

Editions: Laurence, "Libri Enoch Versio Æthiopica," Oxford, 1838; Dillmann, "Liber Henoch Æthiopice," Leipsic, 1851 (from 5 MSS.); Flemming, "Das Buch Henoch," Leipsic, 1902 (from 14 MSS.); another edition, still fuller than that of Flemming, is being prepared by Professor Charles.

Translations: Laurence, "The Book of Enoch," Oxford, 1821; Hoffmann, "Das Buch Henoch," Jena, 1833–38; Dillmann, "Das Buch Henoch Uebersetzt und Urklärt," Leipsic, 1853 (standard translation for 40 years); Schodde, "The Book of Enoch Translated, with Introduction and Notes," Andover, 1882; Charles, "The Book of Enoch," Oxford, 1893; Beer, in Kautzsch, "Apokryphen und Pseudepigraphen," ii. 217–310, Tübingen, 1900; Flemming, in vol. v. of "Die Griechischen Christlichen Schriftsteller der Ersten Drei Jahrhunderte," Leipsic, 1901. There may also be mentioned here a retranslation into Hebrew (ספר חנוך) by L. Goldschmidt, Berlin, 1892, from Dillmann's German translation.

Following is an analysis of the contents:

- **Ch. i.-v.:** Introduction: Enoch relates a vision of the last days, the fate of the elect and of sinners, and urges observation of the works of God in nature.
- **Ch. vi.-cv.:** The main part of the book:
  - Ch. vi.-xxxvi.: The so-called "angelological book":
  - (*a*: vi.-xix.): The story of the fallen angels:
    - vi.-xi.: The angels on earth, their marriages and wrongdoings; announcement of their punishment.
    - xii.-xvi.: Enoch's visions concerning their punishment: he announces their destiny to them, but upon their supplication intercedes for them. In another vision he is told that his intercession is in vain; he then announces their final punishment.
    - xvii.-xix.: Enoch's journey through heaven and earth, during which he sees chiefly the fallen angels suffer the punishment which he had announced.
  - (*b*: xx.-xxxvi.): Enoch wanders, accompanied by the six (or seven) archangels, through heaven and earth, and is shown again the punishment of the angels (xxi.), Hades (xxii.), and the secrets of nature in the west (xxiii.-xxv.), in the center of the earth (xxvi.-xxvii.), in the east (xxviii.-xxxiii.), in the north (xxxiv. and xxxv. 2), and in the south (xxxvi.).
  - Ch. xxxvii.-lxxi.: The similitudes and additions:
  - (*a*: xxxvii.): Introduction.
  - (*b*: xxxviii.-xliv.): First similitude: The future kingdom of God, the dwellings of the righteous, the angels, and the secrets of nature.
  - (*c*: xlv.-lvii.): Second similitude: The Last Judgment by the Messiah, "the Son of Man," who sits with "the Head of Days." The holy and elect are rewarded; the heathen and sinners are destroyed forever.
  - (*d*: lviii.-lxix.): Third similitude (with fragments of an account of the Flood interspersed): The eternal bliss of the righteous and the sufferings of the kings and the mighty.
  - (*e*: lxx.-lxxi.): First and second appendices: Enoch's translation into paradise, and Enoch's ascension and election as "Son of Man."
  - Ch. lxxii.-lxxxii.: The Book of Celestial Physics: Theories about sun, moon, stars, intercalary days, the four quarters of the world.
  - Ch. lxxxiii.-xc.: Two dream-visions of Enoch before his marriage, which he recounts to his son Methuselah:
  - (*a*: lxxxiii.-lxxxiv.): The Flood—the first world-judgment.
  - (*b*: lxxxv.-xc.): The history of the world from Adam until the final judgment: Men are represented here as animals; the righteous are white cattle and sheep, the sinners and enemies of Israel are black cattle and wild animals (vision of the animals, or of the shepherds).
  - Ch. xci.-cv.: Admonitions and predictions of Enoch, addressed to his children:
  - (*a*: xci. 1–11, 18–19): Admonition to live a righteous life.
  - (*b*: xci. 12–17 and xciii.): The "Apocalypse of Weeks": The history of the world is outlined, divided into ten weeks.
  - (*c*: xcii., xciv.-cv.): Admonitions, predictions of the punishment of sinners, and promises of reward to the righteous.
- **Ch. cvi.-cviii.:** Appendices:
  - Ch. cvi.-cvii.: Miracles and signs at the birth of Noah.
  - Ch. cviii.: Another speech of Enoch concerning the fate of the wicked and of the righteous.

Language and Versions.

The Ethiopic Enoch was originally written in Hebrew, and then translated into Greek. From this version an Ethiopic and probably a Latin translation were made. Of the Greek version ch. i.–xxxii. are preserved in a manuscript discovered at Gizeh in 1886–87 by the French Archeological Mission, and published by Bouriant in the "Mémoires" of that mission (1892, vol. ix., fasc. i.), by Dillmann in the "Sitzungsberichte der Berliner Akademie der Wissenschaften" (1892, pp. 1079 *et seq.*), by Lods, "Le Livre d'Hénoch" (Paris, 1892), by Charles, "Book of Enoch" (1893, Appendix C), and by Swete, "The Old Testament in Greek" (2d ed., iii. 789 *et seq.*, Cambridge, 1899). Furthermore, ch. vi.–ix. 4, viii. 4–x. 14, xv. 8–xvi. 1 have come down to us through Syncellus (about 800), and lxxxix. 42–49 is found in a manuscript in the Vatican. These fragments are reproduced by Charles (1893), and again by Swete (1899). Of the Latin translation only i. 9 and cvi. 1–18 are known. The first passage occurs in Pseudo-Cyprian and Pseudo-Vigilius (see Beer, *l.c.* p. 237); the second was discovered by James in an eighth-century manuscript in the British Museum, and published by Charles, *l.c.*, Appendix E, and by James, "Apocrypha Anecdota," pp. 146–150. Whether or not the whole book was translated into Latin can not be established with certainty from these fragments. All the Greek and Latin fragments are republished in Flemming and Radermacher, "Das Buch Henoch," Leipsic, 1901.

Composition and Date.

Almost from the beginning it was recognized that Ethiopic Enoch was composed of various independent works, and it was assumed that three sources were to be distinguished: (1) the "groundwork," i.–xxxvi., lxxii.–civ.; (2) the similitudes, xxxvii.–lxxi.; (3) Noachian interpolations, chiefly to be found in the similitudes. Different scholars gave different analyses: it is not possible to enumerate all their views, nor can all their works and articles be mentioned here. The most recent ones, in which the earlier views are usually given in full (see especially Schürer, Charles, and Clemen) are:

Schürer, *Gesch.* iii. 190 *et seq.*, Leipsic, 1898; Eng. ed. div. ii., iii. 54–73; Charles, *Book of Enoch*, pp. 9 *et seq.*, 310–311; Cheyne and Black, *Encyc. Bibl.* i. 220–225; Lawlor, *Early Citations from the Book of Enoch*, in *Jour. of Philology*, 1897, xxv. 164–225; Clemen, *Die Zusammensetzung des Buches Henoch*, in *Theologische Studien und Kritiken*, 1898, pp. 212–227; Beer, in Kautzsch, *Apokryphen und Pseudepigraphen*, ii. 217–235; Bousset, *Neueste Forschungen auf dem Gebiete der Religiösen Litteratur des Spätjudentums*, in *Theologische Rundschau*, 1900, pp. 369 *et seq.*; J. van Loon, *Eschatologieën van den Hasmoneëntijd Volgens het Boek Henoch*, in *Theolog. Tijdschrift*, pp. 421–463, Leyden, 1902.

Charles definitely proved that the so-called "groundwork" was in itself not by any means uniform. Another important step in the interpretation of the book was gained by Clemen's article, in which Gunkel's theory of apocalyptic "traditions" was applied. Charles distinguished five sections (1893) or parts (1898), to which as a sixth part the Noachian and other interpolations were added: (1)

i.-xxxvi., written before 170 B.C.; (2) lxxxiii.-xc., written between 166 and 161 B.C.; (3) xci.-civ., not earlier than 134 B.C.; (4) xxxvii.-lxx., the similitudes, written between 94 and 79, or between 70 and 64 B.C.; (5) lxxii.-lxxxii., the Book of Celestial Physics, the date of which can not be determined.

Clemen arrived at the following conclusion: "The Book of Enoch is based on twelve independent traditions or groups of traditions: (1) i.-v.; (2) vi.-xi.; (3) xii.-xvi.; (4) xvii.-xix.; (5) xx. (?)-xxxvi; (6) xxxvii.-lxix.; (7) lxx.-lxxi.; (8) lxxii.-xci. 10, 18, 19; (9) xci. 12-17, xcii., xciii., xciv.-cv.; (10) cvi.-cvii.; (11) cviii.; (12) the Noachian fragments, liv. 7-lv. 2, lx., lxv.-lxix. 25. Probably No. 3, perhaps No. 6, certainly Nos. 9, 11, and 12, were taken from written sources." According to him, the date is a little doubtful, since some of the traditions may not have been written down at once. Beer in the main follows Clemen, but gives for a part a more detailed analysis. Clemen's hypothesis of traditions seems the most acceptable, as also his analysis, except that his tenth tradition should perhaps be counted as a part of his No. 12, *i. e.*, as a Noachian fragment.

Separate Strata.

Some of the apocalyptic portions, above all the similitudes, seem to have been literary tradition from the beginning. But another very difficult question arises: How and in what order were the different portions of the book put together? Probably vi.-xix., possibly vi.-xxxvi., are the stock, to which other portions, younger or perhaps in part older, were gradually added. Ch. vi.-xix. were intended to tell the story of the fallen angels and Enoch's relation to them: vi.-xi. and xii.-xvi., taken from two different cycles of legends, were united; and, in order to show the execution of the punishment of the angels, xvii.-xix., narrating the journey during which Enoch is a witness of it, were added. It was very natural to join to this portion xx.-xxxvi., another tradition concerning Enoch's journey. The next step in the composition may have been the adding either of the similitudes or of one or several of the traditions in lxxii.-civ. But it seems more probable that a redactor united vi.-xxxvi. with lxxii.-civ., and wrote the introduction, i.-v., and perhaps also the conclusion, cv. This intermediate book would then have a proper beginning and conclusion.

The redactorial changes within the different portions of lxxii.-civ. may also have been made at this time. Thirdly and lastly would have been added the similitudes, probably together with the Noachian fragments xxxix. 1, 2a, liv. 7-lv. 2, lx., lxv. 1-lxix. 25, cvi., cvii. Of the latter, cvi. *et seq.* were probably added by some one who wished to carry the story on a little farther—a very common occurrence in literary history. He may have been the redactor who added the similitudes and inserted in them several other portions from the same source from which he took cvi. *et seq.* This theory is strongly supported by evidence which has only recently been discovered; namely, the true date of the Book of Jubilees, which has been proved, mainly by Bohn and Charles, to be as early as the last third of the second century B.C. In the Book of Jubilees (iv. 17-23) writings of Enoch are mentioned, and Charles ("Book of Jubilees," 1902, p. 37) concludes that the author refers only to Ethiopic Enoch vi.-xvi., xxiii.-xxxvi., lxxii.-xc. But Book of Jubilees iv. 23 may include Enoch xvii.-xxii. as well, and iv. 18 ("recounted the weeks of the Jubilees") is perhaps an allusion to the Apocalypse of Weeks, which by many critics is considered the oldest portion of Ethiopic Enoch. Thus it is very likely that the book referred to in Jubilees was the intermediate one just mentioned. Moreover, the similitudes, which were evidently unknown to the author of Jubilees, date from the first century B.C.—that is, later than Jubilees—and the Noachian fragments also were probably added in the first century, because in the second century reference (Jubilees x. 13) seems to have been made to a complete apocalypse of Noah. Last of all, cviii. was added to Ethiopic Enoch; this may have happened long after i.-cvii. had become one book (about 60 B.C.). The whole book originated and was put into writing in Palestine.

Value.

The Ethiopic Book of Enoch is one of the most important pieces of apocalyptic literature; it furnishes extensive contributions to our knowledge of Jewish folk-lore in the last pre-Christian centuries; it shows apocalyptic literature in its beginnings, and above all it is a source of information upon the religious ideas of Judaism, especially concerning the Messiah; finally, it also pictures the feelings of the people during the time of the Hasmoneans. More details with regard to these questions are to be found in Charles, "Book of Enoch," introductions to the single sections, and in Van Loon's article, mentioned above.

II. Slavonic Enoch: A book called "The Book of the Secrets of Enoch," preserved, so far as is known, only in Slavonic, was introduced to the scientific world but a few years ago, when certain manuscripts found in Russia and Servia were edited, and subsequently translated into German and English. Following is an analysis of its contents:

Ch. i.-ii.: Introduction: Life of Enoch; his dreams, in which he is told that he will be taken up into heaven; his admonitions to his sons before he departs.
Ch. iii.-lxvi.: The main part of the book:
  Ch. iii.-xxxvi.: Enoch in heaven:
    (*a*: iii.-vi.): The first heaven: a great sea; the elders and the rulers of the stars; the habitations of the snow; the treasuries of dew, oil, and different colors.
    (*b*: vii.): The second heaven: the fallen angels imprisoned, awaiting the eternal judgment; they ask Enoch to intercede for them.
    (*c*: viii.-x.): The third heaven: the Garden of Eden, with the tree of life and an "olive-tree always distilling oil"; to the north of it the place of the damned.
    (*d*: xi.-xvii.): The fourth heaven: the courses and the gates of sun and moon; the wonderful singing creatures which wait upon the sun, namely, phenixes and chalcidri; a singing host of angels.
    (*e*: xviii.): The fifth heaven: the watchers ("gregori" = ἐγρήγοροι), silent and mourning for their fallen brethren, who are being tormented in the second heaven.
    (*f*: xix.); The sixth heaven: seven bands of angels who arrange and study the revolutions of sun, moon, and stars; the angels who are put over the souls of men and write down their lives and works; furthermore, seven phenixes and seven cherubim and seven six-winged creatures.
    (*g*: xx.-xxxvi.): The seventh heaven: the Lord sitting on His throne and the ten great orders of angels standing before Him. Enoch is clothed by Michael in raiment of God's glory, and is told by the angel Vretil (Vreteel, Pravuel) all the secrets of heaven (natural phenomena) and of earth (concerning men). He is ordered to write them down in

366 books. God reveals to Enoch His own great secrets, His creation, the story of the fallen angels and of Adam; furthermore, He tells him about the seven millenniums of the earth and the eighth at the end. God also accuses the wicked, and then orders Enoch to go back to earth for thirty days to teach his children and grandchildren.

Ch. xxxvii. is probably a later addition.

Ch. xxxviii.-lxvi.: Enoch back on earth. He admonishes his sons; tells them what he has seen in the heavens; gives them his books and urges them to transmit these to others; moreover, he relates to them what God has promised to men and what He expects them to do, and asserts that there is no intercession of departed saints for sinners. In lvi. Methuselah asks a blessing from his father. In lvii. all the sons of Enoch with their families and the elders of the people are called, and Enoch gives renewed instructions as to a righteous life. In lxiv. the Lord calls Enoch, the people assemble to kiss him in Achuzan, and he addresses them for the last time.

Ch. lxvii.-lxviii.: Conclusion:

Ch. lxvii.: Enoch's translation into heaven.

Ch. lxviii.: Recapitulation of Enoch's life and doings; Methuselah and his brothers build an altar in Achuzan, and they and the people "make a great festivity, praising God who had given such a sign by means of Enoch, who had found favor with Him."

Language and Origin. The Slavonic Enoch was written in Greek, as is shown by the derivation of Adam's name from the four quarters, *'Ανατολή, Δύσις, Ἄρκτος, Μεσημβριά*, and by several coincidences with the Septuagint; but perhaps parts of it are based on Hebrew originals. From the Greek it was translated into Slavonic. Of this version there are five manuscripts extant, which are described in the introduction to Charles and Morfill, "The Book of the Secrets of Enoch," Oxford, 1896 (reviewed by Bonwetsch in "Theologische Literaturzeitung," 1896, cols. 153–156) and to Bonwetsch, "Das Slavische Henochbuch," in "Abhandlungen der Königlichen Gelehrten Gesellschaft zu Göttingen," 1896 (reviewed by Schürer in "Theologische Literaturzeitung," 1896, cols. 347–350).

The Slavonic Enoch seems to be an attempt to bring all the current traditions about Enoch into a certain system, which is partly furnished by the special scheme of the seven heavens. It is therefore, with the exception of a few interpolations, derived from one author. This author, according to Charles, was probably a Jew living in Egypt, since he has certain speculations in common with Philo and other Hellenistic Jews, and since several other elements in the book betray Egyptian origin.

Date and Value. The book was probably written between 50 B.C. and 70 A.D.; the first date is given by the fact that Ethiopic Enoch, Ecclesiasticus, and Wisdom of Solomon are used; the second by the fact that the destruction of the Temple is not mentioned at all. The quotations from Slavonic Enoch in the Testaments of the Twelve Patriarchs, which Charles uses as additional evidence in establishing the date, are strongly doubted by Schürer. The Slavonic Enoch furnishes new material for the study of religious thought in Judaism about the beginning of the common era. The ideas of the millennium and of the seven heavens are the most important in this connection; both have been treated in detail by Charles in his introduction and commentary, published together with Morfill's translation. Another very interesting feature is the presence of evil in heaven—the fallen angels in the second heaven, and hell in the third. This belief, although probably at first current among the Christians also, was, together with the idea of the seven heavens, afterward rejected by the Church. The idea of hell in the third heaven may have been derived from expectations expressed in Isa. lxvi. 23, 24; that is, that the pleasures of the righteous in paradise will be enhanced by seeing the sufferings of the wicked.

G. E. LI.

ENOCH, BOOKS OF (Hebrew): See APOCALYPTIC LITERATURE.

ENOCH BEN ABRAHAM: Talmudist and popular preacher; died after 1662. Enoch belonged to a famous family of scholars of the community of Posen. In 1649 he left Cracow, where he was preacher, to become rabbi at Gnesen. It is not known why he left the latter city: those districts of Poland were not affected by the Cossack rebellion. In 1652, when the community of Posen was on the point of sinking under its load of debt, Enoch was sent to Germany to raise funds, the community pledging itself to appoint him preacher for a period of three years on his return ("Communal Records of Posen," iii. 197a). Conditions in Posen, however, became such that the community could not longer pay its officials. Enoch left Poland, either for this reason or in consequence of the war between Sweden and Poland, which broke out in 1655 and devastated the communities of Greater Poland. He was appointed rabbi at Oettingen in Riess, where he was living in 1662 and where he probably died.

Enoch was the author of the following: "Wikkuaḥ Yosef we-ha Shebaṭim," containing homilies, Amsterdam, 1680; a dirge on the suffering of the Jews in the Ukraine and Little Poland, appended to Jacob ben Naphtali's "Naḥalat Ya'aḳob," *ib.* 1652; "Perush 'al Shir Mizmor," a commentary to Psalm lxxxiii., Prague, 1657; "Reshit Bikkurim," homilies on the existence of God, revelation, and reward and punishment; "Ḥinnuk Bet Yehudah," responsa, published with those of his son Judah, *ib.* 1708.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 4724; Michael, *Or ha-Ḥayyim*, No. 906; Sokolow, *Gan Peraḥim*, p. 120, Warsaw, 1890.

S. S. P. B.

ENOCH BEN JUDAH LÖB: German Talmudist and rabbi of Schnaittach; flourished at the beginning of the eighteenth century. He studied with his father and with Rabbi Abraham Broda. His writings are included with those of his father and grandfather in "Reshit Bikkurim," and "Ḥinnuk Bet Yehudah," responsa (*ib.* 1708).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 415; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 68; Steinschneider, *Cat. Bodl.* col. 838.

L. G. A. PE.

ENOCH BEN MOSES: Prominent rabbi of Cordova, 950–1024. His father was one of the four scholars who, according to tradition, were taken prisoners while on a voyage and sold as slaves, and who subsequently became the founders of Talmudic schools in their new homes (see APULIA). Enoch, then a child, was with his parents. When R. Moses achieved honor in Spain and was made rabbi of Cordova, young Enoch found for a time in brilliant external conditions compensation for the sorrows of his childhood. He married into one of the most noble and prominent families in Cordova, and succeeded his father as rabbi. Though made wealthy through these connections, Enoch always led an ascetic life, depriving himself for the benefit of the poor and needy. After the death of Prince Ḥasdai ibn Shaprut, his friend and protector, Enoch entered again upon a period of adversity. A party arose to dispute his authority and position in favor of Joseph ibn Abitur. Enoch prevailed, and Ibn Abitur sought protection in foreign countries. Two of Abitur's followers, the brothers Jacob and Joseph ibn Gau, rich silk-manufacturers, gaining the favor of the calif by presents of money, were granted the privilege of appointing rabbis at Cordova. Thereupon they deposed Enoch and invited Abitur to return; the latter, however, declined, and died in exile. After Abitur's death Enoch was again recognized as rabbi, officiating until 1024, when be became the victim of an accident. On the last day of the Feast of Tabernacles, while ascending to the reading-desk, the old and rotten woodwork of the almemar broke down. The aged rabbi died of the injuries received in falling.

The best known of his pupils is said to have been the diplomat and scholar Samuel ha-Nagid. Excepting a few responsa (in the collections "Sha'are Ẓedeḳ" and "Toratan shel Rishonim," for instance), no works of his are now extant, though some of the earlier rabbinical authorities cite him in halakic decisions. He is mentioned in the preface to the Hebrew translation of Maimonides' commentary on Neziḳin. The statement that he translated the Talmud into Arabic seems to be due to his having been confounded with his opponent Joseph ibn Abitur.

Bibliography: Abraham ibn Da'ud, *Sefer ha-Ḳabbalah*, ed. Basel, 1580, pp. 70-72; Harkavy, *Studien und Mittheilungen*, iv. 261, 386; Gross, in *Monatsschrift*, 1869, p. 531; J. Müller, *Responsen der Spanischen Lehrer*, in seventh annual report of the *Lehranstalt für die Wissenschaft des Judenthums*, Berlin, 1889; Kaminka, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 358 *et seq.*

L. G. A. K.

ENOCH, S.: German rabbi; born in Hamburg Oct. 8, 1814; died in Fulda Dec. 31, 1876; attended the Johannæum in Hamburg and the Talmudic lectures of Ḥakam Isaac Bernays, entered the University of Würzburg, and also became a pupil of R. Abraham Bing. He obtained his Ph.D. degree at Erlangen. He continued his Talmudic studies with L. Bodenheimer in Hildesheim, and R. Rohmann in Cassel; and founded in Altona a Jewish secondary school (Bürgerschule), which continued under his direction until he became (1855) rabbi of Fulda. Enoch edited for several years, beginning 1845, an Orthodox weekly entitled "Der Treue Zionswächter." He was also associated as editor with the Berlin "Jüdische Presse," which position he occupied at his death.

Bibliography: *Israelitische Wochenschrift*, viii. 40 *et seq.*

S. M. K.

ENOCH BEN SOLOMON AL-ḲUSṬANṬINI: Turkish philosopher and cabalist (according to Wolf, "Bibl. Hebr." i., No. 635, also a physician); lived at Constantinople in the fifteenth century. He wrote "Mar'ot Elohim," a philosophical explanation of the visions of Isaiah and Ezekiel (mentioned in Isa. vi. 1, 2, and Ezek. i. 1 *et seq.*) and of Zechariah's vision of the candlestick (Zech. iv. 2); each vision occupies a chapter of the work. The author founded his explanation on the philosophy of Maimonides. There exist several manuscripts of this work, one of which, belonging to Ghirondi, concludes with a supercommentary to Ibn Ezra on Genesis. Ghirondi is of opinion that this commentary also is the work of Enoch.

Bibliography: Wolf, *Bibl. Hebr.* i. 635, iii. 635; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 108, 110; Michael, *Or ha-Ḥayyim*, p. 415.

K. M. Sel.

ENOCH ZUNDEL BEN JOSEPH: Russian Talmudist; died at Byelostok 1867. He wrote: a commentary on Midr. Rabbah of the five Megillot, in two parts (Wilna and Grodno, 1829-34; 2d ed., Wilna, 1845); a twofold commentary on Midr. Tan. (*ib.* 1833); a threefold commentary on Seder 'Olam (*ib.* 1845); a commentary on Midr. Samuel (Stettin, 1860); "Mibḥar Mi-Peninim," a commentary on the Midr. Rabbah of the Pentateuch (Warsaw, 1870); novellæ on the Haggadah of the Talmud (Wilna, 1883)—these commentaries are, in fact, compilations from other commentaries, especially those of Samuel Jafe Ashkenazi, Hellin, and Bärman Ashkenazi, to which Enoch added novellæ of his own—"'Olat ha-Ḥodesh," prayers for the new moon, with treatises on fast-days, philanthropy, etc. (*ib.* 1859); a commentary on Pesiḳ. R.; "Hoi Ariel," a funeral sermon on the death of R. Löb Katzenellenbogen of Brest (*ib.* 1838).

Bibliography: Fürst, *Bibl. Jud.* ii. 107-108, iii. 396; Fuenn, *Keneset Yisrael*, p. 312; Eliezer Kohn, *Ḳin'at Soferim*, p. 107.

L. G. N. T. L.

ENOS: Son of Seth, Adam's third son. In his time men began to call upon Yhwh (Gen. iv. 26). At the age of ninety he begat Cainan, and he died at the age of 900 years (Gen. v. 9-11; I Chron. i. 1). The name doubtless means "man," as it is equivalent to the often recurring "nomen appellativum" אנוש ("man," Deut. xxxii. 26) and the Aramaic אנש (Dan. ii. 10). Enos and the descendants of Seth in general (Gen. v. 1 *et seq.*) have been regarded by some modern scholars as simply arbitrary pendants to the Cainites (Gen. iv. 17-24); but the two series of names are very different.

Bibliography: Friedrich Delitzsch, *Wo Lag das Paradies?* p. 149; A. H. Sayce, in *The Expository Times*, 1898-99, pp. 352 *et seq.*; Hommel, *Aufsätze und Abhandlungen*, 1900, part ii., p. 222; Gunkel, *Handkommentar zur Genesis*, 1901, p. 46.

E. G. H. E. K.

ENRIQUEZ (HENRIQUEZ): Frequently recurring Spanish surname, often found combined with other surnames, as "Bueno Enriquez," "Gomez Enriquez," "Gabay Enriquez," etc. Many Maranos in Spain, Portugal, Amsterdam, London, Jamaica, Surinam, Barbados, New York, and other places, bear this name.

Aaron Mendes Enriquez, physician at Amsterdam in 1680. The "Opuscula" of De Barrios contain a letter addressed to him.

Abraham Baruch Enriquez, of Amsterdam; member of the Academy of Poets founded by Manuel de Belmonte, and a friend of the Spanish poet

Abraham Gomez Silveyra, whose "Dialogos Burlescos" he transcribed into a magnificent folio volume of 244 pages. An unknown relative in Tripoli sent him a letter, dated Oct. 29, 1668, expressing disapproval of the utterances of Isaac Cardoso and Isaac Orobio de Castro concerning the Messiah.

Abraham Nuñez Henriquez, of Amsterdam; the administrator of the charitable institution Abi Yetomim. David Nuñez Torres (1690) dedicated a sermon to him. Another **Abraham Nuñez Henriquez** owned a plantation in Jamaica in 1760. He had a relative, Moses Nuñez Henriquez, who was known in Jamaica in 1745.

Isaac Nuñez Henriquez, of Hamburg; Abraham Cohen Pimentel (1688) dedicated his "Discursos" to him. Another **Isaac Nuñez Henriquez** lived in Georgia in 1733. He was probably the Isaac Nuñez Henriquez who settled in New York in 1741. A third **Isaac Nuñez Henriquez** emigrated to Savannah, and died in Philadelphia in 1767.

Jacob Cohen Enriquez and **Jacob Gabay Enriquez** each, in 1642, inscribed a pamphlet to Manasseh ben Israel. Jacob Aboab da Fonseca dedicated (1681) his "Parafrasis" to a "Jacob Enriquez"—probably one of the foregoing.

Jacob Nuñez Enriquez, was a wealthy Amsterdam Jew who for some time held the Swedish crown-jewels as security. Daniel Levi de Barrios celebrated him in verse (1686). Another **Jacob Nuñez Enriquez** is known to have lived at Jamaica in 1744.

Many Maranos of the name of "Enriquez" fell victims to the Inquisition. In 1642 the sisters **Raphaela, Johanna, Micaela,** and **Beatriz Enriquez,** in Mexico, were arraigned by the Inquisition, and the picture of their dead mother, **Blanca Enriquez,** was burned in effigy. In 1680, a whole family, **Antonio, Violante,** and **Maria Enriquez,** with the husband of the last, was burned at the stake. **Louis Enriquez,** and the widow (sixty years of age) of another **Louis Enriquez,** together with her daughter, were sentenced to imprisonment for life. **Blanca Enriquez** of Cadiz and **Beatriz Nuñez Enriquez** of La Guarda were burned in effigy—the former at Seville, on Oct. 14, 1721, the latter at Valladolid on Jan. 26, 1727. **Josepha Enriquez,** from Chile, living in Malaga, wife of the martyr Simon de Andrade, on Nov. 30, 1721, and the aged (seventy-three years) **Katharina Enriquez,** of Seville, on Jan. 25, 1724, were burned at Granada. **Luis Enriquez,** farmer of the royal domains, was deported by the Inquisition (May 10, 1682) to Brazil, and **Gaspar Enriquez** of Cuenca was sentenced to imprisonment for life by the tribunal of Cordova (April 23, 1724).

Bibliography: Kayserling, *Ein Feiertag in Madrid*, pp. 28 *et seq.*; idem, *Sephardim*, p. 305; idem, *Bibl. Esp.-Port.-Jud.* pp. 21, 23, 69, 71, 103, 106, 521; *Publications Am. Jew. Hist. Soc.* i. 8, ii. 48, v. 115, 117, ix. 131; Kuenen, *Geschiedenis der Joden in Nederland*, p. 212; *Catalogue de Vente de Feu M. D. Henriquez de Castro*, p. 58; Gottheil, *The Jews and the Spanish Inquisition*, in *J. Q. R.* xv., Index, p. 238.

D. M. K.

ENSHEIM, MOSES (known also as **Brisac,** and later as **Moses Metz**): French mathematician and liturgical poet; born at Metz 1750; died at Bayonne April 9, 1839. He was destined for the rabbinate by his parents, but left Metz against his father's will, and traveled in Germany. In 1782–85 he was tutor in the family of Moses Mendelssohn, having special charge over the education of Abraham Mendelssohn. His work (manuscript) on integral and differential calculus was highly praised by Lagrange and Laplace, with whom, as with Monge and Berthollet, he was personally associated. On leaving Mendelssohn's house he returned to Metz, where he struggled hard to make a living by teaching mathematics. Being a Jew, he was rejected for the position of professor of mathematics at the newly founded Ecole Centrale at Metz.

Ensheim was prominent in the movement instituted by the Meassefim. Filled with enthusiasm over the victory of revolutionary ideas, he wrote a triumphal song in Hebrew, which was sung (Oct. 21, 1793) in the synagogue at Metz, to the tune of the "Marseillaise," and printed in "Ha-Meassef." He was an intimate friend of Abbé Grégoire, whom he furnished with the documents and data necessary for his championship of the Jews. His last years were passed at Bayonne in Abraham Furtado's family, in which he had served as tutor, his leisure being devoted to Talmudical studies. Before his death he gave 12,000 francs, one-fourth of his fortune, to the Jewish elementary school of his native city.

Bibliography: Moses Mendelssohn, *Gesammelte Schriften*, i. 54, v. 685; Grätz, *Gesch.* x. 135, 227; *Allg. Zeit. des Jud.* iii. 247, 306; *Arch. Isr.* 1845, p. 71; Bégin, *Biographie de la Moselle*, *s.v.* 1830.

S. I. B.

ENTICING. See Abduction and Seduction.

ENTRE-RIOS. See Agricultural Colonies in the Argentine Republic.

EÖTVÖS, BARON JOSEPH: Hungarian statesman; emancipator of the Hungarian Jews; born at Ofen Sept. 13, 1813; died at Budapest Feb. 2, 1871. On the completion of his legal studies he traveled for several years in France. Influenced by the liberalism of French literature and politics, he determined to introduce the liberal institutions of western Europe into his native country. He delivered, in 1840, as a member of the Diet, his first speech in behalf of the emancipation of the Jews. In 1841 he issued a pamphlet on the same theme, which was widely read and was translated into German and Italian. Four years later he published "A Falu Jegyzöje," a novel in three volumes, with the intention of creating, by the presentation of fine Jewish characters, a favorable sentiment toward the Jews. An English translation by Otto Wenckstein appeared under the title "Village Notary" (London, 1850). After the Hungarian revolution and the subsequent agreement with Austria, Baron Eötvös was appointed minister of public worship and education (Feb., 1867); in the following December he effected the complete emancipation of the Hungarian Jews.

Not satisfied with their political enfranchisement alone, he endeavored also to secure their autonomy as religious communities. He convened a congress of Hungarian Jews (Budapest Dec. 14, 1868) which he opened with an enthusiastic speech, but he failed in his efforts to secure the adoption of a uniform communal constitution. As a result of this congress, which sat until Feb. 23, 1869, Hungarian Judaism split into three parties—Orthodox, Conservative, and status quo-ante.

Bibliography: Eötvös, *Evkönyv*, 1879; Szinnyei, *Magyar Irók Élete és Müvei*; Venetianer, *A Zsidóság Szervezete az Európai Államokban*, p. 509.

S. L. V.

EÖTVÖS, KARL. See Tisza-Eszlár.

EPHAH. See Weights and Measures.

EPHESUS: Capital of Ionia, Asia Minor, and later, under the Romans, capital of Asia Proconsularis. Many Jews lived in this large Greek city during the whole of the Hellenistic period. Josephus ("Contra Ap." ii. 4) traces the granting of citizenship to the Jews of Ephesus and of entire Ionia back to the Diadochi; but as the Greeks themselves, in their dispute with the Jews, ascribed the regulation of their affairs (*idem*, "Ant." xii. 3, § 2) to Antiochus II. Theos (261–246 B.C.), it is probable that the granting of equal rights to the Jews likewise dates from that period.

In 49 B.C., when the consul L. Lentulus recruited Roman citizens in Asia Minor for the legions of the party of Pompey, the Jews of Ephesus, although Roman citizens, were exempted from military service in deference to their laws ("Ant." xiv. 10, § 13); and in 43 B.C. Dolabella, at the instance of Hyrcanus II. (*ib.* § 12), granted them the same exemption. Dolabella directed the Ephesians to make this known in other cities also; and the privilege was carried into effect in Alexandria, Sardis, and throughout Asia Minor (*ib.* §§ 14–17). Another decree of the Ephesians assured to the Jews rest on the Sabbath and the observance of their laws (*ib.* § 25). Under Augustus the Ephesians demanded that, if the Jews deemed themselves the equals of the Ephesians, they should worship the gods of the Ephesians. The advocates of the Jews in this matter were Nicholas of Damascus, who later became a historian, and M. Agrippa, who at that time (10 B.C.) governed the East. Agrippa wrote to the Ephesians that the Jews throughout Asia should be permitted to send gifts to the Temple at Jerusalem and to observe the Sabbath (*ib.* xvi. 6, § 4). The proconsul C. Norbanus Flaccus (Philo, "Legatio ad Caium," § 40) and Julius Antonius ("Ant." xvi. 6, § 7) wrote in like terms to the Ephesians.

Paul preached Christianity in the synagogue of Ephesus during his first visit to that city (Acts xviii. 19); Apollos, a learned Jew from Alexandria, assisted by Priscilla and Aquila, proclaimed it in the same place (*ib.* xviii. 26). Paul, on his second visit, again preached in the synagogue; but when some Jews rejected his teaching, he went to preach in the private synagogue of a certain Tyrannus (*ib.* xix. 9).

The Jews of Ephesus were completely Hellenized, and the inscriptions on the Jewish tombs found there are written in Greek: one stone commemorates a certain "Mar Maussios," *i.e.*, Rabbi Moses; another, a leading physician. Josephus often cites a certain Menander of Ephesus, whose history seems to have included that of the Jews. The city was the scene of the dialogue which Justin held with the Jew Tryphon (Eusebius, "Ecclesiastical History," iv. 18).

Ephesus is mentioned in the rabbinical writings in Targ. to I Chron. i. 5 and Yer. Meg. 71b. The Rabbis, when referring to Asia, always mean simply Ephesus. The charming tale of the widow of Ephesus, which was known as early as the Talmud (Ḳid. 80b), is treated several times in Jewish works (Steinschneider, "Hebr. Uebers." p. 969). The so-called Ephesian script, used on amulets, seems to have been employed by the Jews also (Löw, "Gesammelte Schriften," ii. 80). The legend of the Seven Sleepers, connected with Ephesus, which has also been adopted by the Koran, is an episode in the Jewish accounts of the life of Jesus (Krauss, "Leben Jesu nach Jüdischen Quellen," p. 198).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 174, 186, 228; Schürer, *Gesch.* 3d ed., iii. 12, 81; Krauss, *Lehnwörter*, ii. 14; *Ancient Greek Inscriptions in the British Museum*, iii. 2, Nos. 676, 677.

G. S. Kr.

EPHOD.—Biblical Data: In the Old Testament this word has two meanings; in one group of passages it signifies a garment; in another, very probably an image. In the former the ephod is referred to in the priestly ordinances as a part of the official dress of the high priest, and was to be made of threads "of blue and of purple, of scarlet, and fine twined linen," and embroidered in gold thread "with cunning work" (Ex. xxviii. 4 *et seq.*, xxix. 5, xxxix. 2 *et seq.*; Lev. viii. 7). The description of the garment in these passages is not detailed enough to give a clear picture of its shape, nor does the description of Josephus do so ("B. J." v. 5, § 7; "Ant." iii. 7, § 5). All that can be gleaned from the text is the following: The ephod was held together by a girdle (חשב) of similar workmanship sewed on to it (Ex. xxviii. 8); it had two shoulder-pieces, which, as the name implies, crossed the shoulders, and were apparently fastened or sewed to the ephod in front (Ex. xxviii. 7, 27). In dressing, the shoulder-pieces were joined in the back to the two ends of the ephod. Nothing is said of the length of the garment. At the point where the shoulder-pieces were joined together in the front "above the girdle," two golden rings were sewed on, to which the breast-plate was attached (see Breastplate).

As a Garment.

In other passages from the historical books, dating back to an early period, "ephod" probably means a garment set apart for the priest. In I Sam. xxii. 18 the eighty-five priests of Nob are designated as men that "did wear a linen ephod" ("efod bad"). In this passage the Septuagint omits the word "bad," and if this omission is correct, the passage might be explained as referring to the wearing of the ephod by the priests. The word "bad" is also omitted in the Septuagint I Sam. ii. 18, where it is said that Samuel was girded with a linen ephod, and likewise of II Sam. vi. 14, which relates how David, girded only with a linen ephod, danced before the Lord. Here certainly reference must have been made to a species of garment worn only by the priest on ceremonial occasions; but even this passage gives the reader no idea of what its appearance was.

The word "ephod" has an entirely different meaning in the second group of passages, all of which belong to the historical books. It is certain that the word can not here mean a garment. This is

As an Image.

evident in Judges viii. 26-27, where it is recorded that Gideon took the golden earrings of the Midianites, weighing 1,700 shekels of gold, and made an "ephod thereof, and put it in his city, even in Ophrah," where it was worshiped by all Israel. In Judges xvii. 5 Micah made an ephod and teraphim for his sanctuary. I Sam. xxi. 9 records that an ephod stood in the sanctuary at Nob, and that Goliath's sword was kept behind it. In these passages it is clear that something other than a mantle or article of attire is meant. Even where the phrase "to carry" the ephod occurs, it is evident from the Hebrew "nasa'" that reference is made to something carried in the hand or on the shoulder (comp. I Sam. xxiii. 6).

The most natural inference from all these passages is that "ephod" here signifies an image that was set up in the sanctuary, especially since the word is cited with TERAPHIM, which undoubtedly refers to an image (comp. Hosea iii. 4). This assumption obtains strong confirmation from the fact that in Judges xvii. 3 *et seq.*, which is compiled from two sources, the words "pesel" and "massekah" (graven image and molten image) are used interchangeably with "ephod" and "teraphim."

Connection Between Ephod and Oracle.

The ephod is frequently mentioned in close connection with the sacred oracle. When Saul or David wished to question YHWH through the oracle, they commanded the priest, "Bring hither the ephod" (I Sam. xiv. 18 [A. V. "ark of God"], xxiii. 9, xxx. 7). This connection between the ephod and the oracle may also be seen very clearly in the combination of Urim and Thummim with the ephod in the official robes of the high priest. It is the prerogative of the priests to carry and to question this ephod with the oracle. The sentence "Ahiah was at that time carrying the ephod before Israel" actually means that Ahiah was then the chief among the priests of Shiloh (I Sam. xiv. 3, xiv. 18 [LXX.]; compare xxiii. 6). On the oracle compare URIM AND THUMMIM.

This juxtaposition of "ephod" and "oracle" has led to the assumption that in the last-mentioned passages "ephod" originally meant a kind of receptacle for the sacred lots, similar to the oracle pocket in the robe of the high priest (comp. Cheyne and Black, "Encyc. Bibl." and Foote in Johns Hopkins University Circulars). This assumption would harmonize all the early passages of the historical books, for if the word "bad" be omitted, the above-mentioned passages (I Sam. ii. 18, xxii. 18) may also be taken to mean that the priests "girded" this pocket about them. But this interpretation is impossible in II Sam. vi. 14, and is not very suitable in the stories concerning the ephods of Gideon and Micah. It might be adopted, however, where "ephod" is mentioned in connection with the oracle, for the image called "teraphim" is associated with the oracle in the same way (comp. Ezek. xxi. 26 [21]; Zech. x. 2). "Ephod" would then refer to a portable image, before which the lots were cast.

It can not be definitely ascertained what connection, if any, there was between the two meanings, "image" and "priestly robe." If the designation for "image" is connected with the original meaning of "ephod" as a covering or a dress, it may be inferred that these images were made of wood, clay, or some inferior metal, and covered with a "mantle" of gold or silver (comp. Isa. xxx. 22). Smend endeavors to prove an inner connection between the two meanings by assuming ("Religionsgesch." p. 41) that the image itself was originally clothed with an "ephod bad": witness the ancient custom of the Arabs of hanging garments and swords upon their idols (Wellhausen, "Skizzen," iii. 99).

BIBLIOGRAPHY: Benzinger, *Arch.* p. 382; Nowack, *Archäologie*, ii. 21 *et seq.*, 118 *et seq.*; Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*; Foote, in *Johns Hopkins University Circulars*, May, 1900; *idem*, in *Journal of Biblical Literature*, 1902, pp. 1-48.

E. G. H. I. BE.

——**In Rabbinical Literature:** Although the high priest in the Herodian temple wore an ephod (Ḳid. 31a), tannaitic tradition has little to say regarding its character. The material of which the ephod was made was a texture consisting of twenty-eight threads, one thread of leaf gold being spun with six threads of each of the four textures mentioned in Ex. xxviii. 6 (Yoma 71b). Rashi, closely following the Bible, describes the shape of the ephod as follows:

> "The ephod was made like a girdle which women wear in riding, and was fastened in the back, against the heart, under the arms. In breadth it was somewhat wider than the back, and in length it reached to the heels; a girdle, long enough to be used as a belt, was fastened lengthwise above. The shoulder-bands, which were fastened to this girdle, were made of the same material as the ephod, and fell in front a little below the shoulders. The 'shoham' [A. V. "onyx"] stones were then fastened to the shoulder-bands, and golden threads connected the edges of the shoham stones with the breastplate (חשן) by means of the rings on the latter" (Rashi to Ex. *l.c.*; similarly, also, Maimonides, "Yad," Kele ha-Miḳdash, ix. 9-10).

Even in the tannaitic tradition there was a difference of opinion as to the order in which the names of the twelve tribes were put on the "shoham" stones (Soṭah 36a). According to Rashi's explanation of the passage, the Tannaim differ in that according to the one opinion the names followed in the sequence of the ages of the Patriarchs, with the exception of Judah, who headed the list; while according to the other opinion, the names of Leah's sons were on the stones of the right shoulder-band, and on the left side the name of Benjamin came first, followed by those of the four sons of the concubines בני השפחות, with Joseph's name at the end. Maimonides, however, probably basing his reasons on a lost baraita, says (*l.c.*) that there were 25 letters on each side and that the sequence was as follows:

Left.	Right.
שמעון	ראובן
יהודה	לוי
זבולן	יששכר
דן	נפתלי
אשר	גד
בנימן	יהוסף

According to this opinion, if the list was read from right to left, the names were arranged in the sequence of the ages of the Patriarchs, with the exception, however, that Naphtali's name, instead of following Dan's, preceded it. That Joseph's name was spelled in the unusual form Yehosef is asserted in the Talmud (*l.c.* 36b). In conformity with the view that the garments of the high priest possessed the power of absolving from sin (compare HIGH PRIEST IN RABBINICAL LITERATURE), it is asserted that the ephod was used in atoning for idolatrous sins, "ephod" meaning also "the idol" (Zeb. 87b). The ephod of the high priest must be distinguished from the linen ephod which is mentioned in Scripture as a common garment of priests and of the disciples of prophets (Maimonides, *l.c.* x. 13; Ibn Ezra on Ex. *l.c.*; but compare Yer. Sanh. x. 29a). Compare BREASTPLATE OF THE HIGH PRIEST; GEMS; URIM AND THUMMIM.

BIBLIOGRAPHY: Epstein, *Mi-Ḳadmoniyyot*, pp. 83–90; A. Portaleone, *Shilṭe ha-Gibborim*, xliv.

S. S. L. G.

EPHOR (lit. "superintendent"): An official in Sparta and in other parts of Greece. Officials called "ephori" were employed among the Jews: (1) in the service of the Temple at Jerusalem (Yoma 9a); (2) at Babylon (Yeb. 45b); (3) in the Byzantine empire, where an ephoros who supervised prices, weights, and measures ("Basilica," i. 42) was included in the organization of the Jewish community. Greek designations for Jewish offices are also found elsewhere in Greek countries; for instance, "didascalus" for rabbi (see "R. E. J." xii. 118), "sophoi" (*σοφοί*) for teachers (see "J. Q. R." vi. 235).

BIBLIOGRAPHY: Krauss, *Lehnwörter*, ii. 435; Grätz, *Gesch.* 3d ed., v. 33.

G. S. KR.

EPHRAEM SYRUS: Church father; born at Nisibis, Syria (whence his surname "Syrus"), or at Edessa, at the beginning of the fourth century. His numerous writings include Syriac commentaries on the Pentateuch and on most of the historical and prophetical books of the Old Testament. The text used by him was the Peshiṭta; but, judging from various passages of his commentaries, he understood Hebrew and often had recourse to the original. These commentaries contain numerous haggadot. Thus, for instance, in accordance with an old midrashic saying, Ephraem explains that the earth's covering of grass at the moment of Creation looked as though it were a month old, and the trees as though they were a year old (Ephraem, "Opera," i. 15; comp. Gen. R. xiv. 2; Ḥul. 60a). Adam was endowed with a brightness which eclipsed that of the sun. This brightness disappeared when he ate the forbidden fruit (i. 26a; Gen. R. xi., xii. 2). Cain's sacrifice was not accepted because it consisted of the remnants of his meals (ii. 313e; Tan., Bereshit, 7b). Such haggadot, which show the influence of Jewish tradition on the Bible exegesis of the Church Fathers, are very numerous in Ephraem's commentaries.

Unlike other Church Fathers, Ephraem never mentions the Jews in connection with the haggadot he uses, but cites them anonymously. This is probably due to his hostility toward them; indeed, of all the Church Fathers, Ephraem nourished the most vindictive hatred against the Jews, whom he often terms "the circumcised vagabonds" (טעיא גזירא). Because of their reviling of Jesus, says he, they were driven from their country and condemned to wander. He applies Solomon's judgment (I Kings iii. 16 *et seq.*) to the Synagogue and the Church. The Synagogue, he says, is continually protesting that her son is the living child and pleasing to God. Ephraem even wrote a denunciatory hymn against the Jews, of which the following passages may be cited:

> "What is thine iniquity, O daughter of Jacob, that thy chastisement is so severe? Thou hast dishonored the King and the King's Son, thou shameless one and harlot! . . . The Father was exchanged for the calf and for sundry similitudes, and the Son also was exchanged for a thief and a blood-shedder. . . ."

Ephraem is especially embittered against the Jews for their persistency in the Messianic hope.

> "Jacob blessed Judah, saying: The scepter shall not depart from thee. . . . In this passage let the Jews that perceive not search and look if there be a scepter in Judah or an interpreter between his feet, for the things that are written have not been fulfilled, neither have they hitherto met their accomplishment. But if the scepter be done away with, and the prophet be silenced, let the people of the Jews be put to shame, however hardy in impudence they be."

Ephraem acknowledges that at his time the Jewish faith had numerous accessions from heathendom. Of course, Ephraem declares that the heathen were deluded by Jewish missionaries (see his commentary on II Kings xix. 1).

BIBLIOGRAPHY: Grätz, *Haggadische Elemente bei den Kirchenvätern*, in *Monatsschrift*, 1854; Gerson, *Die Commentarien des Ephraem Syrus in Ihrem Verhältniss zur Jüdischen Exegese*, Breslau, 1868; Louis Ginzberg, *Die Haggada bei den Kirchenvätern und in der Apokryphischen Literatur*, Berlin, 1900; S. Krauss, *The Jews in the Works of the Church Fathers*, in *J. Q. R.* vi. 28–99.

J. I. BR.

EPHRAIM.—Biblical Data: 1. Son of Joseph. The name is connected with the root פרה ("to be fruitful": Gen. xli. 52). He was the younger of the two sons born to Joseph before the famine, Manasseh being the elder (Gen. xli. 51). Nevertheless, Jacob, while blessing both, confers on Ephraim the rights of the firstborn, to be unto him "as Reuben and Simeon" (Gen. xlvii. 1–20), Joseph unsuccessfully attempting to prevent the preference of the younger. This episode puts the historical fact that Ephraim and Manasseh (and Benjamin) originally constituted one tribe (see Gen. xlix. 22–26; Deut. xxxiii. 13–17) in the form of a personal experience in the family of the patriarch. From Joseph, Manasseh was first to separate: hence he is the elder; but Ephraim, increasing in importance and number, outstrips the brother clan. That the birthright of Reuben is given to Joseph's sons, as is stated in I Chron. v. 1, indicates the gradual disintegration of the tribe of Reuben, and the rise to prominence of the Joseph division. The successive development of these conditions is also reflected in the circumstance that in the enumerations of the tribes Manasseh sometimes precedes Ephraim (Num. xxvi. 34); sometimes the order is reversed (Num. i. 32).

Holzinger ("Genesis," p. 199) and Guthe ("Geschichte des Volkes Israel," 1899, pp. 2 *et seq.*) declare Ephraim to have been a later personification (compare Gunkel, "Genesis," p. 427). For arguments against this theory see Koenig, "Einleitung in das Alte Testament," pp. 183–185. While blessing, Jacob crosses (שכל) his hands in order to place his right hand upon the head of Ephraim. This verb, which occurs only in this passage, has given rise to curious rabbinical interpretations. Connecting it with "sekel" (mind, wisdom), Targum Onḳelos construes it as indicating that Jacob acted with full knowledge (see also Rashi and Ibn Ezra to the verse). According to R. Judah, שכל really reads "shikkel," and signifies that Jacob despoiled Manasseh in favor of Ephraim (Pesiḳ. R. 3 [ed. Friedmann, p. 12a, note 85]). R. Nehemiah claims that the expression denotes the power of Jacob to "instruct" and guide the holy spirit (*ib.*). It is of interest to note that the words of Jacob's blessing (Gen. xlviii. 16) constitute one of the "pesuḳe de raḥame," verses petitioning protection which, according to the saying of Abaye (Ber. 5a), were added to the Shema' recited on retiring. E. G. H.

Chief of Ephraim.

——**2.** The tribe; named after its eponym, Ephraim, the second son of Joseph (Gen. xli. 50 *et seq.*). Of its earlier history, an obscure gloss (I Chron. vii. 21, 22) preserves only a vague reminiscence of a cattle-raid in which the tribe was ingloriously beaten by the aboriginal people of Gath. At the time of the Exodus Ephraim appears to have been numerically one of the smaller tribes (40,500 warriors, while Judah is credited with 74,600, Zebulun with 57,400, Manasseh with 32,200, and Benjamin with 35,400: Num. i. 32–37). But Ephraim, Manasseh, and Benjamin, descendants of Rachel, marched together, Ephraim in the lead, and camped west of the Tabernacle (Num. ii. 18). The chief of Ephraim, who made the offerings for his brothers, was Elishama, son of Ammihud (Num. i. 10, vii. 48–53). Among the spies sent into Canaan was Hoshea of Ephraim, whose name was changed to "Joshua" (Num. xiii. 9, [R. V. 17]), and his succession to the leadership after Moses proves that by the invasion Ephraim had risen to dominant influence, though the figures of the census, which credit it with only 32,500 warriors against Manasseh's 52,700 and Benjamin's 45,600, show a loss (Num. xxvi. 34 *et seq.*).

At the apportioning of the land, Ephraim was represented among the commissioners by Kemuel, the son of Shiphtan, as well as by Joshua (Num. xxxiv. 24). From Joshua xvii. 14–18, xviii. 5, it is plain that at the conquest and settlement of the land Ephraim and Manasseh (and Benjamin: compare Ps. lxxx. 2; II Sam. xix. 20; Num. ii. 18 *et seq.*) were considered one tribe—that of Joseph. Indeed, in the old tribal poem, the so-called Blessing of Jacob (Gen. xlix. 22 *et seq.*; compare Deut. xxxiii. 13 *et seq.*; Judges i. 22), by modern critics ascribed to the early part of the period of the Judges, Joseph is named in place of Manasseh and Ephraim. In consequence of the necessity of acquiring more territory to provide for its growing numbers, this Joseph group forced its way northward through hostile territory (Josh. xvii. 14 *et seq.*). This movement resulted in the isolation of Manasseh and Ephraim (Josh. xxi. 5) though the lines of demarcation between their separate possessions were by no means consistently or continuously drawn, each having settlements in the district of the other (Josh. xvi. 9; xvii. 8, 9). The southern boundaries of the portion of Joseph, which constituted also the southern frontier of Ephraim, are these: Starting from the Jordan, near Jericho and its springs on the east, and following the desert of Beth-aven, which rises from Jericho to the hill of Beth-el, the line passed from Beth-el to Luz; thence toward the boundary of the Archites ('Ain 'Arik) to Ataroth, descending westward toward the frontier of the Japhletites to the border of the nether Beth-horon and to Gezer (Tell Jezer), terminating at the sea (Josh. xvi. 1–3).

Ephraim's Portion.

In Josh. xvi. 5 *et seq.*, however, the statement is made that Ephraim's border eastward ran from Ataroth-addar to Beth-horon the upper, bending westward at Michmethath on the north, and then, turning eastward to Taanath-shiloh (the modern Ta'na), passed along it to the east of Janoah (modern Yanun), descending again to Ataroth and to Naarah (modern Khirbat Tamiyyah), finally reaching Jericho and ending at the Jordan. From Tappuah the line proceeded westward to the brook Kanah (probably the Nahr al-Faleḳ) and to the sea (the Mediterranean: Vulgate, incorrectly, "the Dead Sea"). These data are confusing and not always consistent; they prove that for many centuries the delimitations were uncertain and the traditions concerning them conflicting (see Holzinger, "Joshua," pp. 66, 67).

The district occupied by Ephraim was mountainous but very fertile (Hosea ix. 13; Gen. xlix. 22; Deut. xxxiii. 13–16; Isa. xxviii. 1). Its geographical position, midway between Dan, Benjamin, and Manasseh beyond the Jordan, contributed materially to making its possessor, Ephraim, the dominant factor in the political development of the northern tribes. The mountains afforded protection; the Jordan and the sea were within easy reach; and the natural roads of communication between the north and the south passed through it. Within its borders were the old centers of the religio-political life, Shechem, Aruma, and Shiloh, the seat of the Sanctuary.

The character imputed to Ephraim reflects the rugged configuration of its home district (Gen. xlix. 23, 24). Ephraim is equipped with "the horns of the wild ox" (Deut. xxxiii. 17).

Ephraim's Martial Character.

The deeds of the tribe reported in the Book of Judges bear out this characterization. It had a share in the expedition against Hazor and King Jabin (Judges iv. 2; Josh. xix. 36). Deborah is represented as residing in its borders (Judges iv. 5; see for modern critical views Budde, "Das Buch der Richter"). In the Song of Deborah the tribe is commended as among the first to respond to the summons to arms (Judges v. 14). Ephraim, jealous of its rivals for the leadership, has a dispute with Gideon about being neglected at the outset of his campaign against the Midianites (Judges vii. 24, viii. 1); but its displeasure is abated by a happily turned compliment about "the gleaning of the grapes of Ephraim being better than the vintage of Abiezer" (Judges viii. 2). Under Jephthah the men of Ephraim again resented a slight of this kind (xii. 1), but with dire consequences to themselves. The Gileadites, having an old grudge against them (Judges xii. 4), smote them, and the venture cost the tribe 42,000 men (*ib.* 6).

The episode is of linguistic interest, as in connection therewith the peculiar dialectic difference of the

Ephraimitic speech is recorded in the "s" pronunciation of the word "Shibboleth" (*ib.*). Abdon of Pirathon, an Ephraimite, is mentioned as one of the later judges (xii. 15), while, thanks to Abimelech, Ephraim and its capital Shechem enjoy, if only for a short time, the distinction of being the first in Israel to be under a king (ix. 6). Samuel sustained close connections with Ephraim (I Sam. i. 1, vii. 15–17). In his selection of Saul as king, the jealousies of the tribe were well considered, the new monarch being a Benjamite and therefore an ally of Ephraim. Hence, at the death of Saul, Ephraim remained loyal to his son Ishbosheth, and accepted David's (Judah's) rule only after Abner's and Ishbosheth's assassination (II Sam. ii. 9, v.); but under Solomon's successor it found the coveted opportunity, with the support of the Ephraimite prophet Ahijah, to secede and set up its own independent kingdom under Jeroboam (I Kings xi. 26, 29), with Shechem as the capital (I Kings xii. 1).

Secession of Ephraim.

Thenceforth the history of Ephraim is merged in that of the Northern Kingdom, in which it remained the dominant factor, so that, especially in figurative speech, its name came to be used for the state of the Ten Tribes (Isa. vii. 2–5, 8; Hosea v. 3, 5, 9; vi. 4, and elsewhere). In II Chron. xv. 8–11 the secession of Ephraim is denounced as a forsaking of the God of its fathers and of His laws. II Chron. xxx. 1, 10, 18 describes the irreligion of Ephraim in mocking the emissaries of Hezekiah, come to invite them to keep the Passover in Jerusalem, and concludes the account by reporting the destruction of all the idolatrous appointments by the pious celebrants, "even in Ephraim [and Manasseh]." Josiah is credited with despatching an embassy on a similar errand (II Chron. xxxiv. 6, 9).

Ephraim's rejection is spoken of in the Psalms (lxxviii. [A.V. lxxvii.] 67), though in lx. 7 Ephraim is hailed "as the defense of [God's] head" (compare cviii. 8). Ephraimites constituted an element in the formation of the new people, the Samaritans (Ezra iv. 4: "'Am ha-areẓ" [עם הארץ]; Ecclus. [Sirach] ii. 26: "That foolish people that dwell in Shechem").

E. G. H. E. K.

——**In Rabbinical Literature:** Though for seventeen years Jacob instructed Ephraim, yet when the latter came with his father Joseph and his brother Manasseh to be blessed Jacob did not recognize him, because on seeing Jeroboam and Ahab, Ephraim's descendants, the prophetic spirit left him. Joseph then addressed a fervent prayer to God, and the spirit of prophecy returned. Jacob then saw another of the descendants of Ephraim, Joshua ben Nun, and thereupon gave the precedence to Ephraim over his elder brother Manasseh by placing his right hand upon his head and by mentioning his name first (Tan. to Wayeḥi). Ephraim was thus favored with the birthright because he was modest and not selfish (Gen. R. vi.; Pesiḳ. R. 3). God, who executes the wishes of the just, confirmed Jacob's blessings, and Ephraim took precedence over Manasseh in the order of the Judges (Joshua of Ephraim coming before Gideon of Manasseh), in the order of the standards (Ephraim's preceding that of Manasseh), in the offering of the princely sacrifices (Num. vii.), and in the order of Kings (Jeroboam and Ahab coming before Jehu: Num. R. xiv.). In imparting the blessing Jacob said to Ephraim: "Ephraim, the heads of the tribes, the chiefs of the yeshibot, and the best and most prominent of my children shall be called after thy name" (Lev. R. ii.); Joshua, Deborah, Barak, Samuel, Messiah ben Joseph, and Messiah ben David were Ephraimites (Pesiḳ. R. 37 [ed. Friedmann, p. 164a]). The tribe of Ephraim miscalculated the time of the deliverance of the children of Israel from Egypt, and left the country thirty years before the appointed time. They were met by a hostile host of Philistines, who offered them battle, in which the Ephraimites lost 300,000 men (according to Pesiḳ., 180,000; according to Pirḳe R. El., 200,000). Their bones were strewn in heaps along the roads. According to the "Sefer ha-Yashar" (see Shemot), this event took place in the 180th year after the Israelites went to Egypt, when 30,000 infantry from the tribe of Ephraim left Egypt. The battle was waged near Gath. Because they rebelled against the word of God in leaving Egypt before the end of the captivity destined by God had arrived, all except ten were slain. The Philistines lost in the battle 20,000 men. The ten men who escaped from the battle returned to Egypt and related to their brethren what had happened to them. Ephraim, who was still alive, mourned over them many days. That the children of Israel might not see the bleached bones of the slain of Ephraim and return to Egypt, God led them to Canaan by circuitous ways (Ex. R. xx.). The slain Ephraimites were subsequently resuscitated by Ezekiel (Sanh. 92b). Ephraim's banner was painted black, and bore the picture of a bullock (Num. R. ii.); Moses alluded to it when he said of Joseph: "The firstling of his bullock, majesty is his" (Deut. xxxiii. 17, R. V.). In the camp Ephraim occupied the west side; from the west come the severest winds, and also heat and cold; to these Ephraim's strength is compared (Num. R. ii.). As God created the four cardinal points and placed against them the standards of four of the tribes, so He surrounded His throne with four angels, the angel to the west being Raphael ("the Healer"), who was to heal the breach wrought by Ephraim's descendant, King Jeroboam (Ex. R. vii.). See MESSIAH.

S. S. I. BR.

EPHRAIM, MOUNTAIN OF (הר אפרים; R. V. "hill country of Ephraim"): The northern part of the mountain range west of the Jordan, extending from Beer-sheba to the great plain of Esdraelon. Its southern boundary is not expressly indicated in the Old Testament, and probably never constituted a geographically defined line. It is certain, however, that the section on the north comprised a larger area than that inhabited by the tribe of Ephraim; for, according to Judges iii. 27, the Benjamites also were dwellers in the Ephraim hill country. It is further stated in Judges iv. 5 that Deborah lived between Ramah and Beth-el in Mount Ephraim. As for the extension of the hilly country on the north, the allusion in Josh. xvii. 14 *et seq.* would seem to prove that it was not taken to stretch as far as the plain of Esdraelon, unless the "wood country" (R. V. "forest") here mentioned designates, as some authorities assume, the section of the mountain range between Shechem and the plain. At any rate, the "wood country" is contrasted here with the "Har Efrayim." The whole passage, however, is not clear.

In distinction from the range in Judah, which is somewhat regular in its outline, Ephraim consists of valleys and peaks running in all directions. It also includes several plains without outlet, which in the rainy season are transformed into marshes. The great depression in which Shechem is situated divides the mountain into two halves, the southern and the northern. The southern half attains, in its northern part near Shechem, an elevation of 2,604 feet (Mount Gerizim). The northern half commences near Shechem with Mount Ebal, from which issues a ridge terminating in Ras Ibziḳ with an elevation of 2,205 feet. The promontory Carmel, at an elevation of 1,656 feet, forms the terminus on the northwest.

The hill country of Ephraim is far more fertile than that of Judah, and comprises a number of splendid valleys richly studded with orchards. The marshy plains mentioned above contain excellent soil in summer. The peaks, on the other hand, are bald, being sparsely covered with shrubbery.

E. G. H. F. Bu.

EPHRAIM B. AARON NABON. See Nabon, Ephraim b. Aaron.

EPHRAIM B. GERSHON: Turkish preacher and physician of the middle of the fifteenth century; lived in Negropont and Constantinople. He was a friend of Mordecai Comtino and Samuel Bueno, for the funeral of whose sister he composed a sermon. His sermons, still extant in manuscript, are interesting as literary and historical documents. He was probably the teacher of Elijah Mizraḥi.

Bibliography: Steinschneider, *Hebr. Bibl.* xvii. 110, 134 *et seq.*; xix. 30 *et seq.*

G. M. K.

EPHRAIM B. ISAAC OF REGENSBURG (also called **Ephraim the Great**): German tosafist and liturgical poet of the twelfth century; died in Regensburg about 1175, probably at an advanced age. He was one of the oldest pupils of R. Tam, under whom he studied in his youth, and he probably attended other yeshibot. On his return from France he settled in Regensburg, probably his birthplace, where, with Isaac b. Mordecai and Moses b. Abraham, he established a rabbinical collegium. His life was spent in that city, where also lived his son Moses, a noted scholar, and his grandson Judah, a pupil of Eleazar of Worms. Ephraim was an independent character among the German Talmudists of the twelfth century. Of remarkable keenness of perception, he refused to recognize, either in the theoretical or in the practical field, any post-Talmudic authority, and often, therefore, came into conflict with his teachers and colleagues. This was the case when he tried to introduce extensive modifications of the strict Passover regulations, or when, in spite of the remonstrances of so old an authority as Eliakim b. Joseph, he permitted pictures of lions and snakes in the synagogue. Established customs and religious regulations which had been long regarded as inviolable were abrogated by Ephraim when no reason for their existence could be found in the Talmud. With even greater recklessness did he proceed in the explanation of the Talmud. Traditional interpretations, and sometimes even traditional readings, had no authority for him. He had the courage in a letter to his teacher to characterize certain parts in the benediction recited at the Habdalah, on the evening of the festivals, as "foolish verbosity"; and to criticize the customary shofar-blowing on Rosh ha-Shanah.

In spite of the sharp rebuke which he elicited from R. Tam, who called him conceited and impertinent ("Sefer ha-Yashar," ed. Rosenthal, p. 148), Ephraim seems to have abated but little of his independence, as shown in his frequent differences with his former pupil and colleague Joel b. Isaac, and in his answer to R. Tam (*ib.* pp. 149 *et seq.*). In fact, he is known in halakic literature for his many propositions tending to modified interpretations of the Law, some of which prevailed in spite of general opposition. He would have achieved still greater success, no doubt, but for a violent temper which caused him on several occasions to leave the synagogue during the service in fierce anger on account of some usage not approved by him. As a liturgical poet he excels all his German and many of his French contemporaries. His language is concise but clear, graceful though forceful. His ingenious turns and facile expression often call to mind the Spanish piyyuṭim. Like them, he also wrote poems in strophic rime and verse measure, which, nevertheless, are easy and flowing. His piyyuṭim are filled with lamentations over the sufferings of Israel and with penitential reflections; twenty-eight of them have been preserved.

Ephraim wrote tosafot to various treatises, some portions of which may be found in the printed tosafot as well as in other works. His commentary on Abot, which in the fifteenth century was still in existence, seems to have since been lost. Some of his responsa are found in R. Tam's "Sefer ha-Yashar" and Eliezer b. Joel's "Abi ha-'Ezri." The R. Yaḳḳir who is quoted by some authorities is probably identical with Ephraim, since "Yaḳḳir" may have been a by-name for "Ephraim" (see Jer. xxxi. 20). He must not, however, be confused with Ephraim of Bonn, nor with Ephraim, the pupil of Alfasi.

Bibliography: Dembitzer, notes on the ספר ראבי"ה, pp. 54a, 55a; Gross, in *Monatsschrift*, xxxiv. 265-266; Kohn, *Mordechai b. Hillel*, pp. 113-117, 127-129; Weiss, *Dor*, p. 346; Zunz, *Literaturgesch.* pp. 274-279; idem, *Z. G.* p. 125; idem, *S. P.* pp. 254-257 (German translations of some of Ephraim's poems).

L. G.

EPHRAIM B. JACOB (known also as **Ephraim of Bonn, and Shallum**): German Talmudist, liturgical poet, and chronographer; born in 1133; died after 1196. Ephraim belonged to a prominent family of scholars, which included Eliezer b. Nathan, to whom he addressed questions, and Leontin b. Jacob. He had two brothers, **Hillel** and **Kalonymus**, both of whom he outlived. As a boy of thirteen he witnessed the bloody persecutions to which the Jews on the Rhine were subjected, and, with many of his coreligionists, found refuge from the fury of the mob in the castle of Wolkenburg, near Königswinter, in the archbishopric of Cologne. Later he lived at Neuss, and left there for Cologne only a few days before the massacre of 1187. He lost, however, on this occasion, a large part of his fortune. He seems to have resided usually at Worms. Ephraim was one of the important German Talmudists of his time, although comparatively little is known of his work in the field of Halakah. He frequently wrote responsa in conjunction with Judah b. Kalonymus, Moses b. Mordecai, and Baruch b. Samuel; several of them are quoted in the "Mordekai"; but the "Ḥibbur" mentioned in the "Mordekai" is not by him, but by EPHRAIM B. NATHAN.

Ephraim is better known as a liturgical poet. Zunz enumerates twenty-three of his piyyuṭim, several of which are found in German and Polish liturgies. For instance, his "Elohim Ẓiwwita Lidideka" and "Ha-Raḥman Hu Asher Ḥanan" are still recited in Germany on the occasion of a circumcision. Ephraim was, perhaps, the last German to compose poems in Aramaic for the synagogue, his seliḥah, "Ta Shema'," being especially well known. This piyyuṭ is a mosaic containing forty-five lines, a combination of Aramaic expressions and phrases used in the Talmud. His Hebrew piyyuṭim are frequently acrostic compositions with a Talmudic phraseology, and are therefore in many cases obscure and ungraceful. He had wit and a great command of both Hebrew and Aramaic. In almost all his poems he alludes to the persecutions and to the martyrs of Judaism. He also wrote a commentary on the earlier portions of the Maḥzor, which became the chief source for the similar work of a compiler in the beginning of the fourteenth century, and which is extant in manuscript in Hamburg (Steinschneider, "Cat. der Hebräischen Handschriften in der Stadtbibliothek zu Hamburg," p. 57).

Ephraim's account of the persecutions of the Jews in Germany, France, and England, between 1146 and 1196, is of great historical value. It is in a great measure the record of his own experiences, which are related impartially, and is among the most valuable of the documents used by medieval chronographers in their history of the persecutions during the period of the Crusades. It was printed for the first time as an appendix to Wiener's German translation of Joseph b. Joshua ha-Kohen's "'Emeḳ ha-Baka" (Leipsic, 1858), and translated into German by S. Baer in "Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge" (Berlin, 1892). Scattered notices by contemporaneous Christian writers testify to the accuracy of Ephraim's descriptions.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed. vi. 185, 232–233; Kohn, *Mordechai ben Hillel*, pp. 117–118; Landshuth, *'Ammude ha-'Abodah*, pp. 47–48; Michael, *Or ha-Ḥayyim*, p. 509; Zunz, *Literaturgesch.* pp. 288–293; idem, *S. P.* pp. 262–263 (contains a translation of a seliḥah by Ephraim); idem, *Z. G.* p. 363; compare Aronius, *Regesten*, No. 232.

K. L. G.

EPHRAIM BEN JACOB HA-KOHEN: Lithuanian Talmudist; born at Wilna 1616; died June 3, 1678, at Ofen, Hungary. Driven by the Chmielnicki persecutions from his native city, where he was dayyan, he went to Moravia. He filled the office of rabbi, first at Trebitsch and then at Ofen.

Ephraim's works include: "Sha'ar Efrayim," responsa arranged according to the order of the Shulḥan 'Aruk (Sulzbach, 1688); and "Maḥaneh Efrayim," notes to the Pentateuch, which he left in manuscript.

BIBLIOGRAPHY: *Sha'ar Efrayim*, Introduction; Fuenn, *Kiryah Ne'emanah*, p. 73, who wrongly calls Ephraim's father Aaron instead of Jacob; Emden, *Megillat Sefer*, Index, Warsaw, 1896.

L. G. A. PE.

EPHRAIM BEN JOSEPH OF CHELM (JAMBROWER): Polish liturgist; born at Chelm, Poland, at the end of the sixteenth century; died at Wreshna, Poland, about 1650. His father, rabbi at Jambrower, Poland, entrusted his education to David ben Jacob of Szczebrszyn. After residing for some years at Cracow, Ephraim was called as rabbi to Wreshna. He wrote "Ba-Kosharot," in two parts, containing twenty-two liturgical poems, some of which are accompanied by a commentary and by halakic decisions (Cracow, 1607).

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 433; Steinschneider, *Cat. Bodl.* col. 904; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 241; Michael, *Or ha-Ḥayyim*, No. 508.

G. I. BR.

EPHRAIM BEN JUDAH: Liturgical poet of the twelfth century. According to Zunz ("Literaturgesch." p. 348) he lived in the northern part of France, and may be identical (*ib.* p. 495) with the Ephraim quoted by Jeroham in his "Toledot Adam we-Ḥawwah" (xv. 5, § 10). The Maḥzor of Avignon contains a piyyuṭ for the first day of Passover, beginning with "Wayehi ba-ḥaẓi ha-layelah," and bearing the name "Ephraim b. Judah," and an ancient Maḥzor of Rome contains two piyyuṭim written by an Ephraim b. Judah.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 465; idem, *Literaturgesch.* pp. 348, 495; Landshuth, *'Ammude ha-'Abodah*, p. 47; Fuenn, *Keneset Yisrael*, p. 152.

K. M. SEL.

EPHRAIM MAḲSHA'AH (="the Objector"): Scholar of the second century; disciple of R. Meïr. He is known only for several homiletic remarks in the name of his teacher. One accounts for the selection of Obadiah for the mission of evil tidings to the Edomites by asserting that this prophet was himself an Edomite, a proselyte to Judaism: his mission to that people illustrated the proverb, "From the woods themselves something must go into the hatchet [which is to fell the trees]" (Sanh. 39a; compare Yalḳ. to Obad. i. 1, § 545).

S. S. S. M.

EPHRAIM MOISICH. See ANBAL THE JASSIN.

EPHRAIM B. NATHAN: German Talmudist of the thirteenth century; died before 1293. He was a pupil of Simḥah of Speyer and of Isaac b. Moses of Vienna. Under the latter he probably studied at the same time as did Meïr b. Baruch, as the names of both appear together as signatures to a responsum on an important communal question. Ephraim was the teacher of Mordecai b. Hillel, who refers to him simply as "my teacher Rabbi Ephraim." Mordecai often cites the halakic writings of Ephraim, which are sometimes called חיבור, sometimes קובץ. The exact nature of these writings is difficult to determine. To judge from Mordecai's quotations, however, they would seem to have extended over the whole Talmud, and to have contained explanations, as well as rules for religious practise. Ephraim also wrote a seliḥah for the Minḥah of the Day of Atonement, in which the initial words of its strophes form an acrostic of fourteen words.

Bibliography: Kohn, *Mordechai ben Hillel*, pp. 35–36; Zunz, *Literaturgesch.* p. 357.

L. G.

EPHRAIM SAFRA (= "the Scribe" or "Teacher"): Palestinian scholar of the third century; disciple of Simeon b. Laḳish, in whose name he reports a civil law (B. M. 119a). The same report appears elsewhere (Yer. B. M. x. 12c) without the reporter's cognomen and without any indication of his relation to Simeon. Rabbinowicz ("Diḳduḳe Soferim" to B. M. *l.c.*) cites versions of the same report, reading Ephraim Maḳsha'ah. If this be adopted, the order of author and reporter must be changed.

S. S. S. M.

EPHRAIM BEN SAMSON: Bible exegete; flourished in France in the twelfth and thirteenth centuries. He was the author of "Perush 'al ha-Torah," which consists chiefly of gemaṭria and "noṭariḳon." He largely followed Eleazar of Worms. The commentary was published at Leghorn (1800), in the Pentateuch commentary "Torah Or." It would appear from a passage on Genesis (Wayeẓe) that he wrote that part at least before 1220. Parts of this commentary were utilized by Azulai in his "Naḥal Ḳedumim" (Leghorn, 1800).

Bibliography: Michael, *Or ha-Ḥayyim*, p. 251; Azulai, *Shem ha-Gedolim*, i. 32, Wilna, 1852; Zunz, *Z. G.* pp. 83, 92; Fürst, *Bibl. Jud.* i. 223; Steinschneider, *Jewish Literature*, p. 145; De Rossi, *Dizionario*, p. 102; Fuenn, *Keneset Yisrael*, p. 155.

K. M. Sel.

EPHRAIM SOLOMON BEN AARON OF LENCZIZA: Rabbi and popular preacher at Prague; born probably at Lencziza, Poland; died at Prague March 3, 1619. After having filled the office of rosh yeshibah at Lemberg, he was appointed in 1604 rabbi of Prague, and remained in this position until 1618.

Ephraim was the author of the following works: "'Ir Gibborim," in three parts, the first, entitled "Petiḥot u-She'arim," containing a rhetorical introduction and an ethical treatise, and the second and the third being homilies on the Pentateuch, Basel, 1580; "'Olelot Efrayim," ethical sermons based upon Bible and Talmud, in four parts, Lublin, 1590; "Keli Yeḳar," annotations on the Pentateuch, *ib.* 1602; "Sifte Da'at," forming the second part of the preceding work and containing homilies on the Pentateuch, Prague, 1610; "Oraḥ le-Ḥayyim," two ethical sermons, one for the Sabbath between New-Year and the Day of Atonement ("Shabbat Teshubah"), and the other for Passover, Lublin, 1595; "'Ammude Shesh," sermons, Prague, 1617; "Ribebot Efrayim," homilies on the Pentateuch (mentioned in the introduction to his work "Oraḥ le-Ḥayyim").

Ephraim was also the author of three liturgical poems celebrating Adar 2 (Feb. 15), 1611, on which date a hostile army that had entered Prague was defeated.

Bibliography: Moritz Grünwald, *Rabbi Salomo Efraim Luntschitz*, Prague, 1892; Zunz, *Literaturgesch.* p. 421; Steinschneider, *Cat. Bodl.* col. 904; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 240; Michael, *Or ha-Ḥayyim*, No. 501.

L. G. I. Br.

EPHRAIM OF SUDILKOV (called also **Moses Ḥayyim Ephraim**): Russian rabbi and preacher among the Ḥasidim of the Ukraine; born at Medzhibozh, Podolia, about 1750; died at Sudilkov, Volhynia, about 1799. He was the grandson of Israel Ba'al Shem-Ṭob and a twin-brother of Baruch of Tulchin. Unlike his brother, Ephraim performed no miraculous cures. He preferred a life of meditation and seclusion to the splendor of the court of a ẓaddik. Preaching and writing Biblical commentaries of a mystical nature formed his only occupations. Ephraim was only twelve years old when his grandfather died, but he religiously preserved all that he had heard from him. Ephraim's sermons, which were largely commentaries on the sayings of his grandfather, were collected and published by his son under the title "Degel Maḥaneh Efrayim" (Koretz, 1810), and were approved by the best-known ẓaddikim of that time, Levy Isaac of Berdychev, Israel of Kozenitz, and Jacob Isaac of Lublin.

The work reflects his boundless admiration for the founder of Ḥasidism. He entertains no doubt of the thaumaturgic powers of BEShT. He tells of many prophetic messages from him to his brother-in-law in Palestine ("Degel Maḥaneh Efrayim," p. 6). The author insists that the miracles performed by Besht were due not to supernatural means or cabalistic methods, but to his simple and unswerving faith (*ib.* p. 32). He recommends as a model to the contemporary ẓaddiḳim the simple exhortation to rely upon heartfelt talks on common every-day subjects, and asserts that by such talks Besht led the people to God more effectually than by theological instruction (*ib.* pp. 36, 80). He believes firmly that when Ḥasidic teachings are professed by the entire Jewish people the national regeneration of Israel will be consummated (*ib.* p. 63).

Ephraim went to Sudilkov about 1780, but from time to time revisited his birthplace. While Ephraim was not free from the defects of Ḥasidism, he always urged simplicity and sincerity.

Bibliography: Dubnov, in *Voskhod*, 1890, xii. 125; *Degel Maḥaneh Efrayim*; *Seder ha-Dorot he-Ḥadash.*

K. H. R.

EPHRAIM, VEITEL-HEINE: German financier; died at Berlin in 1775. The name means "Veitel, the son of Heine [German for "Ḥayyim"], the son of Ephraim." He was jeweler to the Prussian court and mint-master under Frederick William I. and Frederick the Great, by whom he was held in high esteem. By his financial operations he assisted this king in his wars, and when afterward charges of defalcation were brought against him, the king would not permit an investigation. Being the brother-in-law of David Fränkel, when the latter was elected rabbi of Berlin (1743), Ephraim pledged himself to pay annually the sum of 150 thalers into the treasury of the congregation, so that Fränkel might employ a substitute in law cases in which his relatives were involved and in which he could not act as judge (Landshuth, "Toledot Anshe Shem," p

37, Berlin, 1884). The most important of the organizations which he founded is the Veitel-Heine Ephraim'sche Lehranstalt in Berlin, originally founded as a bet ha-midrash about 1774.

BIBLIOGRAPHY: *Ha-Maggid*, ix. 318; Fuenn, *Keneset Yisrael*, p. 153; *Wissenschaftliche Blätter aus der Veitel-Heine Ephraim'schen Lehranstalt*, Preface, Berlin, 1862; Lebrecht, *Die Rabbinische Bibliothek des Berliner Bet Hamidrasch*, Berlin, 1852.

D. M. SEL.

EPHRAIM, VIDAL (known also as **Ephraim Blasom, Vidal Blasom,** and **Vidal Ephraim**): Pupil of R. Nissim of Gerona, rabbi in Palma, and teacher of Simeon Duran. He was greatly esteemed by Isaac b. Sheshet, and was noted for his mathematical attainments. He died a martyr to his faith.

BIBLIOGRAPHY: Isaac b. Sheshet, *Responsa*, Nos. 293, 309, 377; Simeon Duran, *Responsa*, i. 82b, 87a; ii. 50b; iii. 28a; Kayserling, *Gesch. der Juden in Spanien*, i. 170; Steinschneider, *Cat. Bodl.* col. 1968.

G. M. K.

EPHRATH or **EPHRATHAH** (אפרת, אפרתה): **1.** Wife of Caleb (son of Hezron) and mother of Hur (I Chron. ii. 19, 50; iv. 4). **2.** Another name for Bethlehem (Gen. xxxv. 19, xlviii. 7; Ruth i. 2, iv. 11; Ps. cxxxii. 6; Micah v. 1). The name "Ephratah" occurs once (I Chron. ii. 24) joined with "Caleb"—"Caleb-ephratah."

E. G. H. M. SEL.

EPHRATI, DAVID (TEBELE): Russian Talmudist; born in Vitebsk 1850; died in Frankfort-on-the-Main Oct. 24, 1884. Among his ancestors were: R. Liva b. Bezalel of Prague, R. Yom-Ṭob Lipman Heller, and R. Moses Kremer of Wilna. His "Toledot Anshe Shem," Warsaw, 1875, which is an attempt at the biographies and genealogies of these notables and their descendants, from a scientific point of view was not very successful (see "Ha-Shaḥar," vii. 723–726). He wrote many Talmudical works and commentaries, but only a few of them were published, viz.: "Migdal Dawid," on halakic subjects, containing also some biographies, Mayence, 1873; "Yad Dawid Tebele," Lemberg, 1880, containing addenda to his work "Dibre Dawid," which had appeared five years previously; and "Ḳohelet Dawid ha-Efrati," on Ecclesiastes, Berlin, 1884. Ephrati also published, with the assistance of Israel Hildesheimer, a periodical dealing with rabbinical questions, under the title "Eẓ Ḥayyim," of which several monthly numbers appeared in Lemberg in 1881, and a few in Berlin in 1884. Ephrati was also associated with R. Israel Lipkin (Salanter) in the publication of the periodical "Tebunah."

BIBLIOGRAPHY: *Ha-Asif*, ii. 754.

H. R. P. WI.

EPHRON (עפרון): **1.** Son of Zohar the Hittite; possessor of a field called "Machpelah," which he sold to Abraham for 400 shekels (Gen. xxiii. 8, xxv. 9, xlix. 29). The Talmudists place Ephron's conduct in a poor light, alleging that after having promised Abraham the field for nothing, he accepted from him 400 shekels in good money (Bek. 20; B. M. 87; B. B. 89).

2. One of the places won by Abijah, King of Judah, from Jeroboam, King of Israel (II Chron. xiii. 19). But the "ḳere" is "Ephrain" (עפרין).

3. Mount Ephron, a district on the northern frontier of Judah, between Naphtoah and Kirjath-jearim (Josh. xv. 9).

4. A city on the east of the Jordan, taken and destroyed by Judas Maccabeus in his expedition to Gilead (I Macc. v. 46–51; II Macc. xii. 27; Josephus, "Ant." xii. 8, § 5).

E. G. H. M. SEL.

EPIC POETRY: Though an abundance of historical reminiscence and a mass of soul-stirring legend lay in the storehouse of Jewish literature, none of it was built into a heroic poem. Religious and secular poets, it is true, often treated of such subjects as Abraham and Isaac and the sacrifice on Mount Moriah, Jacob and Joseph and the stirring story of their lives, Moses and Aaron and the departure from Egypt, Joshua and the entrance into Canaan, Jeremiah and the fall of Jerusalem, Elijah the Prophet, his disciple Elisha, Jonah, Mordecai and Esther, the post-Biblical Maccabees, the Ḥanukkah festival, the ten martyrs, the woman with her seven children. These, however, are only poems with an epic coloring; a pure epic according to the rules of art was not produced during all the centuries of the Middle Ages. The stern character of Jewish monotheism prevented the rise of hero-worship, without which real epic poetry is impossible. Solomon de Oliveira is probably one of the first of whom an epic is known ("Elat Ahabim," Amsterdam, 1665).

The first to produce anything worth notice in this direction was N. H. Wessely with his Mosaide "Shire Tif'eret" (Berlin, 1789–1802), an epic on the Exodus, of linguistic elegance, but of no very great poetic worth. The influence of a similar work by the German poet Klopstock is quite evident. Next to him stands Shalom Kohn with his "Ner Dawid," an epic poem on King David (Vienna, 1834). The influence of these two epics on the readers and poets of that time and on the later "maskilim" in Galicia was considerable. In addition the following poets may be mentioned from that and the succeeding period: Issachar Bär Schlesinger ("Ha-Ḥashmona'im," Prague, 1817); Samuel Molder ("Beruriya," Amsterdam, 1825); Süsskind Raschkow ("Ḥayye Shimshon," Breslau, 1824); Gabriel Pollak ("Ha-Keritot," Amsterdam, 1834, and "Ḳiḳayon le-Yonah," *ib.* 1853); and Hirsch Wassertrilling ("Hadrat Elisha'," Breslau, 1857, and "Nezer Ḥamodot," *ib.* 1860). The later modern Hebraists have completely neglected this branch of poetry, and a poem with merely an epic coloring has taken the place of the stately and imposing epic itself. Works of this sort have been written by M. I. Lebensohn ("Niḳmat Shimshon," "Yoel we-Sisra," etc.)—who has also translated parts of Vergil's "Æneid"—Konstantin (Abba) Schapira, Solomon Mandelkern ("Bat Sheba'" and "Shiggayon le-Dawid"), and others. Of recent Hebrew poets may be mentioned J. L. Gordon ("Ahabat Dawid u-Mikal," Wilna, 1856, and vols. iii. and iv. of his collected works, St. Petersburg, 1883), Ch. N. Bialik, and S. Tschernichowski.

BIBLIOGRAPHY: Dukes, *Zur Kenntniss der Neuhebräischen Religiösen Poesie*, pp. 56 *et seq.*, Frankfort-on-the-Main, 1842; Franz Delitzsch, *Gesch. der Jüdischen Poesie*, passim; N. Slouschz, *La Renaissance de la Littérature Hébraïque*, passim, Paris, 1902.

G. H. B

EPICURUS AND EPICUREANISM. See Apiḳoros.

EPIGRAMS (חרוז; in modern Hebrew פתגם, מכתם; by way of circumlocution חץ שנון, plural חצים שנונים): Short poems with an unexpected yet pointed ending; much in favor among Jewish writers because of the play of wit which they permitted, though often rather in substance than in form. Such epigrammatic phrasings of ideas were used in birthday and wedding poems, in dirges and tombstone inscriptions, as well as in epigraphs, chapter-headings, introductions, dedications, and approbations and commendations of written or printed books. They were employed especially in scholarly disputes, and have played a prominent part in controversial literature. At times they took a serious turn, at others they were humorous and satirical: to deride man's lot on earth, or to express sentiments of love, friendship, or enmity. They were used even for fervent prayers. Hebrew epigrams take mostly the form of a witty application of some Biblical or Talmudic expression; or they contain simply an allusion to persons and objects with which the reader is supposed to be familiar.

The epigram is represented in the productions of all the Jewish poets of the Middle Ages. Typical are the didactic and ethical epigrams of Samuel ha-Nagid (see Harkavy, "Studien und Mittheilungen," i., especially some of the fragments of בן תהלים and בן משלי), the gloomy verses of Solomon ibn Gabirol, the noble, tender, and at times droll epigrams of Judah ha-Levi. Moses ibn Ezra, who was somewhat older than Judah, excels him in both breadth of thought and depth of feeling, as well as in artistic expression. Sharply pointed are the epigrams of the clever and sarcastic Abraham ibn Ezra. Ingenuity and waggishness vie with each other in the productions of Al-Ḥarizi. The Italian Immanuel may also be classed with the masters of this form of poetry. The disputes about Maimonides and his works ("Moreh" and "Madda'") occasioned a great number of epigrams, which have been collected by Steinschneider (מורה מקום המורה, ed. Meḳiẓe Nirdamim, Berlin, 1885). Some good epigrams were produced by Eleazar ben Jacob ha-Babli, Solomon da Piera, and some of the latter's contemporaries—Azariah dei Rossi, Judah de Modena, Jacob and Immanuel Frances, the three Gavisons (father, son, and grandson, especially the last), and many others. Brüll has published a number of epigrams from a sixteenth century German manuscript, the material of which, however, goes back to a much earlier date ("Jahrb." ix. 1 *et seq.*).

Among the foremost epigrammatists of modern times, beginning with the period of enlightenment in the eighteenth century, are Ephraim Luzzatto, J. L. Jeiteles, J. B. Lewinsohn, S. D. Luzzatto, Joseph Almanzi, Hirsch Sommerhausen (חצים שנונים, Amsterdam, 1840), J. A. Benjacob, whose collected epigrams (מכתמים, Leipsic, 1842) are accompanied by a treatise on the form and essence of the epigram; M. Letteris, A. B. Gottlober, and S. Mandelkern.

G. H. B.

EPIGRAPHY. See Paleography.

EPILEPSY: Disease of the nervous system, manifesting itself by attacks of unconsciousness, with or without convulsions. It frequently occurs in families where there is a predisposition to neurosis, and tends to appear in the offspring of parents who suffer from syphilis or alcoholism. Consanguineous marriage, while not causing its appearance in the offspring, may aggravate it where a neurotic tendency exists.

The infrequency of alcoholism and syphilis among Jews renders them less liable than others to the disease; while the frequency of hysteria, insanity, neuralgia, etc., coupled with consanguineous marriages, intensifies any predisposition toward epilepsy.

In a discussion on the pathology of the Jews before the Academy of Medicine at Paris in 1891, Charcot stated that at the Salpêtrière, the great hospital for nervous diseases at Paris, only 39 Jewish epileptics came under observation during a period of thirteen years.

Dr. Worms, physician to the Rothschild Hospital in Paris, showed that during a period of twenty-five years (1865–90), of 25,591 Jewish patients admitted into that institution, only 77 suffered from epilepsy. Considering the fact that the Jewish population of Paris during that time was about 43,500, Dr. Worms affirmed that this was a very small proportion.

Dr. C. L. Minor of Moscow, Russia, in an analysis of his cases of nervous diseases, finds that among his 1,480 Jewish patients 36 (2.4 per cent) were epileptics, as against 60 (3.5 per cent) among his 1,734 non-Jewish patients. Among the Jewish patients 15 had suffered from epilepsy before they reached the age of fifteen. Among the non-Jewish patients only 9 had had the disease before that age.

In the Craig Colony for Epileptics, New York, 1,286 patients had been admitted up to Oct., 1902. Of these only 57 were Jews—41 men, 16 women. Thus, while the Jewish population of the state of New York is estimated to be 6 per cent of the total population, the percentage of Jewish epileptics at the Craig Colony is only 4.43.

On the whole, the figures recorded seem to imply less liability to epilepsy on the part of Jews, notwithstanding a vague impression to the contrary.

Bibliography: Lagneau, M. G. Sée, Worms, Chovet, Feré, Oser, in *Discussion sur la Pathologie de la Race Juive*, in *Bulletin de l'Académie de Médecine de Paris*, xxvi. 238–241; C. L. Minor, *Sbornik v Polsku Yevreiskikh Narodnikh Shkol*, St. Petersburg, 1898.

J. M. Fi.

EPIPHANIUS: Bishop of Constantia, Cyprus; born at Bezanduke near Eleutheropolis, Palestine, between 310 and 320 (according to Bartolocci, in 288); died at sea in 403. Epiphanius is supposed to have been born of Jewish parents and to have embraced Christianity in his sixteenth year. A legend asserts that, before his conversion, Epiphanius was adopted by a rich Jew named Tryphon, who died soon afterward, leaving his fortune to Epiphanius. After passing four years in Egypt in a monastery, Epiphanius returned to his native village, founding there a monastery of which he became abbot. In 367 he was elected Bishop of Constantia, in Cyprus, and became a zealous defender of orthodoxy, attaining celebrity on account of his opposition to Origen, whom he had condemned before two councils (399 and 401). Epiphanius was a teacher and friend of Jerome. Suspecting Chrysostom of favoring the followers of Origen, he went to Constantinople to denounce the heretical bishop, and died on his way back to Constantia.

Of especial interest to Jews, owing to the information it contains on Jewish, Gnostic, and Judæo-Christian views, is his *Πανάριον*, an account, written in 374–376, of eighty heretical sects. According to Epiphanius, the pre-Christian sects are based upon the following systems: Barbarism, Scythism, Hellenism, Judaism, and Samaritanism. Heresies derived from Samaritanism are the following, the order being slightly changed in his letter to Acacius and Paulus: Samaritans (ix.), Gorothæans (x.), Sebuæans (xi.), Essenes (xii.), and Dositheans (xiii.). Those emanating from Judaism are: Scribes (xiv.), Pharisees (xv.), Sadducees (xvi.), Hemerobaptists (xvii.), Ossæans (xviii.), Nazarenes (xix.), and Herodians (xx.). To these must be added the Nazarenes again (xxix.), the Ebionites (xxx.), and the Judaizing Sampsæans (liii.). Though he follows older sources, such as Hippolytus I., and though he is often wanting in perspicuity, he adds a great deal from his own observation and study. In regard to the Ebionites he is the only source for their gospel (Zahn, "Geschichte des Neutestamentlichen Kanons," ii., part 1, p. 724). His treatise on Biblical weights and measures (*Περὶ Μέτρων καὶ Σταθμῶν*), published by Lagarde in Greek, with a partial translation into German ("Symmicta," i. 210, ii. 150), and in Syriac ("Veteris Testamenti ab Origene Recensiti Fragmenta," etc., pp. 1 *et seq.*), is more than what its name implies. It treats of the Greek translations of the Bible (see Swete, "Introduction," p. 31) as well as of localities and the stars and heavenly bodies mentioned in Scripture.

In these works, as also in his "Lives of the Prophets" (ed. in Greek and Latin, Basel, 1529; in Syriac, Nestle, "Syriac Grammar," p. 87; comp. *idem*, "Marginalien," ii. 1893) and in his short treatise on Aaron's breastplate (ed. Dindorf, i. 141, and in many Syriac MSS.), he shows a varied acquaintance with Jewish traditions (see, *e.g.*, Ginzberg, "Die Haggada bei den Kirchenvätern," pp. 24, 40, 104, 119). That he knew Hebrew seems probable from his occasional Hebrew quotations.

Bibliography: *Panariun*, in Epiphanius' collected works, ed. Oehler, Berlin, 1859–61; Bartolocci, *Bibl. Rab.* i. 424–428; Basnage, *Hist. des Juifs*, viii. 150; Hilgenfeld, *Ketzergesch. des Ur-Christenthums*, pp. 80 *et seq.*; Lipsius, *Zur Quellen-Kritik des Epiphanius*, Vienna, 1865; Harnack, in *Zeit. für die Gesammte Lutherische Theologie und Kirche*, 1874, p. 143.

J. M. Sel.—G.

EPISCOPUS JUDÆORUM. See Bishop of the Jews.

EPISTOLOGRAPHY. See Letter-Writing.

EPITAPHS. See Paleography.

EPITHALAMIA. See Wedding-Songs.

EPITOMISTS. See Legalism.

EPSTEIN or EPPSTEIN: The surname "Eppstein" is one of the oldest Jewish family names in the Slavic countries. **Nathan ha-Levi Eppstein** and **Solomon b. Jacob ha-Levi Eppstein** are mentioned in the responsa (No. 37) of R. Moses Minz about the middle of the fifteenth century. **Meïr b. Jacob ha-Levi Eppstein** was a printer in Prague in 1522. **Meïr Eppstein** was a leader of the community of that city in 1601; and **Samuel b. Judah ha-Levi Eppstein**, a pupil of Mordecai Joffe (Lebush), flourished there about 1615. In 1635 **Abraham b. Meïr ha-Levi Eppstein,** a descendant of the above R. Nathan, was rabbi of Brest-Litovsk (see "Keneset Yisrael" for 5648, "Likḳuṭim," 43). **Wolf b. Jacob ha-Levi Eppstein,** who came from Kremenetz, Volhynia, was rabbi of Friedberg, 1669–81 (see Brüll's "Jahrb." vii. 46). The cabalist Israel Joffe of Sklov mentions among the friends of his youth a certain **Aryeh Löb Epstein,** which places him about the end of the seventeenth century (see "Ha-Shaḥar," vi. 229). **Michael b. Abraham ha-Levi Epstein** flourished in Moravia 1670–80; another **Michael ha-Levi Eppstein** in 1699; and a **Judah ha-Levi Eppstein** in 1690 (Mordecai Rothenberg, Responsa, No. 14). A **Joseph b. Wolf ha-Levi Epstein** of Konitz is mentioned in the preface to "Iggeret Musar" (1713).

About the beginning of the eighteenth century **Mordecai ha-Levi Epstein,** a great-grandson of R. Abraham of Brest-Litovsk, was one of the chiefs of the Jewish community in Grodno. One of his sons, **Ẓebi Hirsch Epstein,** who died in 1772, was also a prominent leader in that city. His other son, **Aryeh Löb Epstein,** author of "Ha-Pardes," was rabbi of Königsberg. One of the latter's descendants, in his biography of the rabbi of Königsberg, collected much material for the history of the family, and according to his data the accompanying family tree may be constructed (see page 196).

The number of families named "Epstein" is very large. There are more than two hundred Epsteins in the city directory of New York (Manhattan), with a proportionate number in all the large and smaller cities of the United States where Jews live. This makes the number of the members of the Epstein families in the New World alone much larger than the combined population of the two little cities named "Eppstein," one in Bavaria and one in Hessen-Nassau, whence they are supposed to have originated. It is certain that many families assumed the name "Epstein" at a later period, while in other families the name was changed to "Ebstein," "Eppenstein," or similar forms.

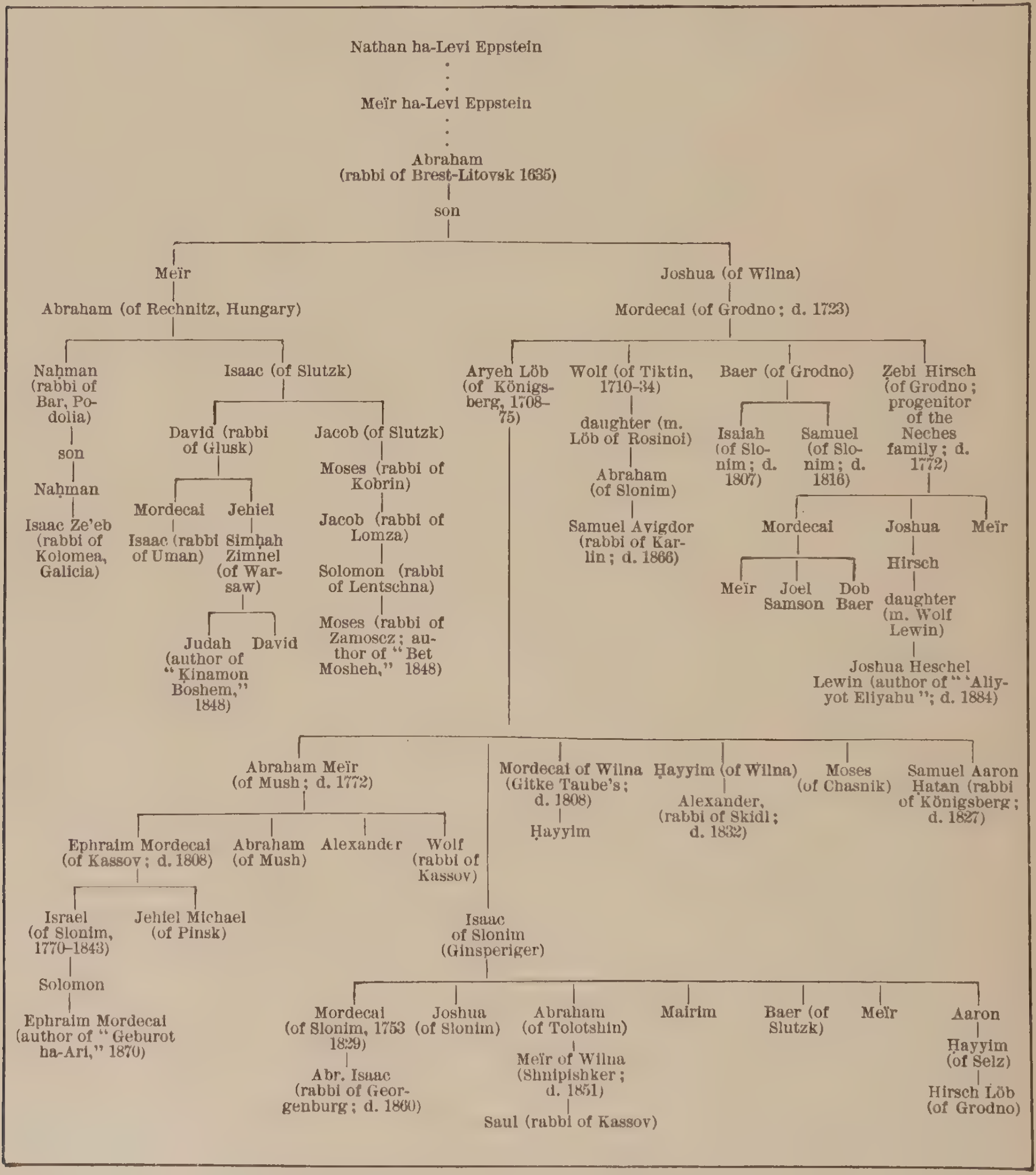
The number of individual Epsteins who have achieved prominence is also correspondingly large. Among the Epsteins who merit mention are: **Jehiel Michael Epstein,** author of "Darke ha-Ḥeshbon," Wilna, 1836; **Isaac Baer Eppstein,** author of "Yesode ha-Dat ha-Yisraelit," an adaptation of Philippson's "Kurzgefasster Katechismus," Königsberg, 1849; died Dec. 25, 1912. One, **Haim Yeḥiel ha-Levi Epstein,** died in April, 1908.

Bibliography: Zunz, *Z. G.* pp. 270–271; catalogues of the British Museum and of the library of the surgeon-general's office of the United States army, s.v. *Eppstein*; Fürst, *Bibl. Jud.*; Zeitlin, *Bibl. Post-Mendels.* s.v. *Epstein*; *Geburot ha-Ari*, Wilna, 1870; Friedenstein, *'Ir Gibborim*, pp. 44, 60–61, Wilna, 1880; Efrati, *Dor we-Dorshaw*, p. 64, *ib.* 1889; Eisenstadt, *Dor Rabbanaw we-Soferaw*, p. 42, Warsaw, 1895.

J. P. Wi.

Abraham Epstein: Russo-Austrian rabbinical scholar; born in Staro Constantinov, Volhynia, Dec. 19, 1841. Epstein diligently studied the works of

Levinsohn, Krochmal, and S. D. Luzzatto, and when he traveled in western Europe for the first time in 1861, he made the acquaintance of Rapoport, Frankel, and Michael Sachs. After his father's death in 1874 (see Israel Epstein's biography in "Ha-Shaḥar," vi. 699–708) Epstein took charge of his extensive business interests, but gradually wound up all his affairs, and since 1884 has devoted most of his time to travel and study. He settled in Vienna in 1876 and became an Austrian subject. He is the possessor of a large library which contains many valuable manuscripts.


Nathan ha-Levi Eppstein
Meïr ha-Levi Eppstein
Abraham (rabbi of Brest-Litovsk 1635)
son
Meïr
Joshua (of Wilna)
Abraham (of Rechnitz, Hungary)
Mordecai (of Grodno; d. 1723)
Naḥman (rabbi of Bar, Podolia)
Isaac (of Slutzk)
Aryeh Löb (of Königsberg, 1708–75)
Wolf (of Tiktin, 1710–34)
Baer (of Grodno)
Zebi Hirsch (of Grodno; progenitor of the Neches family; d. 1772)
son
David (rabbi of Glusk)
Jacob (of Slutzk)
daughter (m. Löb of Rosinoi)
Isaiah (of Slonim; d. 1807)
Samuel (of Slonim; d. 1816)
Naḥman
Moses (rabbi of Kobrin)
Abraham (of Slonim)
Isaac Ze'eb (rabbi of Kolomea, Galicia)
Mordecai
Jehiel
Jacob (rabbi of Lomza)
Samuel Avigdor (rabbi of Karlin; d. 1866)
Mordecai
Joshua
Meïr
Isaac (rabbi of Uman)
Simḥah Zimnel (of Warsaw)
Solomon (rabbi of Lentschna)
Hirsch
Meïr
Joel Samson
Dob Baer
daughter (m. Wolf Lewin)
Judah (author of "Kinamon Boshem," 1848)
David
Moses (rabbi of Zamoscz; author of "Bet Mosheh," 1848)
Joshua Heschel Lewin (author of "'Aliyot Eliyahu"; d. 1884)
Abraham Meïr (of Mush; d. 1772)
Mordecai of Wilna (Gitke Taube's; d. 1808)
Ḥayyim (of Wilna)
Moses (of Chasnik)
Samuel Aaron Ḥatan (rabbi of Königsberg; d. 1827)
Ḥayyim
Alexander, (rabbi of Skidl; d. 1832)
Ephraim Mordecai (of Kassov; d. 1808)
Abraham (of Mush)
Alexander
Wolf (rabbi of Kassov)
Israel (of Slonim, 1770–1843)
Jehiel Michael (of Pinsk)
Isaac of Slonim (Ginsperiger)
Solomon
Ephraim Mordecai (author of "Geburot ha-Ari," 1870)
Mordecai (of Slonim, 1753–1829)
Joshua (of Slonim)
Abraham (of Tolotshin)
Mairim
Baer (of Slutzk)
Meïr
Aaron
Abr. Isaac (rabbi of Georgenburg; d. 1860)
Meïr of Wilna (Shnipishker; d. 1851)
Ḥayyim (of Selz)
Saul (rabbi of Kassov)
Hirsch Löb (of Grodno)

Genealogical Tree of the Epstein Family.

Epstein is the author of the "Ḳadmut ha-Tanḥuma," a review of Buber's edition of the Midrash Tanḥuma (Presburg, 1886), and of "Mi-Ḳadmoniyyot ha-Yehudim," which contains (1) treatises on Jewish chronology and archeology, and (2) a revised and annotated edition of Midrash Tadshe (Vienna, 1887). He also wrote: "Bereschit-Rabbati, Dessen Verhältnisse zu Rabba," etc. (Berlin, 1888); "R. Simeon Kara und der Jalkut Schimeoni" (Cracow, 1891); "Eldad ha-Dani," a critical edition, with variations from divers manuscripts, of the well-known work of Eldad, with an introduction and notes

(Vienna, 1891); "La Lettre d'Eldad sur les Dix Tribus" (Paris, 1892; reprinted from "R. E. J." xxv.); "R. Moshe ha-Darshan mi-Narbona" (Vienna, 1891); "Dibre Biḳḳoret li-Kebod Rabbi S. L. Rapoport," a defense of Rapoport against the attacks of I. H. Weiss (Vienna, 1896); "Jüdische Alterthümer in Worms und Speier" (Breslau, 1896; reprinted from "Monatsschrift," v. 40). He wrote in addition many critical, biographical, historical, and archeological articles for the Jewish periodical press, especially for "Monatsschrift," "Revue des Etudes Juives," and "Ha-Ḥoḳer," some of which have been reprinted in book form.

BIBLIOGRAPHY: Autobiographical sketch in Sokolow's *Sefer Zikaron*, pp. 162–166, Warsaw, 1890; Zeitlin, *Bibl. Post-Mendels.* p. 79; Lippe, *Bibliographisches Lexicon*, iii. 98–99, Vienna, 1899.

H. R. P. WI.

Alois Epstein: Austrian pediatrist; born at Kamenitz-an-der-Linde, Bohemia, Jan. 1, 1849. He was educated at the gymnasium at Neuhaus and the University of Prague, graduating as doctor of medicine in 1873. In the same year he established himself at Prague as a physician, and in 1880 became privat-docent in pediatrics. In 1881 he was appointed physician-in-chief at the foundling hospital, and in 1884 professor at the university.

Besides numerous essays in the medical journals, Epstein has written many monographs and books, among which may be mentioned: "Ueber Blutungen im Frühesten Kindesalter," Prague, 1876; "Ueber das Systolische Schädelgeräusch der Kinder," *ib.* 1878; "Ueber die Gelbsucht bei Neugeborenen Kindern," Leipsic, 1880; "Studien zur Frage der Findelanstalten," Prague, 1882; "Beitrag zu den Bildungsfehlern des Herzens," *ib.* 1886; "Ueber das Wesen und die Behandlung der Cholera Infantum," Berlin, 1890; "Ueber Pseudodiphtheritis Septhaemischen Ursprungs," *ib.* 1894; "Vulvite, Vulvovaginite et Autres Inflammations des Organes Génitaux Externes de Petites Filles," Paris, 1897; "Ueber Angina Chronica Leptothricia bei Kindern," Prague, 1900; "Ueber Verdauungsstoerungen im Säuglingsalter," Stuttgart, 1901.

Epstein is one of the editors of the "Jahrbuch für Kinderkrankheiten."

S. F. T. H.

Aryeh (Löb) Epstein b. Mordecai (Ba'al ha-Pardes): Polish rabbi; born in Grodno 1708; died in Königsberg, Prussia, June 26, 1775. At first he refused to become a rabbi, preferring to devote himself entirely to study; but in 1739 he was forced by poverty to accept the rabbinate of Brestovech, Lithuania, and in 1745 he became rabbi of Königsberg, where he remained until his death. He corresponded with Elijah, gaon of Wilna, and with Jonathan Eybeschütz, with whom he sided in the quarrel about amulets.

He is the author of "Or ha-Shanim," on the 613 commandments (Frankfort-on-the-Oder, 1754); "Halakah Aḥaronah" and "Ḳunṭres ha-Ra'yot" (*ib.* 1754; Königsberg, 1759); "Sefer ha-Pardes," in three parts—(1) on the Shema' and the observance of Sabbath, (2) sermons, (3) funeral orations (*ib.* 1759). Several other cabalistic and halakic works from his pen are mentioned in his own works or by his biographer. A prayer which he composed on the occasion of the dedication of a new synagogue in Königsberg (*ib.* 1756) is found in the Bodleian Library. Annotations by him and by his son Abraham Meïr are published in some of the later editions of the Babylonian Talmud. He is called "Levin Marcus" in Solowicz's "Gesch. der Juden in Königsberg," Posen, 1857.

BIBLIOGRAPHY: Epstein, *Geburot Ari*, Warsaw, 1870; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 241; Friedenstein, *'Ir Gibborim*, pp. 44, 47, Wilna, 1880.

L. G. P. WI.

Jacob Epstein: Polish banker and philanthropist; born in Zarki, Poland, 1771; died at Warmbrunn, Prussian Silesia, Aug. 16, 1843. In early manhood he went to Warsaw, where he succeeded in amassing a large fortune and became one of the most prominent figures in the old Polish capital. He was the first Jew in Warsaw to discard the old-style Jewish garb and to dress himself and his family in European fashion. In the rebellion of 1830–31 Epstein took the part of his oppressed countrymen, and was an officer in the insurrectionary army; but later he seems to have completely regained the favor of the Russian government, as is evidenced by his appointment as banker of the treasury commission of the kingdom of Poland in 1838.

Epstein was the founder and president of the Jewish hospital at Warsaw, on which he spent large sums and which he raised to a high standard of efficiency. Emperor Nicholas I., who visited the institution, conferred on Epstein the title of "hereditary honorary citizen." The high respect in which Epstein was held by the Christian population of Warsaw is best indicated by his election to membership in the commission of charities, which consisted mostly of Polish noblemen.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 561; *Allgemeine Zeitung des Judenthums*, 1838, No. 97; 1840, p. 340.

H. R. P. WI.

Jehiel N. Epstein: Son of R. Abraham Segal Epstein; flourished about the middle of the seventeenth century. He was the author of the "Ḳiẓẓur Shene Luḥot ha-Berit" (1683), written after the style of the cabalistic "Shene Luḥot ha-Berit." A second edition, with numerous additions, and containing extracts from current ethical works, was published fifteen years later at Fürth. Nothing is known of the career of Epstein.

K. S. B.

Joseph Lazar Epstein: Russian educator and author; born 1821; died in Shavli April 19, 1885. For the last twenty-four years of his life he taught at the government school of Shavli. He was a contributor to the Hebrew periodicals, and was the first to write in Hebrew an account of Abraham Lincoln's life. This biography appeared in "Ha-Karmel," 1862, Nos. 34–36, under the title "Toledot Abraham" (Generations of Abraham). He also wrote a biography of Manasseh b. Israel (after Kayserling), which appeared in the same periodical (*ib.* 1863, Nos. 8–9). His Hebrew translation of M. A. Goldschmidt's life of I. M. Jost appeared in Kohn-Ẓedeḳ's "Oẓar Ḥokmah," 1865, v. 3. Epstein was also the author of a history of Russia, entitled "Dibre ha-Yamim le-Malke Russya," and paying special regard to their influence on the condition of the Jews (Wilna, 1872).

Epstein's novel, "Miryam ha-Ḥashmona'it," Wilna, 1863, is a translation from the German of L. Philippson. A second novel, "Yad la-Zahab," Warsaw, 1884, was the last of his works. Like most Russian "maskilim," Epstein lived and died poor, and left his family in straitened circumstances.

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels*, pp. 78–79; *Ha-Ẓefirah*, 1885, No. 16.

H. R. P. WI.

Joshua Ḥayyim b. Mordecai ha-Levi Epstein: Russian rabbinical scholar and communal worker; born in Wilna 1820; died there Dec. 1, 1900. He was familiarly known as "Reb Joshua Ḥayyim the Sarsur" (money-broker), and was one of the most popular and respected members of his native city. He is the author of "Ḥiddushe RiYaḤ," novellæ on the Midrash Rabbot, and "Liḳḳuṭe RiYaḤ," collectanea on the Talmud, published at Wilna, 1890, and distributed gratuitously among poor scholars. The work closes with three short treatises by his son Mordecai, entitled "Ma'amar Mordekai."

BIBLIOGRAPHY: *Aḥiasaf*, 5662, pp. 224–225, Warsaw, 1901; Steinschneider, *'Ir Wilna*, p. 249.

K. P. WI.

Julius Epstein: Austrian pianist; born at Agram, Croatia, Aug. 7, 1832; pupil at Agram of the choir-director Lichtenegger, in Vienna of Rufinatscha (composition) and Halm (pianoforte). He made his début in 1852, and soon became one of the most popular pianists and teachers in Vienna.

From 1867 to 1901 Epstein was professor of piano at the Vienna Conservatorium, where Ignaz Brüll, Marcella Sembrich, and Gustav Mahler were among his pupils. Epstein edited Beethoven's "Claviersonaten"; Mendelssohn's "Sämmtliche Clavierwerke"; Schubert's "Kritisch Durchgesehene Gesammtausgabe," etc.

His two daughters **Rudolfine** (cellist) and **Eugénie** (violinist) made a concert tour through Germany and Austria during the season of 1876–1877, which was very successful. His son **Richard** is professor of piano at the Vienna Conservatorium.

BIBLIOGRAPHY: Mendel, *Musikalisches Konversations-Lexikon*; Baker, *Biographical Dictionary of Musicians*, New York, 1900; Schuster, *Julius Epstein*, 1902; Kosel, *Biographien der Wiener Künstler und Schriftsteller*, 1902.

S. J. SO.

Sigismund Stefan Epstein (pseudonym, **Schimon Simel**): German author; nephew of Abraham Epstein; born at Warsaw, Russia, Nov. 12, 1866. He was educated at the gymnasia of Kiev and Vienna and at the University of Vienna, where he studied natural science. He went in 1895 to Berlin, where he studied physiology under Du Bois-Reymond at the Polytechnical Institute. He is at present living in Paris, France.

Epstein is the author of "Kabbala und Naturwissenschaft," 1891; "Paul Bourget als Lyriker," 1893; "H. von Helmholtz," 1895; "Emil du Bois-Reymond," 1896; "Maupassant und der Französische Roman der Gegenwart," 1899; "Der Kampf des Menschen Gegen die Natur." In 1899 Epstein collaborated in the publication of "Hundert Jahre in Wort und Bild; Eine Kulturgeschichte des XIX. Jahrhunderts," Berlin, 1902.

S. F. T. H.

ER (עֵר, "the watchful"): **1.** First son of Judah by Shuah the Canaanite (Gen. xxxviii. 3; Num. xxvi. 19). He died soon after marrying Tamar, because he "was wicked in the sight of the Lord" (Gen. xxxviii. 7). What his sin was is explained in Bereshit R. lxxxv. 4.

2. Son of Shelah, the son of Judah (I Chron. iv. 21).

3. Son of Jose, one of the ancestors of Jesus (Luke iii. 28).

E. G. H. M. SEL.

ERA: A historical period or reckoning of years, dating from some important event or fixed point of time. A striking event of a lasting effect is generally taken as a starting-point for a new era. The Bible contains a few instances of this kind: the Flood (Gen. xi. 10); the Exodus (Ex. xvi. 1, xix. 1, xl. 17; Num. i. 1, ix. 1, x. 11, xxxiii. 38; Deut. i. 3; I Kings vi. 1); the earthquake in the days of Uzziah (Amos i. 1); the Babylonian Exile (Ezek. xl. 1). After the return of the Jews from the Babylonian Exile they arranged their dates according to the reigns of the Persian kings, just as before the Exile they dated events according to the reigns of the kings of Judah and of Israel.

Era of Jubilees.

According to Lev. xxv. 8, the Israelites were commanded to count seven Sabbatical cycles of seven years each and to observe the fiftieth year as the year of jubilee. The period of fifty years is called a "jubilee." There is no record in the Bible of the actual beginning of the jubilees nor of their actual ending. Tradition relates that the fifteenth year after the entering of the Israelites into the land of Canaan was the first year of the first jubilee period. Tradition likewise states that the observance of the jubilee year was discontinued after the conquest of Samaria by Shalmaneser (Maimonides, "Yad," Shemiṭṭah we-Yobel, x. 8). But no information is given in regard to whether the counting of the jubilee periods was continued after the fall of Samaria, and, if so, in what manner it was continued (*ib.* x. 3–4). As, however, the law concerning witnesses enjoins that they must answer the question, "In what jubilee period, in what Sabbatical cycle, and in what year of the cycle did the event in question happen?" (Sanh. v. 1), it may be assumed that the counting of jubilees and Sabbatical cycles continued in practise and was generally known (see Seder 'Olam xxx.). But neither in the Bible nor in Talmudical literature is any instance given of an event dated in this way. In Neubauer's catalogue of the Hebrew manuscripts in the Bodleian Library (No. 2493) the following date is given: "1797 Sel. 3d year of the Sabbatical cycle."

The Jews of post-Biblical times adopted the Greek era of the Seleucids. The Greek era ("ḥeshbon ha-yewanim"), or the era of contracts ("minyan sheṭarot"), dates from the battle of Gaza in the autumn of the year 312 B.C. This was used by the Jews as early as the Book of Maccabees (I Macc. i. 11), though the author of the first Book of Maccabees

The Seleucid Era.

deals with the year as beginning with Nisan, while in the second book the beginning of the year is placed in Tishri (see the elaborate discussion in Schürer, "Geschichte," i. 36–46; and the literature mentioned on p. 46). It has even been suggested that the Feast of Trumpets was not regarded as the "New-Year" until about 130 B.C. For a time, indeed, it seemed possible that the Jews would adopt an era of their own from the period of their deliverance under the Maccabees. Several coins of Simon are dated from "the year of the salvation of Israel."

There are two eras which may properly be called "Jewish": the era of the Destruction of the Temple and the era of the Creation ('Ab. Zarah 9a). These were employed by the tannaim, while the "era of the Greeks" was used by the "safre" (scribes or clerks) in drawing up contracts or other mercantile documents. The relation of the three eras to one another may be expressed by the following equation: 1 after Destruction of Temple = 3829 A.M. = 381 Sel. = 1 Sabb. cycle = 69 C.E.

The Era of the Creation.

The present usual method among Jews of recording the date of an event is to state the number of years that have elapsed since the creation of the world. It appears to have arisen from an attempt to establish a connection between the lunar cycle of eight years and the Metonic cycle of nineteen years by which this is brought into connection with the solar year, the arrangement being made that by calculations from a fixed point the date of the new moon could always be ascertained by reckoning the number of cycles which had elapsed since the era of the Creation, determined by the mnemonic "beharad" (בה"רד), which refers both the era and the beginning of the lunar cycle to the night between Sunday and Monday, Oct. 7, 3761 B.C. at 11 h. 11⅓ m. P.M. (ב referring to the second day, ה to the fifth hour after sunset, and רד to the 204 minims after the hour). Rühl has shown that the adoption of this era must have taken place between the year 222, when Julius Africanus reports that the Jews still retained the eight-year cycle, and 276, when Anatolius makes use of the Metonic cycle to determine Easter after the manner of the Jews. It may be further conjectured that it was introduced about the year 240–241, the first year of the fifth thousand, according to this calculation, and that the tradition which associated its determination with Mar Samuel (d. about 250) is justified. The era of the Creation occurs in the Talmud (Ab. Zarah 9b), but is used for dating for the first time in Sherira Gaon's Epistle (see Azariah dei Rossi, "Me'or 'Enayim," p. 96); but this does not occur in the best manuscripts which date after the Seleucid era. The era of the Creation occurs in Shabbethai Donnolo (*c.* 946), and in Tanna debe Eliyahu (974). Maimonides used the era of the Creation as well as the Seleucid era and that of the Destruction of the Temple ("Yad," Shemiṭṭah, x. 4). The abrogation of the Seleucid era is attributed to David ibn Abi Zimrah about 1511, but it still remains in use among the Yemenite Jews, most of the manuscripts of the Midrash ha-Gadol being dated after it.

Strict Jews have an objection to using the Christian year as seemingly recognizing the founder of the era, though occasionally it occurs even in Hebrew books, as in Abulafia's "Gan Na'ul" (comp. Jellinek, "B. H." iii. 40, note 7) and in the writings of Meyer Katzenellenbogen. Modern Jews frequently use the Christian date, but rarely add the "A.D." Jews in Mohammedan countries sometimes use the era of the Hegira.

BIBLIOGRAPHY: Ideler, *Handbuch der Chronologie*, 1825, pp. 528–537, 568, 583; Lewisohn, *Gesch. des Jüdischen Kalenderwesens*, pp. 28-35; F. Rühl, *Der Ursprung der Jüdischen Weltära*, in *Deutsche Zeitschrift für Geschichtswissenschaft*, 1898, pp. 185, 202; idem, *Chronologie der Mittelalters*, pp. 184, 189 *et seq.*, Berlin, 1897; S. L. Rappaport, in *Busch's Kalendar for 1884*; *Seder 'Olam*; Abraham b. Hiyya, *Sefer ha-'Ibbur*, iii.; Isaac Israeli, *Yesod 'Olam*, iv.

A. M. F.—J.

ERACH: (from the Biblical "'erek," II Kings xxiii. 35): A tax on property for communal purposes. The direct taxes which were levied by the Jewish congregations were mostly twofold: (1) on every family ("rashe bayit"), and (2) on property, both real estate and chattels, according to the sworn statement of the property-owner. The latter tax was called "erach." This is the form used in the "Memorbuch" of Worms (see Maggid, "Zur Geschichte und Genealogie der Günzburge," p. 180, St. Petersburg, 1899). It is an expression frequently used in Württemberg (see "Orient," 1844, pp. 98, 146, end; "Allg. Zeit. des Jud." 1845, p. 522).

A. D.

ERECH: The second of the four Babylonian cities founded, according to Gen. x. 10, by Nimrod.

The site of the city is now known as "Warka," on the left bank of the Euphrates, about half-way between Hilla and Korna. The mounds and ruins cover an area six miles in circumference. Inadequately explored by Loftus ("Travels in Chaldea and Susiana," pp. 162 *et seq.*), they have furnished only incomplete material for its history. The earliest inscriptions found are by Dungi, Ur-Ba'u, and Gudea, kings of Ur, who held Erech as a part of their dominions. After these come texts of Singasid, Merodach-baladan I. Great numbers of coffins, especially of the Parthian period, show that the site had become a necropolis.

The foundation of Erech is ascribed in the non-Semitic version of the Creation-story to the god Marduk, and it is the center of life and action in the Gilgamesh epic. It had many poetical names.

BIBLIOGRAPHY: The histories of Babylonia and Assyria by Tiele, Hommel, Winckler, and Rogers; Peters, *Nippur*.

E. G. H. R. W. R.

ERFURT: Chief town of the district of the same name in Prussian Saxony, situated on the Gera. If the dates on the tombstones found in Erfurt are genuine, there existed in that city an organized Jewish community in the ninth century. The earliest official document, however, concerning the Erfurt Jews dates from the second half of the twelfth century. Between 1160 and 1186 Bishop Conrad I. drew up a form of oath to be used by them. On June 26, 1221, the community suffered great persecution at the hands of Friesland pilgrims, about twenty-six Jews (according to some sources eighty-six) being massacred. A fast-day was instituted

Earliest Mention.

in commemoration of this calamity. Twenty-one names of the victims have been preserved in the "Memorbuch" of Mayence, and several others are given in an elegy written on the occasion by the liturgical poet Solomon ben Abraham.

Great as the catastrophe seems to have been, its effects were not lasting; and the community increased considerably in the first half of the thirteenth century. For nearly forty years the prior of St. Benedict, in whose parish many Jews resided, claimed from the Jewish owners of houses the same tithes as from Christians. When the Jews protested, the bishop decided (July 20, 1240) in favor of the prior; but the Jews, upheld doubtless by the municipal council, persisted in their refusal to pay, and the matter was finally submitted to arbitration.

Protection by the Archbishop.

On Jan. 13, 1266, Archbishop Werner, in return for an annual payment of 100 silver marks and for a fee of 30 pfennigs for each interment, granted the Erfurt Jews a letter of protection, placing them under his own jurisdiction. From his notification of this arrangement to the city authorities it may be inferred that the Jews had suffered greatly at the hands of the municipality, which had been interdicted on this account. The archbishop's protection, however, did not shield the Jews from assault on their synagogues and cemetery; and the city was again put under interdict, the decree remaining in force until revoked in 1284 by Werner's successor, Heinrich of Basel, who, however, at the same time renewed the Jews' privileges. In 1291 Archbishop Gerhard II. pledged the Jews to the municipal council for 1,000 silver marks.

In spite of ill treatment and numerous vexations, the Jews, as attested by contemporary chroniclers, took an active part in the defense of the city against the repeated attacks of Count Friedrich in 1309. These services, however, were soon forgotten, and the chief of the council, Hugo Longus, together with the Dominicans and certain nobles who desired to be rid of their creditors, plotted the destruction of the Jews. The plague, which had raged intermittently in Erfurt since 1315, was attributed to the poisoning of wells by the Jews, and in Aug., 1348, their quarters were stormed, about 3,000 Jews perishing by fire and sword. The council benefited to the extent of 800 silver marks in addition to all movable property remaining, but the archbishop, whose interests were injured by the extinction of the Jewish community, claimed compensation. Nevertheless, he pardoned the city in the following year, and in 1350 he empowered the council to collect and to use the debts owed to the Jews by the counts of Bleichlingen.

After the Black Death.

Scarcely a year afterward a new Jewish community was formed at Erfurt, the settlers undertaking to pay the same amount of taxes as their predecessors. As the old synagogue had passed into private ownership, the council granted (1357) a certain sum for the erection of a new one. In 1373 it issued a series of ordinances concerning the Jews, who were required to wear throughout the year long gowns, boots, and hats. If capes were preferred for winter, these had to be worn over the gowns. Girdles and jewelry were prohibited. During the Christian fast-days Jews were forbidden to buy fish. The affairs of their community were to be administered by five parnasim and a rabbi.

In spite of these restrictions the Jewish population of Erfurt gradually increased. It became necessary to enlarge the old cemetery, situated near the Moritz Gate, and some adjacent ground was rented (1375) from the council for an annual payment of five shillings. In the same year an agreement concerning the taxes was entered into between the council and the Jewish community. Excepting a certain rich Jew, Elias, termed the "Judenmeister," who was specially taxed, the annual amount for the community was fixed at 850 pounds of pfennigs. Besides these regular taxes, the Jews had to contribute to the expenses of the defense of the city. Thus, in 1377 they paid for this purpose 100 pounds of pfennigs.

Erfurt Synagogue in 1357.
(After Jaraczewsky, "Geschichte der Juden in Erfurt.")

Heavy Taxation.

At the expiration of the agreement in 1380 the council compelled them to make a present to the city of 2,200 silver marks. In addition certain changes in the Jewish dress were prescribed with the view of still further humiliating its wearers. Jews were forbidden to employ Christian servants. No Jew, unless he became a citizen, for which privilege he had to pay a considerable sum, was allowed to settle in the city. To facilitate the control of the Jewish inhabitants, the parnasim were ordered to draw up a list and to deposit it with the council. In this list figured seventy-six families who were able to pay their dues to the city and twenty-six for whom their more fortunate brethren paid. In 1391 King Wenceslaus of Bohemia granted the city of Erfurt many privileges, and relieved the citizens from paying any debts to the Jews.

The history of the Jews of Erfurt from the end of the fourteenth century to 1458, in which year they were banished from the city, records a long series of sufferings of various kinds. On one side was the council, which became more and more exacting; on the other, the bishops and the German emperors, to whom belonged by right one-third of the property of the Jews. Thus Sigismund in 1416 imposed upon the Jews of Erfurt the payment of 6,000 gulden, estimating this sum to be a third of the value of their possessions. In the following year he granted them a letter of protection for a period of ten years, at the expiration of which it was renewed for another term of six years; but, judging from their repeated complaints, the protection seems to have been very ineffective. In 1438 Sigismund pledged the Erfurt Jews to the knight Matthes Schlick, Burgrave of Eger, for the sum of 1,000 Rhenish gulden. In 1442 they were again compelled to pay 6,000 gulden as a coronation gift to Friedrich III. In 1454 John Capistrano visited Erfurt, and excited the mob to violence against the Jews. The latter complained to the emperor, who severely remonstrated with the council; but his remonstrances remained unheeded, and in 1450 the council succeeded in obtaining from Elector Dietrich of Mayence, in return for the payment of 450 silver marks and 4,000 gold gulden, permission to banish the Jews from the city.

Till the Expulsion.

In the Eighteenth Century.

Until the end of the eighteenth century Erfurt remained forbidden ground to the Jews; and the heavy poll-tax imposed by the council upon Jewish travelers gave rise to many protestations. Between 1768 and 1789 only four Jews received permission to settle at Erfurt. A little later several others took up their abode there, and although the council refused them rights of citizenship, they were allowed to live in the city unmolested. Citizens' rights were first conferred on an Erfurt Jew in 1810, the recipient being Solomon Mayer, father of the mathematician Ephraim Solomon Unger. In 1811 the Jews acquired some ground near the Brühlerthor for a cemetery. A synagogue was erected in 1840.

In the Middle Ages Erfurt was a seat of learning, and possessed an important rabbinical college. In 1399 many rabbis gathered there for a synod and settled various ritual questions. Among the most renowned rabbis and scholars of Erfurt were: Eleazar of Worms, whose wife and children fell victims to the persecutions of 1221; the Masorite Eleazar ben Kalonymus; Rabbi Wadarash (?) (d. 1285); Solomon ben Menahem ha-Levi; Simḥah ben Gershon; Alexander Süsskind (13th cent.); Isaac ha-Levi (14th cent.); R. Anshel Cohen and R. Hillel (15th cent.); and Jacob Weil. The community was administered by four parnasim, having at their head a chief called the "Judenmeister." Three names of such chiefs occur often in the official documents: Elias, referred to above; Heller; and Makir, whose son lived at Frankfort in 1398. Among the rabbis of the nineteenth century the most noteworthy were Adolph Jaraczewsky, Ezekiel (1879–82), J. Caro and Philip Kroner. Dr. Moritz Salzberger is the present incumbent. The Jewish community numbered less than 2,000 persons in a total population of 111,463 in 1910. It has four charitable institutions; namely, the Ḥebra, the Frauenverein, the Armenkasse, and the Groschenverein.

About sixteen Hebrew manuscripts are preserved in the library of the Evangelisches Ministerium at Erfurt, some of them of great value. The Bible manuscripts, in large folio and most beautifully executed, have been used by J. H. Michaelis in his edition of 1720 and by Baer in his critical edition (see his "Liber Duodecim Prophetarum," p. vi., Leipsic, 1878). They have been described by D. J. J. Bellermann in "De Bibl. et Museis Erford," 1800–1803; by Lagarde in "Symmicta," i. 130 *et seq.*, Göttingen, 1877 (see "Hebr. Bibl." xix. 28); and in the "Katalog der Ministerial-Bibl. zu Erfurt," 1876. The Tosefta manuscript was used by Zuckermandel for his edition of that work. A manuscript of the Montefiore Library (No. 104) contains the "minhagim" of the Erfurt community (see "J. Q. R." xiv. 181).

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G. I. Br.

ERGAS, JOSEPH BEN IMMANUEL: Italian rabbi and cabalist; born in Leghorn 1685; died May 19, 1730. He is frequently mentioned by Meldola in his responsa "Mayim Rabbim," by Morpurgo in his "Shemesh Ẓedaḳah," and in the "Milḥamah la-Adonai" (p. 48).

Ergas wrote: "Tokaḥat Megullah," a polemical work against Nehemiah Ḥayyun's "'Ozle-Elohim," accusing the author of Shabbethaian heresy, London, 1715; "Ha-Ẓad Naḥash," another polemic, against Ḥayyun's "Shalhebet Yah," *ib.* 1715; "Shomer Emunim," a dialogue between a philosopher and a cabalist, Amsterdam, 1736; "Mebo Petaḥim," an introduction to the "true Cabala" and a warning against "heretical Cabala," with some responsa at the end, Amsterdam, 1736; "Dibre Yosef," a collection of sixty-eight responsa, Leghorn, 1742; "Minḥat Yosef," containing ethical precepts and sayings of ancient authors, *ib.* 1827. Ergas' letters about the Cabala to his contemporaries Abraham Segré and Aryeh Löb Finzi were in the possession of Ghirondi.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 76; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 146; Steinschneider, *Cat. Bodl.* col. 1457; Fuenn, *Keneset Yisrael*, p. 455.

K. M. Sel.

ERLANGER, CAMILLE: French composer; born at Paris May 25, 1863; studied at the Conservatoire and (1888) obtained the first Prix de Rome in the class of Léo Delibes. In 1888 he composed at Rome "St. Julien l'Hospitalier," which ranked him at once among the eminent composers of his day. Subsequently he was appointed choirmaster of the Jewish temple in the Rue des Cournelles. His principal works include: "Velleda," a lyric scene (produced at the Concerts Colonne, 1889), and "La Chasse Fantastique" (1893), a symphonic composition, which formed part of "St. Julien l'Hospitalier," a dramatic legend in three acts and seven tableaux, after Flaubert. Fragments of this work were played at the Conservatoire in 1894, and the entire composition was performed at the concerts of the Opéra in 1896. His other well-known productions are: "Kermaria," a lyric drama in three acts, in collaboration with Gheuzi, produced at the Opéra Comique, Paris, Jan., 1897; "Le Juif Polonais," a lyric drama based on the novel of Erckmann-Chatrian, also produced at the Opéra Comique, with Victor Maurel in the title-rôle; "Bar-Kokeba," a lyric drama in three acts and four tableaux, in collaboration with Catulle Mendès; "La Glu," a lyric drama based on the novel of Richepin.

BIBLIOGRAPHY: *Nouveau Larousse Illustré.*

S. A. A. G.

ERLANGER, JULES: French composer; born at Weissenburg, Alsace, 1830; died at Brussels 1895; son of Israel Süsskind Erlanger, rabbi at Weissenburg, and brother of Michel Erlanger, of the Consistory of Paris; a graduate from the conservatory of music at Paris, and one of the founders of the Society of Authors and Dramatic Composers. From 1859 to 1861 he wrote several operettas for the Théâtre des Bouffes Parisiens—"L'Arbre de Robinson," "Les Dames de Cœur Volant," and "La Servante à Nicolas." He then, however, abandoned the musical profession and went into business, from that time composing sacred music only. Durlacher, in Paris, published in 1891 a "Recueil de Dix Morceaux Exécutés dans les Synagogues de France et de Belgique." Four collections of Erlanger's posthumous works were published in Brussels in 1903, one containing sacred music and three secular. He was one of the founders of the Alliance Israélite Universelle, and until his death president of the Alliance Committee for Belgium.

S. A. BL.

ERLANGER, MICHEL: French communal worker; born in Weissenburg, Alsace, 1828; died in Paris Sept. 27, 1892. Having received a thorough Jewish education from his father, he went to Paris in 1835. Sent by his employers to Alexandria, Egypt, to organize there a branch of their house, he became acquainted with the condition of the Jews in the East. He likewise acquired there a knowledge of the Italian and Arabic languages; in French, Hebrew, English, and German he was already proficient. He then visited Palestine, and began to take an active part in the colonization movement. As an active member of the Alliance Israélite Universelle, he assisted Charles Netter in establishing at Jaffa the agricultural school known as "Miḳweh Yisrael."

He succeeded Albert Cohn in the management of the Rothschild charities, served the Alliance Israélite Universelle, the Jewish Consistory, and the rabbinical seminary of Paris as vice-president, and became president of the Société des Etudes Juives. He was the prime mover in the founding of the Rothschild colonies in Palestine established on behalf of the Jews who were driven by the persecutions of 1882 and 1891 to leave Russia; he was assisted in his efforts by Isidore Loeb, and both were sent by the Alliance to Berlin to organize committees for the aid of Russian emigrants, which benevolent enterprise afterward received the support of Baron de Hirsch. Erlanger was strongly attracted by the life and associations of Palestine, and he was desirous of spending the last years of his life there; but his work in behalf of his coreligionists kept him in Europe to the end.

BIBLIOGRAPHY: *Ha-Asif*, vi. 159-160; *Arch. Isr.* 1892, pp. 326-327.

S. A. R.

ERNESTI, JOHANN AUGUST: Protestant theologian; classical scholar; born Aug. 4, 1707, at Tennstädt, Thuringia; died 1781 at Leipsic, in the university of which city he was professor of classical literature, rhetoric, and theology. Ernesti did good service by insisting on the strict philological interpretation of the Bible. His Biblical work was mainly in the New Testament field. Though not a great Hebrew scholar, he wrote the following tracts on Jewish topics: "De Templo Herodis Magni ad Aggæi ii. 10 et Joseph. A. I. xv." Leipsic, 1752; "Programma de Vestigiis Linguæ Hebraicæ in Lingua Græca," *ib.* 1758; and "Exercitationum Flaviniarum Prima, de Fontibus Archæologiæ," *ib.* 1756, to which are added two corollaries: (1) "De Josephi Stilo"; (2) "De Odio Judæorum Veterum Adversus Literas Græcas," 1758. These were all republished in the second and third editions of his "Opuscula Philologica-Critica."

BIBLIOGRAPHY: *Biographie Universelle*, s.v.; Ersch and Gruber, *Encyc.* s.v.; Herzog, *Real-Encyc.* s.v.

T. C. L.

ERRERA, ABRAO: Italian banker and deputy; born Dec. 8, 1791; died at Venice Dec. 25, 1860; father of Jacques Errera. His family traces its descent from Benjamin Errera, who went from Aleppo to Venice about 1700; according to a tradition the Erreras were the descendants of the Herreras who were expelled from Spain in 1492. He was a member of the Chamber of Commerce and one of the founders and presidents of the Stabilimento Mercantile, established at Venice in 1852. Errera was also for many years a member of the municipal council of Venice, and represented his city in the National Assembly (1848-49). During the siege of Venice Errera was one of the five members of the Committee of Public Safety, appointed to keep order in the stricken city. For thirty years he served as president of the Jewish community, and as a director of the Talmud Torah.

BIBLIOGRAPHY: L. Della Torre, in *Arch. Isr.* 1861, pp. 329-334.

S. A. R.

ERRERA, GIORGIO: Italian chemist; born Oct. 26, 1860, at Venice; educated at the universities of Padua and Turin, from which latter place he was graduated doctor of chemistry in 1882. Errera was appointed lecturer to the philosophical faculty of his alma mater, and became assistant to the professor of chemistry. In 1892 he was appointed professor of chemistry in the University of Messina.

Errera is the author of many essays published in chemical journals, especially in the "Gazzetta Chimica Italiana," vol. xiv., and in the "Berichte der Deutschen Chemischen Gesellschaft," 1898. He wrote, also, "Lezion di Polarimetria" (Turin, 1891).

S. F. H. T.

ERRERA, LEO-ABRAM: Belgian botanist; born at Laeken, Belgium, Sept. 4, 1858; died at Brussels, Aug. 1, 1905. He was educated first at the Athénée Royale and later at the University of Brussels and at the universities of Strasburg, Bonn, and Würzburg; privat-docent of botany (1883), assistant professor (1885), and professor (1890) at the University of Brussels; now (1903) also director of the Botanical Institute of Brussels. He was elected in 1887 a corresponding member of the Académie Royale des Sciences de Belgique, and full member in 1898. He is the author of "Les Juifs Russes: Extermination ou Emancipation?" to which Mommsen contributed a prefatory letter, Brussels, 1893; 2d ed., 1903 (Eng. transl. "The Russian Jews," London, 1894). In 1897 Errera published, with Emile Laurent, "Planches de Physiologie Végétale." A series of university lectures given by him at Brussels were published (1897) under the title "Existe-t-il une Force Vitale?" (2d ed. 1898, 3d ed. 1899, 6th ed. 1902). His father, **Jacques Errera,** who was born at Venice July 20, 1834, and died at Vivier d'Oye, near Brussels, Dec. 12, 1880, was a banker, and Italian consul-general in Brussels.

BIBLIOGRAPHY: *Bibliographie Académique*, 1896.

S.

ERRERA, PAUL JOSEPH: Belgian barrister; born at Laeken, Belgium, July 23, 1860; educated at the University of Brussels; professor in the law department of the Ecole des Sciences Politiques et Sociales and of the University of Brussels; member of the Académie Royale d'Archéologie de Belgique; counsel of the Etat Indépendant du Congo and counsel of the Jewish Colonization Association; president of the local committee of the Alliance Israélite Universelle. He wrote: "Les Masuirs," 2 vols., Brussels, 1891; "Les Waréchaix," *ib.* 1894; "Esquisse du Cours de Droit Constitutionnel Comparé," *ib.* 1896 and 1899. Errera has contributed many essays to the law journals of Belgium and other countries.

S.

ERTER, ISAAC: Satirist; born 1792 at Janischok, Galicia; died 1851 at Brody. The first part of his life was full of struggles and hardships. After having associated for many years with the Ḥasidim, he settled at Lemberg; and through the efforts of some of his friends, such as Rapoport, Krochmal, and others, he obtained pupils whom he instructed in Hebrew subjects. This comparatively happy state lasted for only three years (1813–16). Jacob Orenstein, chief rabbi of Lemberg, having been apprised of the existence among his flock of a small band occupied with the study of secular subjects, excommunicated them all. Deprived thus of his pupils, the only means of his subsistence, he settled in the neighboring town of Brody. There he struggled for a while, until he resolved to study medicine.

Erter entered (1825) the University of Budapest, where he studied medicine for five years and passed all the prescribed examinations; he then practised his new profession in various Galician towns, including Brody, where he made himself especially popular among the poor and needy, who found in him a kindly benefactor.

He composed a number of Hebrew satires, which have procured for him a prominent place among modern Hebrew satirists. For a time he edited a Hebrew periodical entitled "He-Ḥaluẓ," which was intended chiefly to promote culture and enlightenment among the Galician Jews. The periodical also advocated the establishment in Galicia of agricultural colonies for the employment and benefit of young Jews, and received some support from Vienna.

Erter's fame rests chiefly on his satires, published under the title "Ha-Ẓofeh le-Bet Yisrael" (Vienna, 1858; *ib.* 1864), with a biography of the author and introduction by Max Letteris. They are six in number, and are admirable in form and style. Their titles are: "Mozne Mishḳal"; "Ha-Ẓofeh be-Shubo mi-Karlsbad"; "Gilgul ha-Nefesh"; "Tashlik"; "Telunat Sani we-Sansani we-Samangaluf"; "Ḥasidut we-Ḥokmah." The most attractive of these is "Gilgul ha-Nefesh," the story of the many adventures of a soul during a long earthly career; how it frequently passed from one body into another, and how it had once left the body of an ass for that of a physician. The soul gives the author the following six rules, by observing which he might succeed in his profession:

> "(1) Powder your hair white, and keep on the table of your study a human skull and some animal skeletons. Those coming to you for medical advice will then think your hair has turned white through constant study and overwork in your profession. (2) Fill your library with large books, richly bound in red and gold. Though you never even open them people will be impressed with your wisdom. (3) Sell or pawn everything, if that is necessary, to have a carriage of your own. (4) When called to a patient pay less attention to him than to those about him. On leaving the sick-room, assume a grave face, and pronounce the case a most critical one. Should the patient die, you will be understood to have hinted at his death; if, on the other hand, he recovers, his relations and friends will naturally attribute his recovery to your skill. (5) Have as little as possible to do with the poor; as they will only send for you in hopeless and desperate cases you will gain neither honor nor reward by attending them. Let them wait outside your house, that passers may be amazed at the crowd waiting patiently to obtain your services. (6) Consider every medical practitioner as your natural enemy, and speak of him always with the utmost disparagement. If he be young, you must say he has not had sufficient experience; if he be old, you must declare that his eyesight is bad, or that he is more or less crazy, and not to be trusted in important cases. When you take part in a consultation with other physicians, you would act wisely by protesting loudly against the previous treatment of the case by your colleagues. Whatever the issue may be, you will always be on the safe side."

Erter wrote also some Hebrew verse; but this bears no comparison with his prose, which Grätz says resembles in many points that of Heinrich Heine.

BIBLIOGRAPHY: Grätz, *Gesch. der Juden*, xi. 488; Letteris, in *Ha-Ẓofeh*, Vienna, 1864.

T. J. Ch.

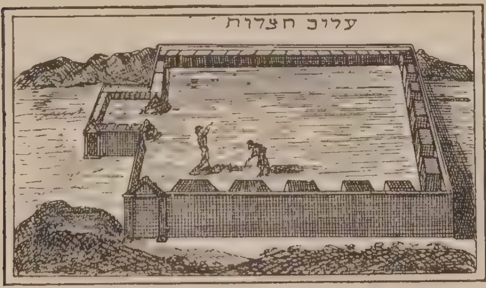
'ERUB: Mixture or amalgamation; ideal combination of things separate. There are several kinds of 'erub.

'Erub (par excellence): The law concerning the transportation of objects from one place to another on the Sabbath distinguishes several sorts of places ("reshuyot"), of which the following three may be mentioned: (1) a place or places belonging to an individual ("reshut ha-yaḥid"), such as houses and enclosed spaces, being the property of one person: (2) open spaces belonging to the public, such as highroads and thoroughfares ("reshut ha-rabbim"); (3) places such as the sides and corners of streets, and fields not enclosed, which can not be considered either as public or as private property, but have some peculiarities of both ("karmelit").

Private and Public Spaces.

According to the traditional interpretation of Ex. xvi. 29, it is forbidden to remove on the Sabbath things from an enclosed space which is private property to an open space which is public property. Likewise it is prohibited to transport objects a distance of more than four cubits within an open space. The only space in which it is allowed to remove things freely is an enclosed space which is the property of an individual. But to modify the inconvenient consequences of the Law the 'erub was introduced, which, so to speak, converted an open space into an enclosed one. If a space is not completely enclosed, the completion of the enclosure is, under certain circumstances, effected by a single rod or wire placed across the open parts, or by a pole placed at one of the sides of the open part. Such completion may be noticed in some ancient towns and villages in which there is a Jewish congregation, at the ends of streets leading out of the place; and it is known by the name of "'erub."

'Erube ḥaẓerot ("combination among the inhabitants of courts"): The courts, being as a rule surrounded by houses or other buildings, thus satisfy one condition of reshut ha-yaḥid, inasmuch as they are an enclosed space; but as they are not the property of one individual, they partake of the nature of public property, and thus the removal of things within them on the Sabbath would be forbidden. In order to satisfy the second condition, namely, of being one person's property, the inhabitants combine and form a union, each member contributing something toward a meal and placing it in a room accessible to all of them. They thus form one family, and the court is reshut ha-yaḥid. The contributions are called "'erube ḥaẓerot." In the same way a street with all its courts may be turned into reshut ha-yaḥid, and the term "'erube ḥaẓerot" is then changed into "shittufe mebo'ot" (combination of the courts and houses in a street).



"'Erub Ḥazerot."
(After Bodenschatz, "Kirchliche Verfassung," 1748.)

'Erube teḥumin ("combination of parts of two Sabbath-day journeys"): Two thousand cubits constitute a Sabbath-day's journey; that is to say, a man, taking his dwelling-place as a center, may move on the Sabbath forward and backward as often as he wishes within a circle the radius of which is 2,000 cubits. The greatest length he may move in one line is the length of the diameter, or 4,000 cubits. If, however, a person intends to go on the Sabbath to a place lying beyond the radius, but within 4,000 cubits of his starting-point, he has to transfer his abode for the day of the Sabbath from the original center to a point in the circumference which becomes the new center, and he may walk from this point in any direction one Sabbath-day's journey. This transfer is only permissible for the purpose of performing a "miẓwah" (*e.g.*, circumcision). The transfer must be marked by placing on Friday some food in the new center for Sabbath, and the name "'erube teḥumin" is especially applied to this food. The "teḥum" of the original center is thus combined with that of the new one.

"Reshut ha-Yaḥid" and "Reshut ha-Rabbim."
(After Bodenschatz, "Kirchliche Verfassung," 1748.)

'Erub tabshilin: See Jew. Encyc. iii. 134b, *s.v.* Beẓah.

Bibliography: Maimonides, *Yad*, *Shabbat*, xiv. *et seq.*; ib. *'Erubin*; ib. *Yom-Tob*, vi.; *Shulḥan 'Aruk*, *Oraḥ Ḥayyim*, 346, 408, 527; Geiger, *Urschrift*, p. 124; idem, *Jüd. Zeit.* ii. 24; *Paḥad Yiẓḥak*, s.v. *'Erub* and *'Erube*.

S. S. M. F.

'ERUBIN ("mingling"): The second treatise of the Mishnah Seder Mo'ed, forming an appendix to the treatise Shabbat. It contains regulations concerning three kinds of "'erub": (1) the 'erub par excellence, called also, as in the first paragraph of this treatise, "mabui" (lit. "street"), elliptically for "'erub mabui" (ch. i.–ii.); (2) "'erube teḥumin" (ch. iii.–v.); and (3) "'erube ḥaẓerot" (ch. vi.–vii. 5). These three sections are followed by miscellaneous laws concerning carrying things a distance of four cubits or more within the public domain, or from the public domain into the private domain (see Domain, Public), and vice versa (ch. viii. 6 to end of treatise). Extraneous matters are occasionally introduced; *e.g.*, from four things soldiers in a camp are exempt: (1) they may freely take wood for their use without becoming guilty of robbery; (2) they need not wash their hands before meals; (3) they may partake of demai; and (4) they need not prepare 'erube ḥaẓerot. The rules of 'erube teḥumin lead to the question whether the two days of New-Year should be treated as equally sacred, or as including one sacred and one non-sacred day. Rabbi Dosa b. Harkinas gives expression to the latter view by suggesting two different forms of prayer for the two days.

The following principles are met with in the Mishnah: (1) Whatever is done on behalf of another without his consent has legal force only if the action is of advantage to him; if not of advantage to him, it has no legal force (vi. 11). (2) That which is prohibited by the sages as a precaution against breaking any of the laws of the Sabbath and festivals is permitted in the sanctuary, because the sanctity of the place sufficiently secures strict obedience to the Law (x. 11–15).

Tosefta.

The Tosefta follows, on the whole, the order of the Mishnah, but it has a different arrangement of the detailed rules. It is divided into eleven unequal chapters, viz., i., on 'erub; ii.—iii. 9, on various methods of enclosing a space in order to make it private domain; iii. 10–vii. 4, on 'erube teḥumin; vi., on measuring the "teḥum" or Sabbath-day's journey; vii. 5–ix. 17, on both 'erube teḥumin and 'erube ḥazerot; ix. 18—end, miscellaneous rules about carrying things around on Sabbath. The Tosefta introduces little extraneous matter. It concludes with the following remark on the quantitative relation between the Biblical text of certain precepts and the corresponding halakot of the Mishnah: "The halakot of Sabbath, festival sacrifice ["ḥagigah"], and trespass ["me'ilah"] are numerous; the Biblical text, short. They are like mountains suspended from a hair, having nothing to rest upon. . . . But the dinim and the halakot concerning divine service, cleanness and uncleanness, and marriage are numerous, and have a good support in the text of the Torah" (comp. Ḥag. i. 8 and Yer. 'Er. end).

The Gemara, both Babylonian and Palestinian, discusses the laws of the Mishnah, adding here and there detailed rules, or explaining their source. In one place the Gemara offers an instance of verbal criticism, where the two readings of the Mishnah are discussed, the one being "me'abberin" and the other "me'abberin."

The treatise contains numerous midrashic explanations of Biblical passages. The following refer to the study of the Torah:

Gemara.

'Er. 55a: "It [the Torah] is not in heaven" (Deut. xxx. 12); *i.e.*, knowledge of the Torah is not acquired by proud people. 54a: "For they [the words of the Torah] shall be a graceful companion to thee; hence, turn thy mind to the Torah when thou art alone on the way." 54b: "Set thee up signs" (Jer. xxi. 21); *i.e.*, make use of mnemonics and similar means of assisting thy memory in the study of the Torah. *Ib.*: "Wealth gathered in bundles shall be diminished" (Prov. xiii. 11); *i.e.*, the wealth of the Torah, if gathered in portions too large for proper digestion, is soon lost. Whereto Raba remarks, "The scholars know this rule very well, but neglect it in practise." 21b: "New and old I have treasured up" (Cant. vii. 14 [A. V. 13]); *i.e.*, words of the written as well as of the oral law I have treasured up. 22a: "Black as a raven" (*ib.* v. 11); *i.e.*, he who suffers privations for the purpose of studying the Law is sure to succeed in his study. In 53 *et seq.* advice is given to the student to be meek, to be ready to teach those who desire to learn, and to recite the lesson aloud and accurately. 65a: As to the advantage of studying at night, opinions differ. Rab Judah considers the night as intended for rest and sleep, while according to Resh Lakish it is the right time for study. 53a: "Study under one teacher, and do not wander from teacher to teacher."

Of proverbs and general rules of conduct the following may be cited:

"When the wine's in, the secret's out" (65a); "three things betray a man: his purse, his cup, and his temper" ("kiso, koso, ka'aso"; 65b). "He who lowers himself is raised by God" (13a). "Wo unto me if I displease my Maker ("Yoẓer"); wo unto me if I displease my inclination" ("yeẓer": 18a). "Part of man's praises may be said in his presence; the whole in his absence" (*ib.*). "A rule, apart from enumerated exceptions, does not necessarily apply to all cases contained in the general term" (27a). "It may be assumed for certain ["ḥazaḳah"] that a messenger carries out his mission" (31b). "It may be assumed for certain that a 'ḥaber' does not part with a thing not fully prepared for use" (32a).

In recommending meekness, the Gemara points to the Hillelites as examples. For three years they were discussing certain problems with the Shammaites; in the end they prevailed because they were modest, and kindly disposed toward others, having due regard for the opinion of their opponents. An incident in the life of R. Akiba is related as an example of firmness in obedience to religious precepts. Akiba, when in prison, was attended by R. Joshua, who was daily supplied with a certain quantity of water for Akiba. One day the governor of the prison reduced the quantity by one-half. Akiba was then informed that there was not sufficient water to wash his hands before taking his meal. The rabbi insisted on having the water for washing his hands even at the risk of dying of thirst.

A few mathematical rules of an extremely elementary and imperfect character are given in the description of the Sabbath-day's journey: the relation of the diameter to the circumference = 1:3; the diagonal of the square to a side of it = 7:5; the square to the inscribed circle = 2:1, and to the circumscribed circle = 3:4 (76b).

BIBLIOGRAPHY: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 345–416; Maimonides, *Yad, 'Erubin.*

S. S. M. F.

ERUSIN. See BETROTHAL.

ERWIG. See VISIGOTHS.

ESAR-HADDON (Hebrew, "Esar ḥaddon"; Assyrian, "Ashur aḥ-iddin" = "Ashur has given a brother"): King of Assyria from 680 to 668 B.C.; son and successor of Sennacherib and predecessor of Assurbanipal. He was one of the most energetic monarchs of the Assyrian empire. After ascending the throne vacated by the assassination of his father (II Kings xix. 37; Isa. xxxvii. 38), his first concern was to quell the rebellion in Nineveh, which, according to the Babylonian chronicles, he accomplished in a month and a half—from the twentieth day of Ṭebet to the second day of Adar. According to the Biblical story, the assassins fled to Armenia; the inscriptions represent Esar-haddon as leaving Nineveh in the month of Shebaṭ, probably in pursuit of his brothers (Winckler, in Schrader's "K. B." ii. 140–143). He met the rebels at Khanigalbat, near Nelid, and easily defeated them, his campaign lasting eight months, so that in the month of Kislew, 680, Esar-haddon was crowned King of Assyria. Abandoning the policy of his predecessor, Esar-haddon rebuilt Babylon, for he affected great regard for the old Babylonian deities. He also extended his empire toward the southwest to an extent never before attained, in consequence of various military expeditions primarily planned to maintain a hold upon Palestine and the Phenician seacoast. Sidon was destroyed, and in its place on the mainland the king ordered a new town to be built, with the name "Ḳar-Ashshur-aḥ-iddin" (Esar-haddon's town). In 676 his army invaded Egypt, but was repulsed with heavy losses.

After securing a better foothold in Arabia, Esar-haddon (671) led a second expedition into Egypt; his report shows a striking similarity to the description of the country in Isa. xxx. 6. Tyre was besieged; another army occupied Arabia and the territory of the tribe of Simeon, while a third marched into Egypt. Manasseh, the King of Judah, is named among the vassals that had sent auxiliary troops. In the month of Tammuz Memphis was taken, after Tirhaka, the Ethiopian King of Egypt, had thrice been defeated in open battle. This led to the withdrawal of the Ethiopian ruler from the country to beyond Thebes. In 669 the Assyrian nobility, apprehending that Esar-haddon intended neglecting Assyria in favor of Babylon, rebelled; in consequence of which Assurbanipal was appointed coregent for Assyria, while another son, Samash-shumukin, was crowned King of Babylon. In the meantime Tirhaka had returned to Lower Egypt and garrisoned Memphis (669). Esar-haddon set out to look after his dominions in Egypt, but died on the march in the month of Ḥeshwan (668), the army continuing its forward movement and defeating Tirhaka at Karbanit.

In the Bible Esar-haddon is mentioned as the ruler who sent eastern, and especially Babylonian, settlers to Samaria (Ezra iv. 2); he thus continued the policy of Sargon, the "destroyer of Samaria," and conformed to his own general practise as detailed in his inscriptions (see Schrader, "K. A. T." 2d ed., pp. 373 *et seq.*). Manasseh remained loyal to him throughout his reign, even when undoubtedly many voices must have pleaded the timeliness of a policy of resistance to Assyria (see Winckler in Schrader's "K. A. T." 3d ed., p. 275).

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E. G. H.

ESAU.—Biblical Data: Jacob's elder brother (Gen. xxv. 25–34, and elsewhere; comp. Josh. xxiv. 4). The name alternates with "Edom," though only rarely applied to the inhabitants of the Edomitic region (Jer. xlix. 8–10; Obad. 6; Mal. i. 2 *et seq.*). The "sons of Esau" are mentioned as living in Seir (Deut. ii. 4, 5). The "mountain of Esau" (Obad. 8, 9, 19, 21) and the "house of Esau" (Obad. 18) are favorite expressions of Obadiah, while by others as a rule "Edom" is employed to denote the country or the people. In Genesis (xxv. 25, 30) "Edom" (red) is introduced to explain the etymology of the name. The real meaning of "Esau" is unknown, the usual explanation "densely haired" (= "wooded") being very improbable. "Usöos," in Philo of Byblos (Eusebius, "Præparatio Evangelica," i. 10, 7), has been identified with it, while Cheyne (Stade's "Zeitschrift," xvii. 189) associates it with "Usu" (Palai-Tyros).

F. BU.

Even before birth Esau and Jacob strove one against the other (Gen. xxv. 22), which led to the prediction that the "elder shall serve the younger" (*ib.* 23). The first, coming forth "red, all over like an hairy garment," was called "Esau." He grew up to be a "cunning hunter, a man of the field" (*ib.* 27). One day coming home from the field, Esau, hungry unto death, sells his birthright to Jacob for a mess of porridge, which event is turned to account to explain his name (*ib.* 30 *et seq.*). When forty years old Esau married Judith and Bashemath, the daughters of the Hittites Beeri and Elon (Gen. xxvi. 34, 35). The favorite of Isaac, he is called to receive the father's last blessing, but Rebekah treacherously substitutes Jacob for him (Gen. xxvii. 1–24). Discovering the fraud, Esau by much weeping induces the father to bless him also (Gen. xxvii. 38–40). Hating his brother Jacob, he vows to slay him as soon as the father shall have passed away. At his mother's advice Jacob takes refuge with Laban, his departure being explained to the father as an endeavor to prevent a repetition of marital alliance with the daughters of Heth, so great a source of grief in Esau's case (Gen. xxvii. 41–46). Esau thereupon takes a daughter of Ishmael to wife (Gen. xxviii. 9). After the return of Jacob the brothers make peace, but separate again, Esau passing on to Seir (Gen. xxxiii. 1–16, xxxvi. 6–8). No mention is made of his death.

E. G. H.

——In Rabbinical Literature: Even while in his mother's womb Esau manifested his evil disposition, maltreating and injuring his twin brother (Gen. R. lxiii.). During the early years of their boyhood he and Jacob looked so much alike that they could not be distinguished. It was not till they were thirteen years of age that their radically different temperaments began to appear (Tan., Toledot, 2). Jacob was a student in the bet ha-midrash of Eber (Targ. Pseudo-Jonathan to Gen. xxv. 27), while Esau was a ne'er-do-well (*ib.*; "a true progeny of the serpent," Zohar), who insulted women and committed murder, and whose shameful conduct brought on the death of his grandfather, Abraham (Pesiḳ. R. 12). On the very day that Abraham died Esau went forth to hunt in the field, when he fell in with Nimrod, who for a long time previously had been jealous of him. Esau, lying in wait, pounced on the king, who was unaware of his proximity, and, drawing his sword, cut off the king's head. The same fate befell two attendants of Nimrod, who had, however, by their cries for help, brought the royal suite to the spot. Esau took to his heels, but carried off the garments of Nimrod—which were those of Adam (Targ. Pseudo-Jon. to Gen. xxvii. 15)—and concealed them in his father's house. It was when exhausted from running that he chanced upon Jacob, who cunningly took up a casual remark of his about the uselessness of the birthright, and trapped him into selling the latter as well as his share in the field of Machpelah, making and keeping a properly witnessed and sealed record of the transaction ("Sefer ha-Yashar," vi.).

His Vicious Character.

According to Targ. Pseudo-Jon. to Gen. xxv. 29 and Pirḳe R. El. xxxv., the sale of the birthright took place while Jacob was preparing for his father the dish of lentils which was the usual meal offered to mourners, and over which words of comfort used to be said (comp. N. Brüll in Kobak's "Jeschurun,"

viii. 30; B. B. 16b). Esau requested to eat thereof, and then sold his birthright; indulging in blasphemous speeches (Gen. R. lxiii.; Pes. 22b) and in denials of immortality (Targ. Pseudo-Jon. *l.c.*) and of God and the resurrection; so that he figures in tradition as one of the three great atheists (Tan., Toledot, 24; Sanh. 101b). Jacob's conduct toward his brother is accounted for by the fact that Esau had always refused to share his sumptuous repasts with him (Pirḳe R. El. *l.c.*).

Esau Seeking Isaac's Blessing.

(From the Sarajevo Haggadah, fourteenth century.)

Is the Cause of Isaac's Blindness.

Esau had won the affection of his father by lying words (Targ. Pseudo-Jon. to Gen. xxv. 28). Hypocrite that he was, he played the good son; never ministering to his father unless tricked out in Nimrod's garments, and asking questions concerning the duty of tithing straw (Pesiḳ. 199). Crafty at home, he was equally so abroad (Gen. R. lxiii.). Outrageous vices are charged against him (Gen. R. xxxvii., lxiii.). Rebekah, reading his character aright, and knowing by mysterious foresight what degraded peoples were to descend from him (Midr. Teh. to Ps. ix. 16), resorted to justifiable strategy in order to circumvent his receiving the blessing. The detection of the true character of Esau reconciled Isaac to the fact that he had bestowed the blessing on Jacob (Gen. R. lxvii.). It was on the eve of Pesaḥ that Isaac asked his son to prepare for him a meal of his favorite venison (Pirḳe R. El. xxxii.; Targ. Pseudo-Jon. to Gen. xxvii. 1). Esau was not successful in the chase that day; he had left behind him his Nimrod cloak, wearing which a man could at will capture wild animals (Targ. Yer. to Gen. xxvii. 31). Further, whenever Esau had taken an animal, God Himself had intervened, and an angel had surreptitiously unbound it (Gen. R. lxvii.), so as to give Rebekah time to carry out her scheme. As Esau threatened to avenge the deception, Jacob had to take refuge with Eber, the son of Shem, with whom he stayed fourteen years. Esau's fury increased to such an extent at Jacob's escape that he left Hebron and went to Seir, where he took several wives, one of them being Bashemath, whom he called "Adah." After six months he returned to Hebron, bringing his godless wives with him. Eliphaz was born unto him during this time ("Sefer ha-Yashar," *l.c.*). Grief at the idolatrous practises of Esau's wives caused Isaac's blindness, according to Tan., Toledot, while others hold the expression מראות ("from seeing"; Gen. xxvii. 1, Hebr.) to imply that Isaac had lost his sight previously from the effort not to see Esau's evil deeds (Pesiḳ. R. 12; Meg. 28a; Gen. R. lxv.). Esau was aware of the obnoxious character of his wives. He would not trust his garments to their care (Gen. R. *l.c.*); hence Rebekah was able to put them on Jacob. Esau spent most of his days visiting the shrines of idols, which vexed his father still more than his mother, who had not been reared in Abraham's family (Gen. R. lxiii.), and was thus not quite so much shocked at idol-worship.

At the end of fourteen years Jacob returns to Hebron. This inflames Esau once more, and he tries to kill him, causing Rebekah to send Jacob to Laban. Esau thereupon commissions his son Eliphaz to lie in wait for Jacob on the road and to kill him. He and ten men of his mother's clan meet Jacob, who, by giving them all he has, bribes them to spare his life. Esau is much vexed at the action of his son, but appropriates to himself all the gold and silver purloined from Jacob ("Sefer ha-Yashar," *l.c.*). In Gen. R. lxviii. Esau himself is said to have attacked Jacob, dispersing his escort. Having heard the parental injunction to his brother not to marry one of the daughters of Canaan, Esau, to reestablish himself in his parents' graces, now takes to wife Mahalath ("Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxviii., a play on the name, to indicate that she eased Esau's conscience).

Increasing in wealth, Esau and his children have feuds with the inhabitants of Canaan. This induces him to locate at Seir ("Sefer ha-Yashar," *l.c.*). Laban, vexed at Jacob's departure, treacherously incites Esau to attack his brother on his way home. But Rebekah, apprised of Esau's intention, warns Jacob of the danger, and sends seventy-two of his father's servants to Mahanaim to his aid, with the advice that he should enter into peaceful relations with Esau. Messengers are despatched to Esau, who repulses them, vowing vengeance. Jacob beseeches God for help. Four angels are sent by God to appear each in turn before Esau "like 2,000 men, in four bands under four captains, riding on horses and armed with all sorts of weapons." Esau and his men flee and plead for mercy. He resolves to go and meet Jacob, who at his brother's approach is greatly troubled, but, noticing the greater alarm of the others, receives Esau with brotherly affection

His Murderous Intentions Toward Jacob.

("Sefer ha-Yashar," *l.c.*). The kiss they exchange and the tears they shed at this meeting have been differently construed. The word וישקהו (Gen. xxxiii. 4), being dotted in the Masoretic text, indicates, according to some, that Esau really repented; while others maintain that even in this scene he acted the hypocrite (comp. Judas' kiss; Sifre, Num. ix. 10; Gen. R. lxxviii.; Ab. R. N. 34; Ex. R. v.). The latter view obtains in Targ. Pseudo-Jonathan to the verse: Jacob wept on account of the pain in his neck, which had been bitten by Esau; and Esau shed tears because his teeth hurt him, Jacob's neck having been turned into smooth stone or ivory (see Rashi *ad loc.*; Gen. R. lxxi.). Jacob was aware of the hypocrisy of Esau (Pirḳe R. El. xxxvii.), as appears from the latter's explanation offered to God when reproved for having profaned holy things by his gifts and address to Jacob. Esau had planned to kill his brother "not with arrows and bow but by [my] mouth" (Pirḳe R. El. *l.c.*) "and sucking his blood"; but the fact that Jacob's neck turned into ivory thwarted his intention.

Esau had, as stated above, previously plotted against Jacob's life. Remembering the failure of his son Eliphaz on that occasion, Esau resolves to lie in wait for Jacob at a spot on the road where he can not escape. Jacob, however, having a presentiment of evil, does not take that road, but turns toward the Jordan, praying to God, who works a miracle in his behalf, and gives him a staff whereby he smites and divides the river. Seeing this, Esau pursues and gets in front of him, when God causes Jacob to enter a place ("ba'arah") that has the appearance of a bath-house (like that at Tiberias). Esau stands guard over the door so that Jacob can not leave, but will have to perish inside. Jacob takes a bath, and God saves him (see Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," pp. 107, 108, Vienna, 1887). Nevertheless, Jacob and Esau meet peaceably at their father's house (Pirḳe R. El. xxxviii.), and both sons at the death of Isaac vie in showing filial piety (*ib.*). At the division of Isaac's property Esau claims as the first-born the right to choose. On the advice of Ishmael he appropriates all the personal property, but agrees to Jacob's taking title to the land of Israel and the cave of Machpelah. A written instrument of this cession is made, whereupon Jacob orders Esau to leave the country. Esau withdraws (Gen. xxxvi.), and is compensated by one hundred districts in Seir (Pirḳe R. El. xxxviii.).

In the "Sefer ha-Yashar" Esau returns to Canaan from Seir (whither he had emigrated) upon hearing that Isaac is dying. Jacob also repairs thither from Hebron. Jacob and Esau with their respective sons bury Isaac in Machpelah. The division of the property is made on the proposal of Jacob, who leaves Esau to determine which he will take, the personal riches or the land. Nebajoth, Ishmael's son, urges Esau to take the movable property, since the land is in the hands of the sons of Canaan. This he does, leaving "nothing unto Jacob," who writes all particulars of the transaction in a book of sale, Esau returning with his wealth to Seir. In Gen. R. lxxxii. and lxxxiv. Esau is represented as emigrating from Canaan from shame at his former conduct.

Esau's Death.

Esau's death is not mentioned in the Bible. The Rabbis supply the information that it was brought about in an altercation with Jacob's sons over their right to bury their father in the cave of Machpelah (Soṭah 13a). The "Sefer ha-Yashar" gives full details of the dispute. Joseph invokes the "bill of sale" witnessed between Esau and Jacob after Isaac's death, and sends Naphtali to Egypt to fetch the document. Before quick-footed Naphtali returns, Esau unsuccessfully resorts to war, and is slain by Dan's deaf and dumb son, Hushim, who, though assigned to protect the women and children at Jacob's bier, upon seeing the commotion rushes on Esau, smites him with the sword and cuts off his head; whereupon Jacob is buried in the cave.

The Rabbis emphasize the fact that Esau's "hairy" appearance marked him a sinner (Gen. R. lxv.) and his "red" ("edom") color indicated his bloodthirsty propensities ("dam" = "blood"; Gen. R. lxiii.); they make him out to have been a misshapen dwarf (Gen. R. lxv.; Cant. R. ii. 15; Agadat Bereshit xl.) and the type of a shameless robber, displaying his booty even on the holy "bimah" (Midr. Teh. to Ps. lxxx. 6); but his filial piety is nevertheless praised by them (Tan., Ḳedoshim, 15, where his tears are referred to; *ib.*, Toledot, 24, where the fact that he married at forty, in imitation of his father, is mentioned approvingly).

"Esau" (= Edom) later represents Rome.

S. S. E. G. H.

——**Critical View:** Esau is assumed to be the progenitor of the Edomites. His character reflects the disposition of this warlike people. The stories in Genesis purpose to account for their relations with the Israelites (Gen. xxv. 27, xxxii. 4, xxxiii. 1 *et seq.*), as well as to throw light on the fact that the "younger brother"—that is, the tribe or tribes that gained a foothold in the country at a later date—crowded out the "older," and thus acquired the "birthright" (Gen. xxv. 29 *et seq.*, xxvii. 28 *et seq.*). These narratives belong to both the Elohist and the Jahvist writers, as does Gen. xxxvi., which reflects, in the form of a genealogy, the historical fact of Esau's mixture with Canaanites (Hittites) and Ishmaelites. To the priestly writer is due the statement that Esau's marriage, distasteful to his parents, leads to Jacob's being sent away (Gen. xxvi. 34, 35). The same authority is partly responsible for other names connected with Esau in Gen. xxxvi. 2, 3; xxvii. 46; xxviii. 1 *et seq.* Esau, according to this source (P), remains with his parents (Gen. xxxv. 29), and, after Jacob's return, leaves only because of the lack of room (Gen. xxxvi. 6, 7). E. G. H.

ESCALONA: City of Castile; said to have been named after Ascalon in Palestine. Jews were living there at a very early date. The fuero or charter granted to the city in 1130 by D. Alfonso VII. decreed that neither a Jew nor a Moor might sit in judgment against a Christian, and that the murder of a Jew should be punished by a fine of 300 sueldos. In 1391 many of the Jews of Escalona were killed, and others forced to accept baptism. The ghetto of the city existed until the general expulsion; as late as 1474 it paid a tax of 1,000 maravedis.

Bibliography: Muñoz, *Colecc. de Fueros*, p. 485; Gedaliah ibn Yaḥya, *Shalshelet ha-Ḳabbalah*, ed. Amsterdam, 94a; J. Amador de los Rios, *Historia de los Judios de España*, iii. 599.

G. M. K.

ESCAPA (איסקאפה, also אישקאפה), **JOSEPH BEN SAUL**: Rabbi of Smyrna; flourished in the first half of the seventeenth century; probably born at Uskup, European Turkey, after which place he is named. At first rabbi and chief of the yeshibah at Salonica, he later filled the same offices at Smyrna, where at the beginning he shared the rabbinate with Joshua Ashkenazi Azariah. When differences of opinion arose between them in regard to matters of ritual, they appealed to the rabbis of Salonica for arbitration. After his colleague's death, Escapa remained sole rabbi of Smyrna until the end of his life. David Conforte says he saw Escapa when the latter was about one hundred years old. Escapa was especially known for having been the teacher of Shabbethai Ẓebi and for having afterward excommunicated him. Escapa wrote an important work called "Rosh Yosef," a detailed commentary and novellæ on the four Ṭurim of R. Jacob b. Asher. Part one, which has been published, contains a portion of the Ṭur Oraḥ Ḥayyim (Smyrna, 1658); part two, on Ḥoshen Mishpaṭ, has been published up to ch. 76 (Smyrna, 1659). He also wrote responsa; some were published under the title of "Teshubot Rosh Yosef" (Frankfort-on-the-Oder, 1709).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 76; Conforte, *Ḳore ha-Dorot*, ed. Cassel, p. 46a, Berlin, 1846; Steinschneider, *Jewish Literature*, p. 216; idem, *Cat. Bodl.* col. 1458; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 350; Grätz, *Gesch.* 3d ed., x. 187, 190.

L. G. M. Sel.

ESCHATOLOGY (from *τὰ ἔσχατα* = אחרית הימים, "the end of days": Gen. xlix. 1; comp. Gen. R. xcviii., הקץ, "the Messianic end"; Isa. ii. 1; also אחרית, "the end," Deut. xxxii. 20; Ps. lxxiii. 17; Ben Sira vii. 36, xxviii. 6; comp. "Didache," xvi. 3): The doctrine of the "last things." Jewish eschatology deals primarily and principally with the final destiny of the Jewish nation and the world in general, and only secondarily with the future of the individual; the main concern of Hebrew legislator, prophet, and apocalyptic writer being Israel as the people of God and the victory of His truth and justice on earth. The eschatological view, that is, the expectation of the greater things to come in the future, underlies the whole construction of the history of both Israel and mankind in the Bible. The patriarchal history teems with such prophecies (Gen. xii. 3, 16; xv. 14; xviii. 18; xxii. 18; xxvi. 4); the Mosaic legislation has more or less explicitly in view the relation of Israel to the nations and the final victory of the former (Ex. xix. 5; Lev. xxvi. 45; Num. xxiii. 10, xxiv. 17–24; Deut. iv. 6; vii. 6 *et seq.*; xxviii. 1, 10; xxx. 3 *et seq.*; xxxii. 43; xxxiii. 29). But it was chiefly the Prophets who dwelt with great emphasis upon the Day of the Lord as the future Day of Judgment. Originally spoken of as the day when Yhwh as the God of heaven visits the earth with all His terrible powers of devastation (comp. Gen. xix. 24; Ex. ix. 23, xi. 4, xii. 12; Josh. x. 11), the term was employed by the Prophets in an eschatological sense and invested with a double character: on the one hand, as the time of the manifestation of God's punitive powers of justice directed against all that provokes His wrath, and, on the other hand, as the time of the vindication and salvation of the righteous. In the popular mind the Day of the Lord brought disaster only to the enemies of Israel; to His people it brought victory. But this is contradicted by the prophet Amos (iii. 2, v. 20). For Isaiah, likewise, the Day of the Lord brings terror and ruin to Judah and Israel (Isa. ii. 12, x. 3, xxii. 5; comp. Micah i. 3) as well as to other nations (Isa. xiv. 25, xxiv.–xxv.). In the same measure, however, as Israel suffers defeat at the hand of the great world-powers, the Day of the Lord in the prophetic conception becomes a day of wrath for the heathen world and of triumph for Israel. In Zeph. i.–iii. it is a universal day of doom for all idolaters, including the inhabitants of Judea, but it ends with the glory of the remnant of Israel, while the assembled heathen powers are annihilated (iii. 8–12). This feature of the final destruction, before the city of Jerusalem, of the heathen world-empires becomes prominent and typical in all later prophecies (Ezek. xxxviii., the defeat of Gog and Magog; Isa. xiii. 6–9, Babel's fall; Zech. xii. 2 *et seq.*, xiv. 1 *et seq.*; Hag. i. 6; Joel iv. [iii.] 2 *et seq.*; Isa. lxvi. 15 *et seq.*), the Day of the Lord being said to come as "a fire which refines the silver" (Mal. iii. 2 *et seq.*, 9; comp. Isa. xxxiii. 14 *et seq.*). Especially strong is the contrast between the fate which awaits the heathen and the salvation promised Israel in Isa. xxxiv.–xxxv., whereas other prophecies accentuate rather the final conversion of the heathen nations to the belief in the Lord (Isa. ii. 1 *et seq.*, xlix. 6, lxvi. 6–21; Zech. viii. 21 *et seq.*, xiv. 16 *et seq.*).

The Day of the Lord.

Resurrection of the Dead.

In addition to this conception of the Day of the Lord, the Prophets developed the hope of an ideal Messianic future through the reign of a son of the house of David—the golden age of paradisiacal bliss, of which the traditions of all the ancient nations spoke (see Dillmann's commentary to Gen. ii.–iii., p. 46). It would come in the form of a world of perfect peace and harmony among all creatures, the angelic state of man before his sin (Isa. xi. 1–10, lxv. 17–25: "new heavens and a new earth"). It was only a step further to predict the visitation of all the kingdoms of the earth, to be followed by the swallowing up of death forever and a resurrection of the dead in Israel, so that all the people of the Lord might witness the glorious salvation (Isa. xxiv. 21–xxv. 8, xxvi. 19). The hope of resurrection had been expressed by Ezekiel only with reference to the Jewish nation as such (Ezek. xxxvii.). Under Persian influence, however, the doctrine of resurrection underwent a change, and was made part of the Day of Judgment; hence in Dan. xii. 2 the resurrection is extended to both the wicked and the righteous: the latter "shall awake to everlasting life," the former "to shame and everlasting horror" (A. V. "contempt").

It is certainly incorrect to speak of an eschatological system of the Bible, in which there is no trace of an established belief in the future life. Both Ben Sira and Tobit still adhere to the ancient view of Sheol as the land of the shades (see SHEOL).

The Formation of an Eschatological System.

It was the future destiny of the nation which concerned the Prophets and the people; and the hope voiced by prophet, psalmist, and liturgical poet was simply that the Lord as the Only One will establish His kingdom over the whole earth (Ex. xv. 18; Micah ii. 13, iv. 7; Obad. 21; Zech. xiv. 9; Isa. xxiv. 23; Ps. xciii. 1, xcvi. 10, xcvii. 1, xcix. 1). This implied not only the reunion of the twelve tribes (Ezek. xxxvii. 16 *et seq.*; Zeph. iii. 20), but the conversion of the heathen surviving the divine day of wrath as well as the downfall of the heathen powers (Zeph. iii. 8–9; Zech. xiv. 9–19; Isa. lvi. 6, lxiii. 1–6; Ps. ii. 8–12). It seems that, because of the tribulation which the house of Zerubbabel had to undergo—not, as Dalman ("Die Worte Jesu," p. 243) thinks, "because the Messiah was not an essential part of the national hope"—the expectation of a Messiah from the house of David was kept in the background, and the prophet Elijah, as the forerunner of the great Day of the Lord who would reassemble all the tribes of Israel, was placed in the foreground (Ecclus. [Sirach] xlviii. 10; I Macc. xiv. 41). See ELIJAH.

It is difficult to say how far the Sadducees or the ruling house of Zadok shared in the Messianic hope of the people (see SADDUCEES). It was the class of the ḤASIDIM and their successors, the ESSENES, who made a special study of the prophetical writings in order to learn the future destiny of Israel and mankind (Dan. ix. 2; Josephus, "B. J." ii. 8, §§ 6, 12; *idem*, "Ant." xiii. 5, § 9, where the term εἱμαρμένη is to be taken eschatologically). While announcing the coming events in visions and apocalyptic writings concealed from the multitude (see APOCALYPTIC LITERATURE), they based their calculations upon unfulfilled prophecies such as Jeremiah's seventy years (Jer. xxv. 11, xxix. 10), and accordingly tried to fix "the end of days" (Dan. ix. 25 *et seq.*; Enoch, lxxxix. 59). The Talmud reproachingly calls these men, who frequently brought disappointment and wo upon the people, "maḥshebe ḳeẓim" (calculators of the [Messianic] ends: Sanh. 97b; comp. 92b, 99a; Ket. 111a; Shab. 138b; 'Eduy. ii. 9–10; for the expression קץ הימין, see Dan. xii. 4, 13; Assumptio Mosis, i. 18, xii. 4; II Esd. iii. 14; Syriac Apoc. Baruch, xxvii. 15; Matt. xiii. 39, xxiv. 3). It can not be denied, however, that these Ḥasidean or apocalyptic writers took a sublime view of the entire history of the world in dividing it into great world-epochs counted either after empires or millenniums, and in seeing its consummation in the establishment of "the kingdom of the Lord," called also, in order to avoid the use of the Sacred Name, מלכות שמים ("the kingdom of heaven"). This prophetic goal of human history at once lent to all struggle and suffering of the people of God a higher meaning and purpose, and from this point of view new comfort was offered to the saints in their trials. This is the idea underlying the contrast between the "kingdoms of the powers of the earth" and "the kingdom of God" which is to be delivered over at the end of time to the saints, the people of Israel (Dan. ii. 44; vii. 14, 27). It is, however, utterly erroneous to assert, as do Schürer ("Geschichte," ii. 504 *et seq.*) and Bousset ("Religion des Judenthums," pp. 202 *et seq.*), that this kingdom of God meant a political triumph of the Jewish people and the annihilation of all other nations. As may be learned from Tobit xiii. 11 *et seq.*, xiv. 6, quoted by Schürer (*l.c.* ii. 507), and from the ancient New-Year's liturgy (see also 'ALENU), "the conversion of all creatures to become one single band to do God's will" is the foremost object of Israel's Messianic hope; only the removal of "the kingdom of violence" must precede the establishment of God's kingdom. This hope for the coming of the kingdom of God is expressed also in the ḲADDISH (comp. LORD'S PRAYER) and in the eleventh benediction of the "Shemoneh 'Esreh," whereas the destruction of the kingdom of wickedness first found expression in the added (nineteenth) benediction (afterward directed chiefly against obnoxious informers and heretics; see LITURGY), and was in the Hellenistic propaganda literature, the Sibyllines (iii. 47, 767 *et al.*), emphasized especially with a view to the conversion of the heathen.

The "Kingdom of God."

World-Epochs.

In contrasting the future kingdom of God with the kingdom of the heathen powers of the world the apocalyptic writers were undoubtedly influenced by Parsism, which saw the world divided between Ahuramazda and Angro-mainyush, who battle with each other until finally the latter, at the end of the fourth period of the twelve world-millenniums, is defeated by the former after a great crisis in which the bad principle seems to win the upper hand (see Plutarch, "On Isis and Osiris," ch. 47; Bundahis, xxxiv. 1; "Bahman Yasht," i. 5, ii. 22 *et seq.*; "S. B. E." v. 149, 193 *et seq.*; Stade, "Ueber den Einfluss des Parsismus auf das Judenthum," 1898, pp. 145 *et seq.*). The idea of four world-empires succeeding one another and represented by the four metals (Dan. ii., vii.), which also has its parallel in Parsism ("Bahman Yasht," i. 3), and in Hindu, Greek, and Roman traditions ("Laws of Manes," i. 71 *et seq.*; Hesiod, "Works and Days," pp. 109 *et seq.*; Ovid, "Metamorphoses," i. 89), seems to rest upon an ancient tradition which goes back to Babylonia (see Gunkel's commentary on Genesis, 1902, p. 241). Gunkel finds in the twelve millenniums of Persian belief an astronomical world-year with four seasons, and sees the four Babylonian world-epochs reproduced in the four successive periods of Adam, Noah, Abraham, and Moses. The four periods occur again in Enoch, lxxxix. *et seq.* (see Kautzsch, "Pseudepigraphen," p. 294) and Rev. vi. 1; also in Zech. ii. 1 (A. V. i. 18), vi. 1; and Dan. viii. 22; and the four undivided animals in the vision of Abraham (Gen. xv. 9) were by the early haggadists (Johanan b. Zakkai, in Gen. R. xliv.; Apoc. Abraham, xv., xxviii.) referred to the four world-empires in an eschatological sense.

The Perso-Babylonian world-year of twelve millenniums, however, was transformed in Jewish es-

A World-Week.

chatology into a world-week of seven millenniums corresponding with the week of Creation, the verse "A thousand years in thy sight are but as yesterday" (Ps. xc. 5 [A.V. 4]) having suggested the idea that the present world of toil ("'olam ha-zeh") is to be followed by a Sabbatical millennium, "the world to come" ("'olam ha-ba'": Tamid vii. 4; R. H. 31a; Sanh. 97a; Ab. R. N. i., ed. Schechter, p. 5; Enoch, xxiii. 1; II Esdras vii. 30, 43; Testament of Abraham, A. xix., B. vii.; Vita Adæ et Evæ, 42; Rev. xx. 1; II Peter iii. 8; Epistle of Barnabas, xv.; Irenæus, v. 28, 3). Of these the six millenniums were again divided, as in Parsism, into three periods: the first 2,000 years devoid of the Law; the next 2,000 years under the rule of the Law; and the last 2,000 years preparing amid struggles and through catastrophes for the rule of the Messiah (Sanh. 97a; 'Ab. Zarah 9a; Midr. Teh. xc. 17); the Messianic era is said to begin 4,291 years after Creation (comp. the 5,500 years after Creation, after the lapse of which the Messiah is expected, in Vita Adæ et Evæ, 42; also Assumptio Mosis, x. 12). On a probably similar calculation, which placed the destruction of the Second Temple at 3828 (Sanh. *l.c.*), rests also the division of the world into twelve epochs of 400 years, nine and a half of which epochs had passed at the time of the destruction of the Temple (II Esdras xiv. 11; comp. vii. 28). Twelve periods occur also in the Syriac Apocalypse of Baruch (xxvii., liii.) and the Apocalypse of Abraham (xxix.); the ten millenniums of Enoch xxi. 6, however, appear to be identical with the ten weeks in ch. xciii., that is, 10 x 700 years. As a matter of course, Biblical chronology was always so construed as to bring the six millenniums into accord with the Messianic expectations of the time; only by special favor would the mystery of the end, known only to God, be revealed to His saints (Dan. xii. 9; II Esd. iv. 37, xi. 44; Syriac Apoc. Baruch, liv. 1, lxxxi. 4; Matt. xxiv. 36; Pes. 54b). The end was believed to be brought about by the merit of a certain number of saints or martyrs (Enoch, xlvii. 4; II Esd. iv. 36; Rev. vii. 4), or by the completion of the number of human souls sent from their heavenly abode to the earth, the number of created souls being fixed (Syriac Apoc. Baruch, xxiii. 4; 'Ab. Zarah 5a; Yeb. 63b). Finally, it was taught that "he who announces the Messianic time based on calculation forfeits his own share in the future" (R. Jose, in Derek Ereẓ R. xi.) and that "the advent of the Messiah is dependent upon general repentance brought about by the prophet Elijah" (Sanh. 97b; Pirḳe R. El. xliii.; Assumptio Mosis, i. 18).

Travail of the Messianic Time.

There prevails a singular harmony among the apocalyptic writings and traditions, especially regarding the successive stages of the eschatological drama. The first of these is the "travail" of the Messianic time (חבלו של משיח; literally, "the suffering of the Messiah"; comp. Pesiḳ. R. 21, 34; Shab. 118a; Pes. 118a; Sanh. 98b; Mek., Beshallaḥ, Wayassa', 4, 5; or חבלי המשיח, Matt. xxiv. 8; Mark xiii. 9, taken from Hosea xiii. 13). The idea that the great redemption shall be preceded by great distress, darkness, and moral decline seems to be based on such prophetic passages as Hosea xiii. 13 *et seq.*; Joel ii. 10 *et seq.*; Micah vii. 1–6; Zech. xiv. 6 *et seq.*; Dan. xii. 1. The view itself, however, is not that of the Prophets, whose outlook is altogether optimistic and eudemonistic (Isa. xi. 1–9, lxv. 17–25), but more in accordance with the older non-Jewish belief in a constant decline of the world, from the golden and silver to the brass and iron age, until it ends in a final cataclysm or conflagration, contemplated alike by old Teuton and Greek legend. It was particularly owing to Persian influence that the contrast between this world, in which evil, death, and sin prevail, and the future world, "which is altogether good" (Tamid *l.c.*), was so strongly emphasized, and the view prevailed that the transition from the one to the other could be brought about only through a great crisis, the signs of decay of a dying world and the birth-throes of a new one to be ushered into existence. Persian eschatology had no difficulty in utilizing old mythological and cosmological material from Babylonia in picturing the distress and disorder of the last days of the world (Bundahis, xxx. 18 *et seq.*; Plutarch, *l.c.* 47; Bahman, *l.c.* ii. 23 *et seq.*, iii. 60); Jewish eschatology had to borrow the same elsewhere or give Biblical terms and passages a new meaning so as to make all terrestrial and celestial powers appear as participants in the final catastrophe. This world, owing to the sin of the first man (II Esd. iv. 30), or through the fall of the angels (Enoch, vi.–xi.), has been laden with curses and is under the sway of the power of evil, and the end will accordingly be a combat of God with these powers of evil either in the heavens above or on earth (Isa. xxiv. 21 *et seq.*, xxv. 7, xxvii. 1; Dan. vii. 11, viii. 9; Book of Jubilees, xxiii. 29; Test. Patr., Asher, 7, Dan. 5; Assumptio Mosis, x. 1; Psalms of Solomon, ii. 25 *et seq.*; and see Gunkel, "Schöpfung und Chaos," pp. 171–398). The whole world, then, appears as in a state of rebellion before its downfall. A description of these Messianic woes is given in the Book of Jubilees, xx. 11–25; Sibyllines, ii. 154 *et seq.*, iii. 796 *et seq.*; Enoch, xcix. 4 *et seq.*, c. 1 *et seq.*; II Esd. v.–vi.; Syriac Apoc. Baruch xxv.-xxvii., xlviii. 31 *et seq.*, lxx.; Matt. xxiv. 6–29; Rev. vi.–ix.; Soṭah ix. 15; Derek Ereẓ Zuṭa x.; Sanh. 96b–97a. "A third part of all the world's woes will come in the generation of the Messiah" (Midr. Teh. Ps. ii. 9). In all these passages evil portents are predicted, such as visions of swords, of blood, and of warfare in the sky (Sibyllines, iii. 795; comp. Luke xxi. 21; Josephus, "B. J." vi. 5, § 3), disorder in the whole celestial system (Enoch, lxxx. 4–7; II Esd. v. 4; comp. Amos viii. 9; Joel ii. 10), in the produce of the earth (Enoch, lxxx. 2; Book of Jubilees, xxiii. 18; II Esd. vi. 22; Sibyllines, iii. 539), and in human progeny (Book of Jubilees, xxiii. 25; Sibyllines, ii. 154 *et seq.*; II Esd. v. 8, vi. 21). Birds and beasts, trees, stones, and wells will cease to act in harmony with nature (II Esd. v. 6–8, vi. 24).

Particularly prominent among the plagues of the time, of which Baruch xxviii. 2–3 counts twelve, will be "the sword, famine, earthquake, and fire"; according to Book of Jubilees, xxiii. 13, "illness and pain, frost and fever, famine and death, sword and captivity"; but greater than the terror and havoc caused by the elements will be the moral corruption and perversion, the wickedness and unchastity anticipated in prophetic visions, and the power of evil spirits (Syriac Apoc. Baruch, *l.c.* and lxx. 2–8; Book of Jubilees, xxiii. 13–19). This view of the prevalence of the spirit of evil and seduction to sin in the last days received special emphasis in the Ḥasidean schools; hence the striking resemblance between the tannaitic and the apocalyptic picture of the time preceding the Messianic advent: "In the last days false prophets [pseudo-Messiahs] and corrupters will increase and sheep be turned into wolves, love into hatred; lawlessness [see Belial] will prevail, causing men to hate, persecute, and deliver up each other; and Satan, 'the world-deceiver' (see Antichrist), will in the guise of the Son of God perform miracles, and as ruler of the earth commit unheard-of crimes" ("Didache," xvi. 3 *et seq.*; Sibyllines, ii. 165 *et seq.*, iii. 63; Matt. xxiv. 5–12; II Tim. iii. 1 *et seq.*). The rabbinic description is similar: "The footsteps of the Messiah [עקבות משיח, taken from Ps. lxxxix. 52; comp. the term עקב עשו, "the last days of the rule of Esau"="Edom—Rome"; II Esd. vi. 8–10; comp. Gen. R. lxiii.; Yalḳut and Midrash ha-Gadol, ed. Schechter, on Gen. xxv. 26; Pirḳe R. El. xxxii.] are seen in the turning of the schoolhouse into a brothel, the desolation of Galilee and Gaulanitis, the going about of the scribes and saints as despised beggars, the insolence and lawlessness of the people, the disrespect of the younger generation toward the older, and the turning of the rulers to heresy" (Soṭah ix. 15; Derek Ereẓ Zuṭa x.; Sanh. 97b; Cant. R. ii. 13; Ket. 112b; in these passages amoraim of the second and third centuries are often credited with the views of tannaim of the first; comp. also Shab. 118a with Mek., Beshallaḥ, *l.c.*). Simon ben Yoḥai (comp. Derek Ereẓ Zuṭa x. with Sanh. *l.c.*) counts seven periods of tribulation preceding the advent of the son of David. The Abraham Apocalypse (xxx.) mentions ten plagues as being prepared for the heathen of the time: (1) distress; (2) conflagration; (3) pestilence among beasts; (4) famine; (5) earthquakes and wars; (6) hail and frost; (7) wild beasts; (8) pestilence and death among men; (9) destruction and flight (comp. Isa. xxvi. 20; Zech. xiv. 5); and (10) noises and rumblings (comp. קולות in the sixth period of Simon b. Yoḥai; comp. Test. Patr., Levi, 17, where also seven periods precede the kingdom of God).

An important part in the eschatological drama is assigned to Israel's final combat with the combined forces of the heathen nations under the leadership of Gog and Magog, barbarian tribes of the North (Ezek. xxxviii.–xxxix.; see Gog and Magog). Assembled for a fierce attack upon Israel in the mountains near Jerusalem, they will suffer a terrible and crushing defeat, and Israel's land will thenceforth forever remain the seat of God's kingdom. Whether originally identical or identified only afterward by Biblical interpretation with the battle in the valley of Jehoshaphat (Joel iv. [A.V. iii.] 12; comp. Zech. xiv. 2 and Isa. xxv. 6, where the great warfare against heathen armies is spoken of), the warfare against Gog and Magog formed the indispensable prelude to the Messianic era in every apocalyptic vision (Sibyllines, iii. 319 *et seq.*, 512 *et seq.*, 632 *et seq.*; v. 101; Rev. xx. 8; Enoch, lvi. 5 *et seq.*, where the place of Gog and Magog is taken by the Parthians and Medes; II Esd. xiii. 5, "a multitude of men without number from the four winds of the earth"; Syriac Apoc. Baruch, LXX. 7–10; Targ. Yer. to Num. xi. 26, xxiv. 17, Ex. xl. 11, Deut. xxxii. 39, and Isa. xxxiii. 25; comp. Num. xxiv. 7 [Septuagint, Γὼγ for "Agag"]; see Eldad and Medad).

The War of Gog and Magog.

R. Eliezer (Mek., Beshallaḥ, *l.c.*) mentions the Gog and Magog war together with the Messianic woes and the Last Judgment as the three modes of divine chastisement preceding the millennium. R. Akiba assigns both to the Gog and Magog war and to the Last Judgment a duration of twelve months ('Eduy. ii. 10); Lev. R. xix. has seven years instead, in accordance with Ezek. xxxix. 9; Ps. ii. 1–9 is referred to the war of Gog and Magog ('Ab. Zarah 3b; Ber. 7b; Pesiḳ. ix. 79a; Tan., Noah, ed. Buber, 24; Midr. Teh. Ps. ii.).

The destruction of Gog and Magog's army implies not, as falsely stated by Weber ("Altsynagogale Theologie," 1880, p. 369), followed by Bousset ("Religion des Judenthums," p. 222), the extermination of the Gentile world at the close of the Messianic reign, but the annihilation of the heathen powers who oppose the kingdom of God and the establishing of the Messianic reign (see Enoch, lvi.–lvii., according to which the tribes of Israel are gathered and brought to the Holy Land after the destruction of the heathen hosts; Sifre, Deut. 343; and Targ. Yer. to Num. xi. 26).

The Gentiles who submit to the Law are expected to survive (Syriac Apoc. Baruch, lxxii. 4; Apoc. Abraham, xxxi.); and those nations that did not subjugate Israel will be admitted by the Messiah into the kingdom of God (Pesiḳ. R. 1, after Isa. lxvi. 23). The Messiah is called "Hadrach" (Zech. ix. 1), as the one who leads the heathen world to repentance (הדריך), though he is tender to Israel and harsh toward the Gentiles (חד ורך: Cant. R. vii. 5). The loyalty of the latter will be severely tested ('Ab. Zarah 2b *et seq.*), while during the established reign of the Messiah the probation time of the heathen will have passed over (Yeb. 24b). "A third part of the heathen world alone will survive" (Sibyllines, iii. 544 *et seq.*, v. 103, after Zech. xiii. 8; in Tan., Shofeṭim, ed. Buber, 10, this third part is referred to Israel, which alone, as the descendants of the three patriarchs, will escape the fire of Gehenna). According to Syriac Apoc. Baruch, xl. 1, 2, it is the leader of the Gog and Magog hosts who will alone survive, to be brought bound before the Messiah on Mount Zion and judged and slain. According to II Esd. xiii. 9 *et seq.*, fire will issue forth from the mouth of the Messiah and consume the whole army. This indicates an identification of Gog and Magog with "the wicked one" of Isa. xi. 4, interpreted as the personification of wickedness, Angro-mainyush (see Armilus). In Midrash Wayosha' (Jellinek, "B. H." i. 56) Gog is the leader of the seventy-two nations of the world, minus one (Israel), and makes war against the Most High; he is smitten down by God. Armilus rises as the last enemy of God and Israel.

The great event preparatory to the reign of the Messiah is the gathering of the exiles, "ḳibbuẓ

Gathering of the Exiles.

galiyyot." This hope, voiced in Deut. xxx. 3; Isa. xi. 12; Micah iv. 6, vii. 11; Ezek. xxxix. 27; Zech. xi. 10–12 and Isa. xxxv. 8, is made especially impressive by the description in Isa. xxvii. 13 of the return of all the strayed ones from Assyria and Egypt, and by the announcement that "the Gentiles themselves shall carry Israel's sons and daughters on their arms to Jerusalem with presents for the Lord" (Isa. xlix. 22, lx. 4–9, lxvi. 20). It was accordingly dwelt upon as a miraculous act in the synagogal liturgy and song (Shemoneh 'Esreh; Meg. 17a; Cant. xi. 1, xvii. 31), as well as in apocalyptic visions (Apoc. Abraham, xxxi.; II Esd. xiii. 13; Matt. xxiv. 31). God shall bring them back from the East and the West (Baruch, iv. 37, v. 5 *et seq.*; Ecclus. [Sirach] xxxvi. 13; Tobit xiii. 13); Elijah shall gather them and the Messiah summon them together (Ecclus. [Sirach] xlviii. 10; Sibyllines, ii. 171–187; Cant. xvii. 26; Targ. Yer. to Ex. vi. 18, xl. 9–10, Num. xxiv. 7, Deut. xxx. 4, Jer. xxxiii. 13). In wagons carried by the winds the exiles shall be borne along with a mighty noise (Enoch, lvii. 1 *et seq.*; Zeb. 116a; Cant. R. and Haggadat Shir ha-Shirim to Cant. iv. 16; Midr. Teh. to Ps. lxxxvii. 6), and a pillar of light shall lead them (Philo, "De Execrationibus," 8–9). The Lost Ten Tribes shall be miraculously brought back across the mighty waters of the River Euphrates (II Esd. xiii. 39–47; Syriac Apoc. Baruch, lxxvii.; Sanh. x. 13; Tan., Miḳḳez and Shelaḥ, i. 203, iii. 79, ed. Buber, after Isa. xi. 15; see ARZARETH; SAMBATION; TEN TRIBES).

The Days of the Messiah.

The central place in the eschatological system is, as a matter of course, occupied by the advent of the Messiah. Nevertheless the days of the Messiah ("yemot ha-Mashiaḥ"), the time when the prophetic predictions regarding the reign of the descendant of David find their fulfilment, do not form the end of the world's history, but are merely the necessary preparatory stage to the kingdom of God ("malkut shamayim"), which, when once established, will last forever (Dan. vii. 27; Sibyllines, iii. 47 *et seq.*, 767 *et seq.*; Mek., Beshallaḥ, 'Amaleḳ, end). The Messiah is merely "the chosen one" (Enoch, xlv. 3, xlix. 2, li. 3 *et seq.*); he causes the people to seek the Lord (Hosea iii. 5; Isa. xi. 9; Zech. xii. 8; Ezek. xxxiv. 24, xxxvii. 24 *et seq.*), and, as "the Son of God," causes the nations to worship Him (Enoch, cv. 2; II Esd. viii. 28 *et seq.*, xiii. 32–52, xiv. 9, after Ps. ii. 7, lxxxix. 27 *et seq.*). The time of his kingdom is therefore limited according to some to three generations (Mek., *l.c.*, after Ex. xvii. 16, מדר דר); according to others, to 40 or 70, to 365 or 400 years, or to 1,000, 2,000, 4,000, or 7,000 years (Sanh. 99a, 97b; Pesiḳ. R. 1, end; Midr. Teh. xc. 17); the number 400, however, based upon a combination of Gen. xv. 13 and Ps. xc. 15 (see Pesiḳ. R. 1), is supported by II Esd. vii. 28 *et seq.*, where it is positively stated that after his 400 years' reign the Messiah will die to rise again, after the lapse of a week, with the rest of the righteous in the world's regeneration. It is probably to emphasize his human character that the Messiah is frequently called the "Son of Man" (Dan. viii. 13; Enoch, xlvi. 2 *et seq.*, xlviii. 2, lxii. 7; see MAN, SON OF). For it is in order to fulfil the designs of God for Israel and the whole race of man that he is to appear as the triumphant warrior-king to subjugate the nations (Sibyllines, iii. 653–655), to lead in the war against Gog and Magog (II Esd. xiii. 32; Targ. Yer. to Num. xxiv. 17, 20), to annihilate all the powers of wickedness and idolatry, cleanse the Holy Land and city from all heathen elements, build the new house of the Lord "pure and holy," and become the Redeemer of Israel (Syriac Apoc. Baruch, xxxix. 7 *et seq.*, lxxii. 2; Cant. xvii. 21–30; Targ. Yer. to Gen. xlix. 11, Ex. xl. 9, Num. xi. 16, Isa. x. 27; comp. Philo, "De Præmiis et Pœnis," with reference to Num. xxiv. 7): "he is to redeem the entire creation by chastising the evil-doers and making the nations from all the ends of the world see the glory of God" (II Esd. xiii. 26–38; Cant. xvii. 31). "Free from sin, from desire for wealth or power, a pure, wise, and holy king imbued with the spirit of God, he will lead all to righteousness and holiness (Cant. xvii. 32–43; Sibyllines, iii. 49, v. 414 *et seq.*; Test. Patr., Levi, 18; Midr. Teh. lxxii. 12; Targ. Yer. to Gen. xlix. 12, and Isa. xi. 2, xli. 1).

Time of Universal Peace.

The Messianic time, accordingly, means first of all the cessation of all subjection of Israel by other powers (שיעבוד מלכיות, Ber. 34b; Sanh. 91b), while the kingdoms and nations will bring tributes to the Messiah (Pes. 118b; Gen. R. lxxviii.; Tan., Yelamdenu, Shofeṭim; Sibyllines, iii. 350, iv. 145, all based upon Ps. lxxii. 10 and lxviii. 32); furthermore, it will be a time of conversion of the heathen world to monotheism (Tobit xiv. 6; Sibyllines, iii. 616, 624, 716 *et seq.*; Enoch, xlviii. 4 *et seq.*; 'Ab. Zarah 24a, after Zeph. iii. 9), though the Holy Land itself will not be inhabited by strangers (Cant. xvii. 28; Sibyllines, v. 264; Book of Jubilees, l. 5). Both earth and man will be blessed with wondrous fertility and vigor (Enoch, x. 17–19, "They will live until they have a thousand children"; Sibyllines, iii. 620 *et seq.*, 743; Syriac Apoc. Baruch, xxix. 5; comp. Papias' description of the millennium given as coming directly from Jesus, in Irenæus, "Adversus Hæreses," v. 33, 3–4; Ket. 111b; Shab. 30b, "The earth will produce new fruits daily, women will bear children daily, and the land will yield loaves of bread and garments of silk," all with reference to Ps. lxxii. 16; Deut. xxxii. 1; Gen. xlix. 11; comp. Targ. Yer.). The days of the youth of the earth will be renewed; people will again reach the age of 1,000 years (Book of Jubilees, xxx. 27; comp. Isa. lxv. 20); the birth of children will be free from pain (Syriac Apoc. Baruch, lxxiii. 60, after Isa. xiii. 8; Philo, "De Præmiis et Pœnis," 15 *et seq.*); there will no longer be strife and illness, plague or trouble, but peace, health, and joy (Enoch, x. 16–22; Sibyllines, iii. 371; Syriac Apoc. Baruch, lxxiii. 1–5). All physical ailments and defects will be healed (Gen. R. xcv.; Pesiḳ. R. 42 [ed. Friedmann, p. 177, note]; Midr. Teh. cxlvi. 8; Eccl. R. i. 9, after Isa. xxxv. 6; comp. Matt. xi. 5). A spiritual regeneration will also take place, and Israel's sons and daughters will prophesy (Num. R. xv., after Joel iii. 1 [A. V. ii. 28], a passage which contradicts the statement of Bousset, *l.c.* p. 229).

Renewal of the Time of Moses.

The Messiah will furthermore win the heathen by the spirit of wisdom and righteousness which rests upon him (Sibyllines, iii. 780; Test. Patr., Levi, 18; Judah, 24; Targ. Yer. to Gen. xlix. 12 and Isa. xli. 1). He will teach the nations the Noachian laws of humanity and make all men disciples of the Lord (Midr. Teh. xxi.). The wonders of the time of Moses will be repeated on a larger scale in the time of the Messiah (Mek., Beshallaḥ, Shirah, 8, after Micah vii. 15; comp. Hosea ii. 17; Targ.; Tan., Bo, ed. Buber, 6). What Moses, the first redeemer, did is typical of what the Messiah as the last redeemer will do (Eccl. R. i. 9). The redemption will be in the same month of Nisan and in the same night (Mek., Bo, 14); the same pillar of cloud will lead Israel (Philo, "De Execrationibus," 8; Targ. Yer. to Isa. xxxv. 10): the same plagues will be sent upon Israel's foes (Tan., Wa'era, ed. Buber, 15; Bo, 6, 19; Midr. Wayosha'; Jellinek, "B. H." i. 45); the redeemer will ride on an ass (Zech. ix. 9; comp. Ex. iv. 20); manna will again be sent down from heaven (Ps. lxxii. 16; comp. Ps. lxxviii. 24; Syriac Apoc. Baruch, xxix. 8); and water rise from beneath by miraculous power (Joel iv. [A. V. iii.] 18; comp. Ps. lxxviii. 15 *et seq.*; Eccl. R. i. 9). Like Moses, the Messiah will disappear for 90 or 45 days after his appearance (Pesiḳ. R. 15; Pesiḳ. v. 49b, after Hosea v. 15). The same number of people will be redeemed (Sanh. 111a) and the Song of Moses be replaced by another song (Mek., Beshallaḥ, Shirah, 1; Rev. xv. 3). But, like Moses, the Messiah will die (II Esd. *l.c.*); the opinion that the Messiah will not taste death (Midr. Teh. lxxii. 17) seems to be of later origin, and will be discussed in connection with the account of the Messiah from the tribe of Joseph or Ephraim (see below).

The Cosmic Characters of the Messianic Time.

Jewish theology always insisted on drawing a sharp line between the Messianic days and the final days of God's sole kingdom. Hence the characteristic baraita counting ten world-rulers, beginning with God before Creation, then naming Nimrod, Joseph, Solomon, Ahab, Nebuchadnezzar, Cyrus, Alexander the Great, the Messiah, and ending with God last as He was the first (Pirḳe R. El. xi.; Meg. 11a is incomplete). There are, however, in the personality of the Messiah supernatural elements adopted from the Persian Soshians ("Savior") which lent to the whole Messianic age a specifically cosmic character. An offspring of Zoroaster, born miraculously by a virgin of a seed hidden in a lake for thousands of years, Soshians is, together with a number of associates, six, or seven, or thirty, to bring about the resurrection, slay Angro-mainyush and his hosts of demons, judge the risen dead, giving each his due reward, and finally renew the whole world (Bundahis, xxx.; Windischmann, "Zoroastrische Studien," 1863, pp. 231 *et seq.*; Böcklen, "Die Verwandtschaft der Jüdischchristlichen mit der Parsischen Eschatologie," 1902, pp. 91 *et seq.*). Similarly, the Messiah is a being existing from before Creation (Gen. R. i.; Pesiḳ. R. 33; Pirḳe R. El. iii.; Pes. 54a, based on Ps. lxxii. 17), and kept hidden for thousands of years (Enoch, xlvi. 2 *et seq.*, xlviii. 6, lxii. 7; II Esd. xii. 32, xiii. 26; Syriac Apoc. Baruch, xxix.; Midr. Teh. xxi.; Targ. to Micah iv. 8). He comes "from a strange seed" (מזרע אחר: Gen. R. xxiii., with reference to Gen. iv. 25; Gen. R. li., with reference to Gen. xix. 34; Gen. R. lxxxv.; Tan., Wayesheb, ed. Buber, 13, with reference to Gen. xxxviii. 29; comp. Matt. i. 3); or from the North (צפון, which may also mean "concealment": Lev. R. ix.; Num. R. xiii., after Isa. xli. 25; comp. John vii. 27).

The Messiah's immortal companions reappear with him (II Esd. xiii. 52, xiv. 9; comp. vi. 26). Derek Ereẓ Zuṭa i. mentions nine immortals (see Kohler, in "J. Q. R." v. 407–419, and comp. the transposed [hidden] righteous ones in Mandæan lore; Brand, "Die Mandäische Religion," 1889, p. 38). They are probably identical with "the righteous who raise the dead in the Messianic time" (Pes. 68a). Prominent among the companions of the Messiah are: (1) Elijah the prophet (see Elijah in Rabbinical Literature), who is expected as high priest to anoint the Messiah (Justin, "Dialogus cum Tryphone," viii., xlix.; comp. Targ. to Ex. xl. 10; John i. 21); to bring about Israel's repentance (Pirḳe R. El. xliii.) and reunion (Targ. Yer. to Deut. xxx. 4; Sibyllines, v. 187 *et seq.*), and finally the resurrection of the dead (Yer. Shab. i. 5–3c; Sheḳ. iii. 47c; Agadat Shir ha-Shirim, ed. Schechter, to Cant. vii. 14); he will also bring to light again the hidden vessels of Moses' time (Mek., Beshallaḥ, Wayassa', 5; Syriac Apoc. Baruch, vi. 8; comp., however, Num. R. xviii.: "the Messiah will disclose these"); (2) Moses, who will reappear with Elijah (Deut. R. iii.; Targ. Yer. to Ex. xii. 42; comp. Ex. R. xviii. and Luke ix. 30); (3) Jeremiah (II Macc. xv. 14; Matt. xvi. 14); (4) Isaiah (II Esd. ii. 18); (5) Baruch (Syriac Apoc. Baruch, vi. 8, xiii. 3, xxv. 1, xlvi. 2); (6) Ezra (II Esd. xiv. 9); (7) Enoch (Enoch, xc. 31; Evangelium Nicodemi, xxv.), and others (Luke ix. 8; comp. also Septuagint to Job, end). The "four smiths" in the vision of Zech. ii. 3 (i. 20, R. V.) were referred by the Rabbis to the four chiefs, or associates, of the Messianic time; Elijah and the Messiah, Melchizedek and the "Anointed for the War" (Messiah ben Joseph: Pesiḳ. v. 51a; comp. Suk. 55b). The "seven shepherds and the eight princes" (Micah v. 4 [A. V. 5]) are taken to be: Adam, Seth, Methuselah (Enoch was stricken from the list of the saints in post-Christian times), Abraham, Jacob, and Moses, with David in the middle, forming the set of "shepherds"; Jesse, Saul, Samuel (?), Amos (?), Hezekiah, Zedekiah, Elijah, and the Messiah, forming the set of "princes" (Suk. 52b). These, fifteen in number, correspond to the fifteen men and women in the company of the Persian Soshians. The Coptic Elias Apocalypse (xxxvii., translated by Steindorf), speaks of sixty companions of the Messiah (see Bousset, *l.c.* p. 221).

The origin and character of the Messiah of the tribe of Joseph, or Ephraim, are rather obscure. It seems that the assumed superhuman character of the Messiah appeared to be in conflict with the tradition that spoke of his death, and therefore the figure of a Messiah who would come from the tribe of Joseph, or Ephraim, instead of from Judah, and who would willingly undergo suffering for his nation and fall as victim in the Gog and Magog war, was created

The Messiah of the Tribe of Joseph.

by the haggadists (see Pesiḳ. R. 37; comp. 34.). To him was referred the passage, "They shall look unto him whom they have pierced and mourn for him" (Zech. xii. 10, Hebr.; Suk. 52a), as well as the fifty-third chapter of Isaiah (see Justin, "Dialogus cum Tryphone," lxviii. and xc.; comp. Sanh. 98b, "the Messiah's name is 'The Leper' ['ḥiwwara'; comp. Isa. liii. 4]; the passage quoted in Martini, "Pugio Fidei," p. 417, cited by Gfrörer [*l.c.* 267] and others, is scarcely genuine; see Eppstein, "Bereshit Rabbati," 1888, p. 26). The older haggadah referred also "the wild ox" who with his horns will "push the people to the ends of the earth" (Deut. xxxiii. 17, Hebr.) to the Ephraimite Messiah (Gen. R. lxxv.; comp. Num. R. xiv.). The Messiah from the tribe of Ephraim falls in the battle with Gog and Magog, whereas the Messiah from the house of David kills the superhuman hostile leader (Angro-mainyush) with the breath of his mouth; then he is universally recognized as king (Suk. 52a; comp. Targ. Yer. to Ex. xl. 9, 11; Targ. to Isa. xi. 4, Cant. iv. 5; Sefer Zerubbabel, in Jellinek, "B. H." ii. 56, where he is introduced with the name of Nehemiah b. Ḥushiel; comp. *l.c.* 60 *et seq.*, iii. 80 *et seq.*).

"Great will be the suffering the Messiah of the tribe of Ephraim has to undergo for seven years at the hand of the nations, who lay iron beams upon him to crush him so that his cries reach heaven; but he willingly submits for the sake of his people, not only those living, but also the dead, for all those who died since Adam; and God places the four beasts of the heavenly throne-chariot at his disposal to bring about the great work of resurrection and regeneration against all the celestial antagonists" (Pesiḳ. R. 36). The Patriarchs will rise from their graves in Nisan and pay homage to his greatness as the suffering Messiah, and when the nations (104 kingdoms) put him in shackles in the prison-house and make sport of him, as is described in Ps. xxii. 8–16, God will address him with the words "Ephraim, My dear son, child of My comfort, I have great compassion on thee" (Jer. xxxi. 20, Hebr.), assuring him that "with the breath of his mouth he shall slay the wicked one" (Isa. xi. 4); and He will surround him with a sevenfold canopy of precious stones, place streams of wine, honey, milk, and balsam at his feet, fan him with all the fragrant breezes of paradise, and then tell the saints that admire and pity him that he has not gone through half the suffering imposed upon him from the world's beginning (Pesiḳ. R. 37). The haggadists, however, did not always clearly discriminate between the Ephraimite Messiah, who falls a victim, and the son of David, who is glorified as victor and receives the tributes of the nations (Midr. Teh. xviii. 5, where the former is meant as being the one "insulted" according to Ps. lxxxix. 51 [A. V. 52]; comp. Targ. Yer. to Num. xi. 26, and Midr. Teh. lxxxvii. 6, where the two Messiahs are mentioned together). According to Tan. Yelamdenu, Shofeṭim (end), the nations will first bring tributes to the Messiah; then, seized by a spirit of confusion ("ruaḥ tezazit"), they will rebel and make war against him; but he will burn them with the breath of his mouth and none but Israel will remain (that is, on the battle-field: this is misunderstood by Weber, *l.c.*; comp. II Esd. xiii. 9).

In the later apocalyptic literature the Ephraimite Messiah is introduced by the name of Nehemiah ben Ḥushiel, and the victorious Messiah as Menahem ben 'Ammi El ("Comforter, son of the people of God": Jellinek, "B. H." ii. 56, 60 *et al.*). It appears that the eschatologists were anxious to discriminate between the fourth heathen power personified in Edom (Rome) the wicked, over whom the Ephraimite Messiah alone is destined to carry victory (Pesiḳ. R. 12; Gen. R. lxxiii.; B. B. 123b), and the Gog and Magog army, over which the son of David was to triumph while the son of Ephraim fell (see Otot ha-Mashiaḥ, Jellinek, *l.c.*). While the fall of the wicked kingdom (Rome) was taken to be the beginning of the rise of the kingdom of God (Pesiḳ. v. 51a), the belief was that between the fall of the empire of Edom = Rome and the defeat of the Gog and Magog army there would be a long interval (see Pesiḳ. xxii. 148a; comp. Pesiḳ. R. 37 [ed. Friedmann, 163b, note]).

According to R. Eliezer of Modin (Mek., Beshallaḥ, Wayassa', 4 [ed. Weiss, p. 58b, note]), the Messiah is simply to restore the reign of the Davidic dynasty ("malkut bet Dawid"; comp. Maimonides, Commentary to Sanh. xi.: "The Messiah, the son of David, will die, and his son and grandson will follow him"; on the other hand, Baḥya ben Joseph in his commentary to Gen. xi. 11 says: "The Messiah will not die"); also "the Aaronitic priesthood and Levitic service."

The New Jerusalem.

The apocalyptic writers and many rabbis who took a less sober view of the Messianic future expected a new Jerusalem built of sapphire, gold, and precious stones, with gates, walls, and towers of wondrous size and splendor (Tobit xiii. 15, xiv. 4; Rev. xxi. 9–21; Sibyllines, iii. 657 *et seq.*, v. 250 *et seq.*, 420 *et seq.*; B. B. 75a; Pes. 50a; Pesiḳ. xx. 143a; Pesiḳ. R. 32; Midr. Teh. lxxxvii., in accordance with Isa. liv. 11 *et seq.*, lx. 10; Hag. ii. 7; Zech. ii. 8). The "new" or "upper Jerusalem" (ירושלים של מעלה; Ta'an 5a; Ḥag. 12b; Test. Patr., Dan. 5; Rev. xxi. 2, 10; Gal. iv. 26; Heb. xii. 22) seen in visions by Adam, Abraham, and Moses (Syriac Apoc. Baruch, iv. 2–6) will in the days of the Messiah appear in all its splendor (II Esd. vii. 26, x. 50 *et seq.*; Syriac Apoc. Baruch, xxxii. 4); it will be reared upon the top of all the mountains of the earth piled one upon the other (Pesiḳ. xxi. 144b, after Isa. ii. 2).

This expectation of course includes a "heavenly temple," "miḳdash shel ma'alah" (Enoch, xc. 29 *et seq.*; comp. Ḥag. *l.c.*; Pes. 54, after Jer. xvii. 12). The more sober view is that the Messiah will replace the polluted temple with a pure and holy one (Enoch, liii. 6, xc. 28, xci. 13; Sibyllines, iii. 77b; Psalms of Solomon xvii. 30; comp. Lev. R. ix.: "Coming from the North, the Messiah will erect the temple in the South"). The sacred vessels of the Tabernacle of Moses' time, hidden ever since, are expected to reappear (II Macc. ii. 4–8; Syriac Apoc. Baruch, vi. 7–10; Tosef., Soṭah, xiii. 1; apocryphical Masseket Kelim; Yoma 52b; Tan., Wayeḥi, ed. Buber, 3; comp. Josephus, "Ant." xviii. 4, § 1). There will be no sin any more, for "the Lord will shake the land of Israel and cleanse it from all impurity" (Pirḳe R. El. xxxiv. 21, after Job xxxviii. 13). "The Messianic time will be without merit ["zekut"] and without guilt ["ḥobah"] (Shab. 151b). Yet "only the select ones will be allowed to go up to the new Jerusalem" (B. B. 75b).

A New Law.

Whereas the Babylonian schools took it for granted that the Mosaic law, and particularly the sacrificial and priestly laws, will be fully observed in the Messianic time (Yoma 5b *et al.*), the view that a new Law of God will be proclaimed by the Messiah is occasionally expressed (Eccl. R. ii. 1; Lev. R. xiii., according to Jer. xxxi. 32)—"the thirty commandments" which comprise the Law of humanity (Gen. R. xcviii.). "Ye will receive a new Law from the Elect One of the righteous" (Targ. to Isa. xii. 3). The Holy One will expound the new Law to be given by the Messiah (Yalḳ. ii. 296, to Isa. xxvi.); according to Pes. xii. 107a, He will only infuse new ideas ("ḥiddush debarim"); or the Messiah will take upon himself the kingdom of the Law and make many zealous followers thereof (Targ. to Isa. ix. 5 *et seq.*, and liii. 11–12). "There will be a new covenant which shall not be broken" (Sifra, Beḥuḳḳotai, ii., after Jer. xxxi. 32). The dietary and purity laws will no longer be in force (Lev. R. xxii.; Midr. Teh. cxlvii., ed. Buber, note; R. Joseph said: "All ceremonial laws will be abrogated in the future" [Nid. 61b]; this, however, refers to the time of the Resurrection).

Resurrection formed part of the Messianic hope (Isa. xxiv. 19; Dan. xii. 2). Martyrs for the Law were specially expected to share in the future glory of Israel (II Macc. vii. 6, 9, 23; Book of Jubilees, xxiii. 30), the term for having a share in the future life being "to inherit the land" (Ḳid. i. 10). The Resurrection was therefore believed to take place solely in the Holy Land (Pesiḳ. R. 1; the "land of the living" in Ps. cxvi. 9 means "the land where the dead live again"). Jerusalem alone is the city whose dead will blossom forth as the grass, for those buried elsewhere will be compelled to creep through holes in the ground to the Holy Land (Ket. 3b; Pesiḳ. R. *l.c.*). From this point of view the Resurrection is accorded only to Israel (Gen. R. xiii.). The great trumpet blown to gather the tribes of Israel (Isa. xxvii. 13) will also rouse the dead (Ber. 15b; Targ. Yer. to Ex. xx. 15; II Esd. iv. 23 *et seq.*; I Cor. xv. 52; I Thess. iv. 16).

The Last Judgment precedes the Resurrection. Judged by the Messiah, the nations with their guardian angels and stars shall be cast into Gehenna. According to Rabbi Eleazar of Modi'im, in answer to the protests of the princes of the seventy-two nations, God will say, "Let each nation go through the fire together with its guardian deity," when Israel alone will be saved (Cant. R. ii. 1). This gave rise to the idea adopted by Christianity, that the Messiah would pass through Hades (Test. Patr., Benjamin, 9; Yalḳ., Isa. 359; see Eppstein, "Bereshit Rabbati," 1888, p. 31). The end of the judgment of the heathen is the establishment of the kingdom of God (Mek., Beshallaḥ, 'Amaleḳ). The Messiah will cast Satan into Gehenna, and death and sorrow flee forever (Pesiḳ. R. 36; see also ANTICHRIST; ARMILUS; BELIAL).

In later times the belief in a universal Resurrection became general. "All men as they are born and die are to rise again," says Eliezer ben Ḳappar (Abot iv.). The Resurrection will occur at the close of the Messianic era (Enoch, xcviii. 10). Death will befall the Messiah after his four hundred years' reign, and all mankind and the world will lapse into primeval silence for seven days, after which the renewed earth will give forth its dead and God will judge the world and assign the evil-doers to the pit of hell and the righteous to paradise, which is on the opposite side (II Esd. vii. 26–36). All evil-doers meet with everlasting punishment. It was a matter of dispute between the Shammaite R. Eliezer and the Hillelite R. Joshua whether the righteous among the heathen had a share in the future world or not (Tosef., Sanh. xiii. 2), the dispute hinging on the verse "the wicked shall return to Sheol, and all the Gentiles that forget God" (Ps. ix. 18 [A. V. 17], Hebr.). The doctrine "All Israelites have a share in the world to come" (Sanh. xi. 1) is based upon Isa. lx. 21: "Thy people, all of them righteous, shall inherit the land" (Hebr.). At first resurrection was regarded as a miraculous boon granted only to the righteous (Test. Patr., Simeon, 6; Luke xiv. 14), but afterward it was considered to be universal in application and connected with the Last Judgment (Slavonic Enoch, lxvi. 5; comp. second blessing of the "Shemoneh 'Esreh"). Whether the process of the formation of the body at the Resurrection is the same as at birth is a matter of dispute between the Hillelites and Shammaites (Gen. R. xiv.; Lev. R. xiv.). For the state of the soul during the death of the body see IMMORTALITY and SOUL.

Regeneration of the World.

Owing to the gradual evolution of eschatological conceptions, the Rabbis used the terms, "'olam ha-ba" (the world to come), "le-'atid la-bo" (in the coming time), and "yemot ha-Mashiaḥ" (the Messianic days) promiscuously or often without clear distinction (see Geiger, "Lesestücke aus der Mischnah," p. 41; *idem*, "Jüd. Zeit." iii. 159, iv. 124). Thus, for instance, the question is discussed whether there will be death for the Gentiles "in the coming time" or not (Gen. R. xxvi.). R. Eleazar of Modi'im, of the second century (Mek., Beshallaḥ, Wayassa', ed. Weiss, p. 59, note) distinguishes between the Messianic time ("malkut bet Dawid"), the "'olam ha-ba" (the future world), which is that of the souls, and the time of the Resurrection, which he calls "'olam ḥadash" (the new world, or world of regeneration). This term, used also in the "Ḳaddish" prayer "Le-Ḥadata 'Alma" (The Renewal of the World), is found in Matt. xix. 28 under the Greek name παλινγένεσις: "In the regeneration when the Son of Man shall sit on the throne of his glory" and judge the world in common with the twelve Apostles (for the last words see the twelve judges for the twelve tribes of Israel in Testament of Abraham, A. 13, and compare the seventy elders around the seat of God in heaven in Lev. R. xi.)

Concerning this regeneration of the world Pirḳe R. El. i. says, with reference to Isa. xxxiv. 4, li. 6, lxv. 17; Hosea vi. 2: "Heaven and earth, as well as Israel, shall be renewed; the former shall be folded together like a book or a garment and then unfolded, and Israel, after having tasted death, shall rise again on the third day." "All the beauty of the world which vanished owing to Adam's sin, will be restored in the time of the Messiah, the descendant of Perez [Gen. R. xii.]—the fertility of the earth, the wondrous size of man [Sifra, Beḥuḳḳotai, 1–2], the splendor of sun and moon" (Isa. xxx. 26; Targ. to II Sam. xxiii. 4; comp. Apoc. Mosis, 36). Ten things shall be renewed (according to Ex. R. xv.; comp. Tan., Wayiggash, ed. Buber, 9): The sun and moon shall regain their splendor, the former endowed with healing powers (Mal. iii. 20 [A. V. iv. 2]); the fountains of Jerusalem shall flow, and the trees grow (Ezek. xlvii. 12); desolate cities like Sodom shall rise from their ruins (Ezek. xvi. 55); Jerusalem, rebuilt of precious stones, shall shine like the sun (Isa. liv. 11 *et seq.*); peace shall reign among the beasts (Isa. xi. 7); and between them and Israel (Hosea ii. 20 [A. V. 18]); weeping and death shall cease (Isa. lxv. 19, xxv. 8–10); joy only shall reign (Isa. xxxv. 10); the "yeẓer ha-ra'" (evil desire) shall be slain by God (Suk. 52a). This regeneration of the world is to be brought about by a world-conflagration ("mabbul shel esh" = "a floor of fire" = ἐκπύρωσις: Sibyllines, iii. 542, 689; iv. 174; ii. 296; Hippolytus, "Refutatio Omnium Hæresium," ix. 30). This view, borrowed from the Stoics, is based upon Isa. xxxiv. 4 (comp. Bousset, "Der Antichrist," p. 159). In this world-conflagration Belial himself will be consumed (Sibyllines, iii. 73; compare the burning up of the primeval serpent Gohithar in Bundahis, xxx. 31). Thus the fire of Gehenna which consumes the wicked angels and the stars (Enoch, xc. 24 *et seq.*, *et al.*) was turned into a cosmic force bringing about the world's renewal.

The Last Judgment.

The Messianic kingdom, being at best of mere earthly splendor, could not form the end, and so the Great Judgment was placed at its close and following the Resurrection. Those that would not accept the belief in bodily resurrection probably dwelt with greater emphasis on the judgment of the souls after death (see Abraham, Testament of; Philo; Sadducees; Wisdom, Book of). Jewish eschatology combined the Resurrection with the Last Judgment: "God summons the soul from heaven and couples it again on earth with the body to bring man to judgment" (Sanh. 91b, after Ps. l. 4). In the tenth week, that is, the seventh millennium, in the seventh part, that is, after the Messianic reign, there will be the great eternal judgment, to be followed by a new heaven with the celestial powers in sevenfold splendor (Enoch, xci. 15; comp. lxxxiv. 4, xciv. 9, xcviii. 10, civ. 5). On "the day of the Great Judgment" angels and men alike will be judged, and the books opened in which the deeds of men are recorded (lxxxi. 4, lxxxix. 70 *et seq.*, xc. 20, ciii. 3 *et seq.*, civ. 1, cviii. 3) for life or for death; books in which all sins are written down, and the treasures of righteousness for the righteous, will be opened on that day (Syriac Apoc. Baruch, xxiv. 1). "All the secret thoughts of men will then be brought to light." "Not long-suffering and mercy, but rigid justice, will prevail in this Last Judgment"; Gehenna and Paradise will appear opposite each other for the one or the other to enter (II Esd. vii. 33 *et seq.*).

This end will come "through no one but God alone" (*ib.* vi. 6). "No longer will time be granted for repentance, or for prayer and intercession by saints and prophets, but the Only One will give decision according to His One Law, whether for life or for everlasting destruction" (Syriac Apoc. Baruch, lxxxv. 9–12). The righteous ones will be recorded in the Book of Life (Book of Jubilees, xxx. 22, xxxvi. 10; Abot ii. 1; "Shepherd of Hermas," i. 32; Luke x. 20; Rev. iii. 5, xiii. 8, xx. 15). The righteous deeds and the sins will be weighed against each other in the scales of justice (Pesiḳ. R. 20; Ḳid. 40b). According to the Testament of Abraham (A. xiii.), there are two angels, one on either side: one writes down the merits, the other the demerits, while Doḳiel, the archangel, weighs the two kinds against each other in a balance; and another, Pyroel ("angel of fire"), tries the works of men by fire, whether they are consumed or not; then the just souls are carried among the saved ones; those found unjust, among those who will meet their punishment. Those whose merits and demerits are equal remain in a middle state, and the intercession of meritorious men such as Abraham saves them and brings them into paradise (Testament of Abraham, A. xiv.). According to the sterner doctrine of the Shammaites, these souls must undergo a process of purgation by fire; "they enter Gehenna, swing themselves up again, and are healed." This view, based upon Zech. xiii. 9, seems to be something like the Christian purgatory. According to the Hillelites, "He who is plenteous in mercy inclines the scale of justice toward mercy"—a view which shows (against Gunkel, "Der Prophet Ezra," 1900, p. 15) that Judaism believed in divine mercy independently of the Pauline faith (Tosef., Sanh. xiii. 3). As recorder of the deeds of men in the heavenly books, "Enoch, the scribe of righteousness," is mentioned in Testament of Abraham, xi.; Lev. R. xiv. has Elijah and the Messiah as heavenly recorders, a survival of the national Jewish eschatology.

Gehenna.

There is no Scriptural basis for the belief in retribution for the soul after death; this was supplied by the Babylonians and Persians, and received a Jewish coloring from the word "Gehinnom" (the valley of Hinnom), made detestable by the fires of the Moloch sacrifices of Manasseh (II Kings xxiii. 10). According to 'Er. 19a, the smoke from subterranean fires came up through the earth in this place; "there are cast the spirits of sinners and blasphemers and of those who work wickedness and pervert the words of the Prophets" (Enoch, cviii. 6). Gehinnom has a double purpose, annihilation (Enoch, xciv. 1 *et seq.*) and eternal pain (II Esd. vii. 36 *et seq.*). Gehinnom has seven names: "Sheol," "Abbadon," "Pit of Corruption," "Horrible Pit," "Mire of Clay," "Shadow of Death," and "Nether Parts of the Earth" (Jonah ii. 3; Ps. lxxxviii. 12 [A.V. 11], xvi. 10, xl. 3 [A.V. 2], cvii. 14; Ezek. xxvi. 20). It is also called "Tophet" (Isa. xxx. 33). It has seven departments, one beneath the other (Soṭah 10b). There are seven kinds of pains (II Esd. vii. 81 *et seq.*). According to rabbinical tradition, thieves are condemned to fill an unfillable tank; the impure sink into a quagmire: those that sinned with the tongue are suspended thereby; some are suspended by the feet, hair, or eyelids; others eat hot coals and sand; others are devoured by worms, or placed alternately in snow and fire. On Sabbath they are respited (see DUMAH). These conceptions, ascribed chiefly to Joshua ben Levi, have their parallel in the apocalyptic literature appropriated by the Christian Church (see GEHENNA). The punishment of the wicked endures twelve months, according to R. Akiba; the generation of the Flood will in time be released (Gen. R. xxviii.), but the punishment of those who have led others into heresy or dealt treacherously against the Law will never cease (Tosef., Sanh. xiii. 5).

Gan 'Eden.

The Garden of Eden is called the "Garden of Righteousness" (Enoch, xxxii. 3), being no longer an earthly paradise (*ib.* lx. 8, lxi. 12, lxx. 3). It is above the earth, and its inhabitants are "clothed with garments of light and eternal life, and eat of the tree of life" (*ib.* lviii. 3) in the company of the Lord and His anointed. In Slavonic Enoch its place is in the third heaven; its four streams pour out honey and milk, oil and wine (compare Sibyllines, ii. 318). It is prepared for the "righteous who suffer innocently, who do works of benevolence and walk without blame before God." It has been created since the beginning of the world, and will appear suddenly at the Judgment Day in all its glory (II Esd. vi.; comp. Pes. 54a). The righteous dwell in those heights where they enjoy the sight of the heavenly "ḥayyot" that carry God's throne (Syriac Apoc. Baruch, li. 11). As the wicked have a sevenfold pain the righteous have a sevenfold joy (II Esd. vii. 88 *et seq.*). There are seven divisions for the righteous, which shine like the sun (Judges v. 31; comp. Matt. xiii. 43), the moon (Ps. lxxxix. 37), the firmament (Dan. xii. 3), lightnings, torches (Nahum ii. 5 [A. V. 4]), and lilies (Ps. xlv. 1, Hebr.). Each of these divisions is placed differently before the face of God. Each of the righteous will have a mansion, and God will walk with them and lead them in a dance (Yer. Meg. ii. 73b). See EDEN, GARDEN OF.

The Banquet.

According to Ascensio Isaiæ, viii. 26, ix. 18, xi. 40, the righteous on the arrival of the Messiah receive in the seventh heaven garments of light as well as crowns and thrones. No small part in the future bliss is played by the eating of the heavenly bread or manna (Sibyllines, Prooemium, 87; Ḥag. 12b; Tan., Beshallaḥ, ed. Buber, p. 21; comp. "the mysterious food," II Esd. ix. 19), the ambrosial milk and honey (Sibyllines, ii. 318, iii. 746), and, according to R. Joshua b. Levi, "the wine prepared from the beginning of the world" (Ber. 34b; comp. Matt. xxvi. 29). The very name for the highest bliss of the future is "the banquet" (Abot iii. 16), which is the same as "sitting at the table of the Messiah" (Rev. xix. 9; Luke xiii. 28–29, xxii. 30, *et al.*). It is called in rabbinical literature "se'uddat ha-liwyatan" (the banquet of the leviathan), that is to say, in accordance with Job xl. 30 (A. V. xli. 6) the "ha-barim, or pious ones, shall hold their meal over it" (see LEVIATHAN). It seems that the Persian ox, "hadhayos," whose marrow imparts immortality to the eater (Bundahis, xxx. 25), gave rise to the idea of the behemoth and leviathan meal which is dwelt on in Enoch, lx. 7 *et seq.*; Syriac Apoc. Baruch, xxix. 4; II Esd. vi. 52; Targ. Yer. to Num. xi. 26, Ps. civ. 26; B. B. 74b; Tan., Beshallaḥ, at end.

But while this eudemonistic view is the popular one, based upon Isa. lxv. 13 and Ps. xxiii. 5 (Num. R. xxi.), there is also the higher and more spiritual view taught by Rab: "In the world to come there is neither eating, drinking, nor procreation, neither barter nor envy, neither hatred nor strife; but the righteous sit with their crowns on their heads and enjoy the splendor of the Shekinah; for it is said: 'And they saw God and did eat and drink'; that is, their seeing God was meat and drink to them" (Ber. 17a). More characteristic still is the view of Rab's Palestinian contemporary R. Johanan: All the bliss for the future promised by the Prophets refers only to the Messianic time, whereas in regard to that which is in store for the righteous in the world to come it is said: "No eye hath seen it beside thee, O God" (Isa. lxiv. 3 [A. V. 4]; Ber. 34b; comp., however, Ex. R. xlv., at end, according to which God showed to Moses all the treasures in store for the doers of benevolent works). The New Testament sentence, "Many shall be last [there] that are first [here], and first [there] that are last [here]" (Matt. xix. 30, Greek), finds its explanation in the saying of a son of R. Joshua b. Levi: "A contrary order of things I have seen in the world beyond: the high in station are low there, the lowly are placed on high" (Ber. 50a).

Only in the esoteric Essene circles whence the apocalyptic literature emanated were attempted all the elaborate descriptions of paradise that found their way into the Midrash Konen, the Ma'aseh Gan 'Eden, and similar midrashim of the geonic time given in Jellinek's "B. H." ii. 28, 52 *et seq.*; iii. 131, 191 *et seq.*; but these descriptions can be traced through early Christian back to Jewish sources (see "J. Q. R." vii. 595). Mystics like Naḥmanides in his "Sha'ar ha-Gemul" adopted these views; Maimonides and his school rejected them. The whole eschatological system of retribution through paradise and hell never assumed in Judaism the character of a dogmatic belief, and Talmudic Judaism boldly transferred the scene of the heavenly judgment from the hereafter to the annual Day of Judgment at the beginning of the year (R. H. 16b; see NEW-YEAR). For Samaritan eschatology see SAMARITANS.

The account above deals only with the early stages of the Jewish eschatological views, roughly speaking, down to the end of the Talmudic period. For later development and present-day views see IMMORTALITY; JUDGMENT, DAY OF; MESSIAH; RESURRECTION.

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K.

ESCUDERO, LORENÇO (ABRAHAM ISRAEL; identical with ABRAHAM GHER-PEREGRINO): Spanish poet; born at Cordova of Marano parentage; died about 1683. After his conversion to Judaism he lived in great poverty in Amsterdam. The Marquis of Caracena, then governor of Flanders, urged him to return to Christianity; but, though tempted by the offer of rewards, he steadily refused. After his death he was eulogized by De Barrios in verse. Escudero is supposed to be the author of the apologetic "Fortaleza del Judaismo, y Confusion del Estraño" (without date or place), of which a poor Italian translation entitled "Fortezza dell' Ebraismo, e Confusione dell' Estraneo," and a Hebrew translation by Mordecai Luzzatto of Triest, under the title "Ẓeriaḥ Bet-El," are extant in manuscript.

Bibliography: G. B. Rossi, *Bibliotheca Judaica Antichristiana*, pp. 58, 128; De Rossi-Hamberger, *Historisches Wörterbuch der Jüd. Schriftsteller*, p. 259; Barrios, *Relacion de los Poetas*, pp. 54 *et seq.*; Steinschneider, *Hebr. Bibl.* iv. 48, v. 131; Kayserling, *Sephardim*, p. 255; idem, *Bibl. Esp.-Port.-Jud.* p. 43; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2173, 1.

D. M. K.

Plain of Esdraelon, with Mount Tabor in the Distance.
(From a photograph by Bonfils.)

ESDRAELON (ESRELON): The later Greek form of the more ancient Jezreel, and the name of the boundary-plain between the Ephraimitic and the Galilean mountain-chain (Judith i. 8). It is frequently spoken of as "the great valley"—a designation, however, not supported by Old Testament usage. In the latter it is referred to as "the land of the valley" (Josh. xvii. 16) or as "the valley" (Judges v. 15; I Sam. xxxi. 7; I Chron. x. 7). The central portion of the plain was called "the valley of Jezreel" (Josh. xvii. 16; Judges vi. 33; Hosea i. 5); and the portion on the south, "the valley of Megiddon" (Zech. xii. 11; II Chron. xxxv. 22). Its present name is Marj ibn-'Amr. The plain is bounded on the south by the mountains of Samaria, on the north by the Galilean mountain, and on the east by a low mountain-range. To the westward it is 25 meters above sea-level; to the eastward, 120 meters.

E. G. H. F. Bu.

ESDRAS, BOOKS OF: Apocryphal writings ascribed to Ezra.

Name and Versions.

I Esdras: The apocryphal Book of Ezra, or, better, the "Greek Ezra" (Esdræ Græcus), is called Ἔσδρας α′ in the Greek Bible, where it precedes the canonical books of Ezra and Nehemiah, counted there as one book, Ἔσδρας β′. In the old Latin Bible it was I Esdras; but after Jerome, with his strong preference for the books preserved in Hebrew, had rejected it from the canon, it was usually counted as III Esdras: then either Ezra was I Esdras, and Nehemiah was II Esdras; or Ezra-Nehemiah was I Esdras, and ch. 1, 2 of the Apocalypse of Esdras was II Esdras. Sometimes, however, the Greek Ezra is called II Esdras: then Ezra-Nehemiah is I Esdras, and the Apocalypse is III Esdras; or, as in the Ethiopic Bible, the latter is I Esdras, and Ezra-Nehemiah follows as III Esdras or as III and IV

Esdras. In the English Bible it is again entitled I Esdras; here the canonical book retained the Hebrew form of its name, that is, "Ezra," whereas the two apocryphal books, ascribed to the same author, received the title in its Græco-Latin form—"Esdras." In the ancient Latin version I Esdras has the subscription "De Templi Restitutione." Two Latin translations were made: the "Vetus Latina" (Itala) and the "Vulgate." In Syriac the book is found only in the Syro-Hexaplar of Paul, Bishop of Tella (616–617), not in the older Peshiṭta. There are also an Ethiopic and an Armenian version.

I Esdras may be divided into ten sections, eight of which are only excerpts from certain parts of II Chronicles, Ezra, and Nehemiah:

Contents.

Ch. i. = II Chronicles xxxv. 1–xxxvi. 21: Josiah's Passover; his death; the history of Judah until the destruction of Jerusalem. Verses 21-22, however, are not found elsewhere, and are probably an addition of the compiler.

Ch. ii. 1–14 = Ezra i. 1–11: The edict of Cyrus.

Ch. ii. 15-26 = Ezra iv. 7–24: First attempt to rebuild the Temple; intervention of the Samaritans.

Ch. iii. 1–v. 3 = ——: Dispute of the three courtiers of Darius; the victory of the Jewish youth; decree of Darius that the Jews might return and that the Temple and the cult be restored.

Ch. v. 4–6 = ——: Beginning of a list of exiles who returned with Zerubbabel.

Ch. v. 7–73 = Ezra ii. 1–iv. 5: List of exiles who returned with Zerubbabel; work on the Temple; its interruption until the time of Darius.

Ch. vi.–vii. 9 = Ezra v. 1–vi. 18: Correspondence between Sisinnes and Darius concerning the building of the Temple; completion of the Temple.

Ch. vii. 10–15 = Ezra vi. 19–22: Celebration of the Passover by the Jews "of the Captivity" and those who had stayed in the land.

Ch. viii. 1–ix. 36 = Ezra vii. 1–x. 44: Return of exiles under Ezra; abolishment of mixed marriages.

Ch. ix. 37–55 = Nehemiah vii. 73–viii. 12: The reading of the Law.

It is evident that the compiler of I Esdras chose as a center the tale, commonly called the "Dispute of the Courtiers," of the contest among the three pages in waiting, and that he grouped around this tale several extracts from other writings with the intention of giving it its historical environment. The results of the contest were the restoration of the Temple and of the Jewish cult and community; and this is, indeed, the leading thought of the entire work. The events that led to the destruction of the Temple are therefore given as an introduction, and after the restoration the doings of Ezra, of vital importance in the development of Judaism, are related.

Purpose and Origin.

There are several discrepancies to be noted in the different parts of the book, first of all in the central episode. The story is that three pages of King Darius each agree to write "one thing that shall be strongest," and to let King Darius bestow great honor on him whose answer is the wisest. The first writes "Wine"; the second, "The king"; the third, "Women, but above all things truth." Then they explain their answers. The third, the victor, asks as reward the return of the Jews. His name is given as "Zerubbabel" in iv. 13 and as "Joakim the son of Zerubbabel" in v. 5. The latter seems to be the original; at the same time the second part of his answer, "truth," seems to be an addition to the original story. Other discrepancies are found in the style of the different pieces and in their relative value for the textual criticism of the originals. These facts indicate that several individuals must have worked over the book before it received its final shape.

Date and Value.

Since Josephus (*c.* 100 C.E.) made use of I Esdras, and since it is very likely that I Esdras iii. 1–2 was influenced by Esth. i. 1–4, the book was probably compiled in the last century before, or the first century of, the common era. It has no historical value, because it bears every mark of a true midrash, in which the facts are warped to suit the purpose of the writer. The extracts from other Old Testament writings, however, are valuable as witnesses of an old Greek translation of the Hebrew text, made probably before the Septuagint (see Guthe in Kautzsch, "Die Apokryphen," i. 1 *et seq.*, and P. Volz in Cheyne and Black, "Encyc. Bibl." ii. 1488–94).

Name and Versions.

II Esdras: One of the most interesting and the profoundest of all Jewish and Christian apocalypses is known in the Latin Bible as "Esdræ Quartus." The number, which usually is a part of the name, depends upon the method of counting the canonical Ezra-Nehemiah and the Greek Ezra: the book is called "I Esdras" in the Ethiopic, "II Esdras" in late Latin manuscripts and in the English Bible, "III Esdras" in other Latin manuscripts. There is another division in Latin Bibles, separating II Esdras into three parts, each with a separate number, of which the main part is "Esdræ Quartus." Greek Fathers quote it as *Ἔσδρας ὁ Προφήτης* or *Ἀποκάλυψις Ἔσδρα*. The most common modern name is "IV Esdras." Only ch. iii.–xiv., the original apocalypse, will be discussed here. The original was written in Hebrew, and then translated into Greek, as has been proved by Wellhausen, Charles, and finally by Gunkel; but neither the Hebrew nor the Greek text is extant. From the Greek were made the following versions: (1) Latin, which is the basis of the English version; (2) Syriac; (3) Ethiopic; (4) and (5) two independent Arabic versions; (6) Georgian. The Armenian version differs from the others; whether it was made from the Syriac or from a separate Greek version has not yet been decided.

Contents.

The book consists of seven sections, called "visions" since Volkmar (1863): 1–3 treat chiefly of religious problems; 4–6 consist mainly of eschatological visions; 7 tells of Ezra's literary activity and death.

First Vision (iii.–v. 19): "In the thirtieth year of the ruin of the city, I, Salathiel (the same is Esdras), was in Babylon, and lay troubled upon my bed." Esdras asks God how the misery of Israel can be in keeping with divine justice. The answer is given by Uriel: God's ways are unsearchable and the human mind can not grasp them; everything will be clear after the end of this world, which will soon come to pass. Then follows a description of the signs of the end.

Second Vision (v. 20–vi. 34): Why is Israel delivered up to the heathen? The answer is similar to that of the first vision: Man can not solve the problem; the end is near. Its signs are again revealed.

Third Vision (vi. 35–ix. 25): Why does Israel not yet possess the world? Answer: The present state is a necessary transition to the future. Then follows a detailed description of the fate of the wicked and the righteous: few will be saved; Esdras intercedes for the sinners, but he is told that nobody will escape his destiny.

Fourth Vision (ix. 26–x. 59): Vision of a woman mourning for her only son. Esdras pictures to her the desolation of Zion.

Suddenly instead of the woman appears a "builded city." Uriel explains that the woman represents Zion.

Fifth Vision (xi., xii.): Vision of an eagle which has three heads, twelve wings, and eight smaller wings "over against them," and which is rebuked by a lion and then burned. The eagle is the fourth kingdom seen by Daniel; the lion is the Messiah.

Sixth Vision (xiii.): Vision of a man who burns the multitude assaulting him, and then calls to himself another but peaceable multitude. The man is the Messiah; the first multitude are the sinners; the second are the Lost Tribes of Israel.

Seventh Vision (xiv.): The restoration of the Scripture. Esdras, sitting under an oak, is addressed by God from a bush and told that he will soon be translated; he asks for the restoration of the Law; God commands him to procure many tablets and five scribes and to tell the people to stay away for forty days. Esdras does so, and, after having received a wondrous drink, begins to dictate. Within forty days are written ninety-four books, of which twenty-four, that is, the Hebrew canon, are to be published and seventy to be kept secret. Esdras' translation is found only in the Oriental versions; in the Latin it has been omitted, because ch. xv. and xvi. were added.

Purpose and Origin.

The author wishes to console himself and his people in a time of great distress. He struggles with the deepest religious problems: What is the origin of suffering and evil in the world? Why does the All-Righteous create men, who He knows will suffer, or will do wrong and therefore perish? Why does man possess the mind or reason which makes him conscious of these things? Throughout these struggles the writer strives for assurance of salvation. Since this is reserved for some future era, he lays much stress on eschatology. Confidence in God's justice underlies all his thoughts.

It has been questioned whether this apocalypse was written by one author. Kalisch ("Das 4te Buch Esra," Göttingen, 1889) tried to prove that it had five different sources; his views were largely adopted by De Faye and by Charles. But Gunkel rightly calls attention to the fact that the uniform character of the book forbids its reduction to several independent documents, and that its repetitions and slight discrepancies are a peculiarity of the author in dealing with his complicated problems. Closely akin to this book is the Apocalypse of Baruch; it has therefore been suggested that both might have been written by the same author. Although this can not be proved, it is at least certain that both books were composed at about the same time, and that one of them was the prototype of the other.

Date and Value.

Since the eagle in the fifth vision undoubtedly represents the Roman empire, most critics agreeing that the three heads are Vespasian, Titus, and Domitian, and since the destruction of Jerusalem so often referred to must be that by Titus in 70 C.E., the book must date from the last quarter of the first century—probably between 90 and 96.

II Esdras is a characteristic example of the growth of apocalyptic literature: the misery of the present world leads to the seeking of compensation in the happiness of the future. But besides its historical value, this book is an unusually important monument of religious literature for all times.

Additions: Ch. i. and ii. of the Latin and English versions are of Christian origin (probably second century), and describe the rejection of the Jews in favor of the Christians. Ch. xv. and xvi., which predict wars and rebuke sinners at length, may be Jewish; they date from the middle or the second half of the third century.

Bibliography: Schürer, *Gesch.* 3d ed., 1898, iii. 246-250 (contains a complete bibliography); Gunkel, in Kautzsch, *Apokryphen*, etc., ii. 331 *et seq.*; idem, *Der Prophet Esra*, Tübingen, 1900.

G. E. Li.

The author of II Esdras, also called "the prophet Ezra," in all probability, as shown by Wellhausen ("Skizzen und Vorarbeiten," vi. 248 *et seq.*), had before him the Baruch Apocalypse, written under the impression of the destruction of the Temple by the Romans; he reasons more on the general problems of sin and death and on the design of God regarding the few that are saved than on the national problem of Israel's adversity and the prosperity of the heathen. In the controversy between the schools of Shammai and of Hillel as to whether, in view of the prevalence of sin and sorrow, "it is good for man to be born or not" (טוב לאדם שנברא משלא נברא; 'Er. 13b), the author sides with the pessimistic view of the former: "It would be better if we were not born than to live in sin and suffer, not knowing why" (II Esd. iv. 12). In the same light he views the final judgment of man by God. "The germ of evil sown into man by the first sin of Adam" (זוהמה של נחש; 'Ab. Zarah 22b) results in sin and damnation for the great majority of men—indeed, there is no man who sinneth not—and makes the human destiny far inferior to that of the animal, which needs not fear the great Judgment Day (II Esd. vii. 45 [R. V. 115] *et seq.*; viii. 35). The author recognizes God's love for all His creatures (viii. 47), in spite of the fact that greater is the number of those lost than of those that are saved (ix. 15), but for him the end must be unrelenting justice and no mercy nor any intercession of saints; truth and righteousness alone must prevail (vii. 32–38 [R. V. 102–115]). Here, too, the author differs from the Hillelites, who teach that those souls whose merits and demerits are equal are saved by the mercy of God (who inclines the scale toward mercy), and sides with the Shammaites, who claim that these souls must go through the purgatory of the Gehenna fire before they are admitted into paradise (Sanh. xiii. 4; R. H. 16b). In another respect II Esdras (see iii. 30, ix. 22 *et seq.*, xii. 34, xiii. 37 *et seq.*) manifests the spirit of the Shammaites in finding Messianic salvation granted only to the remnant of Israel, for it is Eliezer the Shammaite who, in opposition to the school of Hillel, denies all Gentiles a share in the world to come (Tosef., Sanh. xiii. 2).

In regard to the return of the Lost Ten Tribes, also, the author shares the view of Eliezer, in opposition to Akiba, that they will take part in the Messianic redemption, and the very name for the land of the exile of the Ten Tribes used by him, but obviously misunderstood by the translator, rests on the same Biblical words referred to by the two tannaim—"ereẓ aḥeret" (another land; Deut. xxix. 27; II Esd. xiii. 45, comp. 40; Sanh. x. 3; see Arzareth).

The length of the Messianic time is stated to be 400 years (II Esd. vii. 28: this is based upon Ps. xc. 15 and Gen. x. 13; comp. Sanh. 99a; Pesiḳ. R. 1). Especially significant is the apocalyptic sign for the Messianic era taken from Gen. xxv. 26, R. V. ("His [Jacob's] hand had hold on Esau's heel"), which is interpreted: "The end of Esau's [Edom's] reign will form the beginning of Jacob's—that is, the Messiah's—kingdom" (II Esd. vi. 8, exactly as in Gen. R. lxiii.; comp. Yalḳ.). For other parallels to rabbinical sayings of the first century see Rosenthal, "Vier Apocryphische Bücher aus der Zeit und Schule R. Akiba's," 1885, pp. 39–71. Rosenthal also thinks (*ib.* p. 40) that the five sages who during forty days put into writing the twenty-four canonical and seventy hidden (apocryphal) books dictated by Ezra under inspiration (II Esd. xiv. 23–46) reflect the work of the five disciples of Johanan ben Zakkai.

K.

ESHCOL: 1. Brother of Mamre and Aner. The three brothers were princes of the Amorites and allies of Abraham (Gen. xiv. 13), whom they supported in his expedition against Chedorlaomer.

2. The valley from which the spies cut the large cluster of grapes which they carried back to the camp of the Israelites as a proof of the fruitfulness of the land (Num. xiii. 23 *et seq.*, xxxii. 9; Deut. i. 24). They entered this valley from Hebron; hence it lay in the vicinity of that city. To the north of the present El-Khalil there is a Wadi Tuffaḥ, which is still famous for the size of its grapes. In Num. xiii. 24 it is said that at the time of Moses the valley received the name of "Eshcol" (grape) because of the cluster which had been found there.

BIBLIOGRAPHY: Edward Robinson, *Biblical Researches*, i. 356.

E. G. H. E. K.

ESHTAOL (אשתאול): A town in the lowland of Judah (Josh. xv. 33), generally mentioned in company with Zoreah, both towns being allotted to Dan out of Judah (*ib.* xix. 41). Between these two towns there was a place named "Mahaneh-dan," the scene of Samson's boyhood and place where the "Spirit of the Lord began to move him at times" (Judges xiii. 25).

E. G. H. M. SEL.

ESHTEMOA or ESHTEMOH (אשתמוע, אשתמה): A town in Judah allotted with its suburbs to the priests (Josh. xv. 50, xxi. 14; I Chron. vi. 57). David frequented this place during his wanderings (I Sam. xxx. 28). It is known now under the name of "Al-Samu'a," a village seven miles south of Hebron (Robinson, "Biblical Researches in Palestine," ii. 626). In I Chron. iv. 17 "Eshtemoa" may be taken either for a person or for a city, but in verse 19 "Eshtemoa" certainly represents a person.

E. G. H. M. SEL.

ESKELES, BERNHARD, FREIHERR VON: Austrian financier; born at Vienna 1753; died at Hietzing, near Vienna, Aug. 7, 1839. He was the posthumous son of Rabbi Berush Eskeles. At an early age he went to Amsterdam, where he entered a commercial house, of which he became manager at the age of seventeen, but met with reverses, and lost the fortune which his father had left to him.

In 1774 he returned to Vienna, married a daughter of Daniel Itzig of Berlin, and entered the business of his brother-in-law Arnstein, with whom he established the banking-house of Arnstein and Eskeles, which came into great prominence during the Congress of Vienna. At this period Eskeles' drawing-room was the rendezvous of men like Talleyrand, Wellington, Castlereagh, Hardenberg, and Theodor Körner. Eskeles' name is often mentioned in the memoirs of this time. His advice in financial matters was frequently sought by Joseph II., and later by Francis I., who entrusted him with many important missions to foreign countries. He was sent to Paris and Holland in 1810. Eskeles was the founder of the Austrian National Bank (1816), and its director for twenty-three years. He was raised to the Austrian nobility in 1797, and became a knight in 1811, and a baron in 1822.

Eskeles took little interest in Jewish affairs, and during his short term of office as representative of the Jewish community new and vexatious measures were introduced which, according to his contemporaries, he might have prevented had he used his influence. He was, however, the founder of several charitable institutions. He also established, with an initial contribution of 50,000 gulden, a fund for the maintenance of poor students. His two children, a son, Denis, Baron de Eskeles (1803–1876), and a daughter, Countess of Wimpfen, deserted the Jewish faith. Denis, who succeeded his father in the management of the banking-house, married Wilhelmina, Baroness Brentano-Cimaroli, and by his death the male line of the house became extinct.

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S. D.

ESKELES, GABRIEL BEN JUDAH LÖW (also known as **Gabriel of Cracow**): Polish rabbi; died at Nikolsburg, Moravia, Feb. 2, 1718. At first dayyan at Cracow during the rabbinate of his teacher, Aaron Samuel Kaidanower (1671), Eskeles successively occupied the rabbinates of Olkusz, government of Kielce, Russian Poland (1684–93), Prague (1693–98), Metz (1698–1709), and Nikolsburg (1709–1718). In 1698 Eskeles was a delegate of the district of Posen to the Council of Four Lands held at the fair of Jaroslav. Considered one of the greatest Talmudists of his time, he was widely consulted on halakic questions, but nearly all his responsa have been lost. One is quoted by Meïr Eisenstadt in the "Panim Me'irot" (ii., No. 47). He is also quoted by Jacob b. Benjamin ha-Kohen in his "Shab Ya'aḳob." The following works of Gabriel Eskeles still exist in manuscript: a commentary on Abot; novellæ on Shabbat; homilies.

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K. M. SEL.

ESKELES, ISSACHAR BERUSH: Austrian rabbi and financier; born 1692; died at Vienna March 2, 1753; son of Gabriel ESKELES and son-in-law of Samson Wertheimer. Eskeles called himself "Issachar Berush of Cracow," although at the time of his birth his father was rabbi of Olkusz, Poland. Owing to his family connections, Eskeles was named rabbi of Kremsir in 1710, when he was only eighteen years old; but as he had to absent himself very often on account of business affairs, he had in his house a substitute rabbi to attend to rabbinical matters. According to Frankl-Grün ("Geschichte der Juden in Kremsier," i. 84), Eskeles was rabbi at Kremsir from 1710 till 1719, but it seems from other sources that he settled at Vienna before 1719. In 1718 he succeeded his father in the rabbinate of Nikolsburg, without, however, leaving his residence in Vienna, where he was associated with his father-in-law in the banking business. At the same time Eskeles was the "Landesrabbiner" of Moravia. On Sept. 10, 1725, the emperor, Charles VI., named Eskeles "Landesrabbiner" of Hungary, a position which had been occupied by his deceased father-in-law. Like the latter, Eskeles presided at Vienna over the rabbinical court of Hungary, which dealt with the affairs of the Hungarian communities. In a decision of 1725 Eskeles signed himself "Issachar Bär of Cracow, rabbi of Nikolsburg and Moravia, Eisenstadt, and Hungary, and of the district of Mayence." From Vienna Eskeles could work to greater advantage in behalf of the Jews. When in 1742 a heavy tax was imposed upon the Jews of Moravia, the exertions of Eskeles and Baron d'Aguilar secured its annulment by Maria Theresa. Another decree, banishing in midwinter of 1744–45 the Jews of Bohemia and Moravia because they were suspected of Prussian leanings, was revoked upon the intercession of Eskeles and D'Aguilar. Eskeles has written novellæ on Berakot, as yet unpublished.

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K. M. Sel.

ESPERANSSA, GABRIEL: Rabbi at Safed contemporaneously with Jonathan Galante (middle of seventeenth century). It is supposed that he was received as an orphan into the house of a woman by the name of Esperanssa, who adopted and educated him, and whose name he assumed. Esperanssa was contentious and dogmatic; but was a thorough Talmudic scholar. He left several works, but only the collectanea to the Pentateuch have been published (Ḥayyim Abulafia, "'Eẓ Ḥayyim," p. 137).

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K. L. Grü.

ESPERANZA ISRAELITICA. See Periodicals.

ESPERIAL, SAMUEL: Physician of Cordova, Spain. He was the author of a treatise on surgery written for David of Jaen in Spanish, but with Hebrew characters (Vatican MS. No. 372).

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G. M. Sel.

ESPINA, ALFONSO D'. See Spina, Alfonso de.

ESPINOSA, BENJAMIN: Italian Hebraist of the eighteenth century; member of the rabbinical college at Leghorn. He published "Peri 'Eẓ Hadar," a ritual for certain special occasions, Leghorn, 1762, and "Yefeh Nof," containing seven didactic poems and notes on the chapter in Maimonides' code dealing with the implements of the sanctuary, printed in Isaac Nuñes Vaez's "Siaḥ Yiẓḥaḳ," *ib.* 1766. A number of Espinosa's works exist in manuscript; as, for instance, "Bet ha-'Ezer," a supercommentary on Abraham ibn Ezra's commentary on the Prophets and the Hagiographa; "Ḳonteros Yesod ha-Ḳiyyum," in which he defends the traditional text of the prayers, Altona, 1768 (see Benjacob, "Oẓar ha-Sefarim," No. 503); "Sha'ar Binyamin," rimed rules for the writing of a Pentateuch-scroll, with a commentary; and "Neweh Ḳodesh," on the architecture of the Second Temple.

Bibliography: Mortara, *Indice*; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 805.

D.

ESRA, ELIA: Philanthropist; born at Calcutta Feb. 20, 1830; son of David Joseph Esra; died March, 1886. He was one of the wealthiest merchants of India, and was generally known as "the Indian Rothschild." It is said that he distributed 10,000 francs among the poor every month. Esra built a large synagogue at Calcutta, which he called, after his father, "Magen Dawid." In his will he directed that a large Talmudic school should be built at Jerusalem at the expense of his estate.

Bibliography: *Ha-Asif*, iii. 118.

J. M. K.

ESSEK: Fortified town in Austria-Hungary, the second largest of Croatia; situated on the Drave. In 1910 it had a population of 31,388, including 2,790 Jews. Jews did not enjoy the privilege of residence there until 1792. They were, however, permitted a stay of twenty-four hours for the purpose of trading. As traders they appeared as early as 1757, although decried as "pestilent and mangy sheep." In 1830 their number, though small, nevertheless permitted of religious services; and in 1847 they organized a regular congregation, with a membership of forty and a budget of 663 gulden. In 1856 Dr. Samuel Spitzer became the first rabbi and the principal of the congregational school, which had obtained the privilege of incorporation; in 1864 the ḥebra ḳaddisha was established; and in 1867, the membership having increased to one hundred and sixty, a temple was built. The successor of Dr. Spitzer was Dr. Armand Kaminka (1897–99); the present rabbi of Essek is Dr. Simon Ungar of the Budapest Seminary.

D. G. S.

ESSEN: City in the Prussian district of Düsseldorf with 294,653 inhabitants (1910), including less than 3,000 Jews. It developed from the convent of Essen, and until 1802 was under the rule of its abbesses. The presence of Jews in Essen is first shown in a document of Jan. 18, 1291, in which the chapter at Essen cedes the right of an esquire of the district to Count Eberhard von der Mark, the abbess Bertha II. expressly reserving for herself all rights over the Jews. This reservation was regularly made on the selection of new esquires. In 1349–50, under the abbess Katharina, the Jews were expelled from the city under the charge of poisoning the wells. In 1399 Jews are found on the tax-list, one of whom was the first Jew to be admitted (1491) to the neighboring city of Steele.

As the city's struggle against chapter and abbess became more and more successful, the Jews fell under the jurisdiction of the city, which gradually reduced the number of Jewish residents to two families, who were subjected, especially in regard to money matters, to severe and irksome ordinances. Of the Jewish families excluded from Essen, some went to Emden, some to Halberstadt and Deutz. The "Memorbuch" of Halberstadt mentions Elijah the Great ha-Levi of Essen (d. 1690). He was the father of R. Moses Kosmann and Judah Lehmann, and grandfather of the court agent Behrend Lehmann at Halberstadt. At the beginning of the eighteenth century there were seven Jewish houses in the city; at its end there were twelve. The last patent of protection, covering nineteen Jewish families in Essen, and drawn up (1803) by King Frederick William III. of Prussia, to whose kingdom the district was annexed in 1802, is in the possession of Isaac Hirschland, president of the community. At present (1903) the community numbers 350 families (about 2,000 individuals).

In the Middle Ages the community worshiped in a hall. The first synagogue was dedicated in 1808 during the French occupation. Synagogue and school prospered under the labors (1841–94) of the able pedagogue and preacher Moses Blumenfeld, the author of several school-books. Blumenfeld rendered valuable service to the city, and on his death (1902) his name was given to one of the city's streets (comp. "Allg. Zeit. des Jud." 1902, p. 88). Since 1894 Dr. Samuel has acted as rabbi. The institutions include a Jewish elementary school, a literary club, a library, an I.O.B.B. lodge, and three charitable societies. There are also nine charitable foundations, including the Karl Beer Fund for the promotion of handicrafts.

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D. S. SAM.

ESSENES (etymology doubtful; probably two words are represented, "Essenes" and "Essæi": Essenes = *'Εσσηνοὶ* = צנועים, "the modest," "humble," or "pious ones" [so Josephus in most passages; Pliny, in "Historia Naturalis," v. 17, used "Esseni"]; Essæi = *'Εσσαῖον* = חשאים, the "silent" or "reticent" ones [so at times Josephus, and regularly Philo; *'Οσσαῖοι* in Epiphanius]; others, with less probability, derive the name from the Syriac "ḥase," pl. "ḥasen," status emphaticus "ḥasaya" [the pious; this explanation was suggested by De Sacy and adopted by Ewald, Wellhausen, and Schürer]; from the Aramaic "asa" [= "to heal," or "the healers"; so Bellermann, Herzfeld, Geiger]; from "'asah" [= "to do," with reference to the "'anshe ma'aseh," the men of wondrous practise: Suk. v. 4]; from a town by the obscure name of "Essa" [Josephus, "Ant." xiii. 15, § 3; so Hilgenfeld]; from "ḥaza" [= "to see," "seers"]; from "'ashen" [= "strong"]; from "seḥa" [= "to bathe"; so Graetz]):

A branch of the PHARISEES who conformed to the most rigid rules of Levitical purity while aspiring to the highest degree of holiness. They lived solely by the work of their hands and in a state of communism, devoted their time to study and devotion and to the practise of benevolence, and refrained as far as feasible from conjugal intercourse and sensual pleasures, in order to be initiated into the highest mysteries of heaven and cause the expected Messianic time to come ('Ab. Zarah ix. 15; Luke ii. 25, 38; xxiii. 51). The strangest reports were spread about this mysterious class of Jews. Pliny (*l.c.*), speaking of the Essene community in the neighborhood of the Dead Sea, calls it the marvel of the world, and characterizes it as a race continuing its existence for thousands of centuries without either wives and children, or money for support, and with only the palm-trees for companions in its retreat from the storms of the world. Philo, who calls the Essenes "the holy ones," after the Greek *ὅσιοι*, says in one place (as quoted by Eusebius, "Præparatio Evangelica," viii. 11) that ten thousand of them had been initiated by Moses into the mysteries of the sect, which, consisting of men of advanced years having neither wives nor children, practised the virtues of love and holiness and inhabited many cities and villages of Judea, living in communism as tillers of the soil or as mechanics according to common rules of simplicity and abstinence. In another passage ("Quod Omnis Probus Liber," 12 *et seq.*) he speaks of only four thousand Essenes, who lived as farmers and artisans apart from the cities and in a perfect state of communism, and who condemned slavery, avoided sacrifice, abstained from swearing, strove for holiness, and were particularly scrupulous regarding the Sabbath, which day was devoted to the reading and allegorical interpretation of the Law. Josephus ("Ant." xv. 10, § 4; xviii. 1, § 5; "B. J." ii. 8, §§ 2–13) describes them partly as a philosophical school like the Pythagoreans, and mystifies the reader by representing them as a kind of monastic order with semi-pagan rites. Accordingly, the strangest theories have been advanced by non-Jewish writers, men like Zeller, Hilgenfeld, and Schürer, who found in Essenism a mixture of Jewish and pagan ideas and customs, taking it for granted that a class of Jews of this kind could have existed for centuries without leaving a trace in rabbinical literature, and, besides, ignoring the fact that Josephus describes the Pharisees and Sadducees also as philosophical schools after Greek models.

The Essenes in History.

The Essenes, as they appear in history, were far from being either philosophers or recluses. They were, says Josephus ("Ant." xv. 10, §§ 4–5), regarded by King Herod as endowed with higher powers, and their principle of avoiding taking an oath was not infringed upon. Herod's favor was due to the fact that Menahem, one of their number who, excelling in virtuous conduct and preaching righteousness, piety, and love for humanity, possessed the divine gift of prophecy, had predicted Herod's rise to royalty. Whether Sameas and Pollio, the leaders of the academy (Abot i. 11), who also refused to take an oath ("Ant." xv. 10, § 4), belonged to the Essenes, is not clear. Menahem is known in rabbinical literature as a predecessor of Shammai (Ḥag. ii. 2). Of Judas the Essene Josephus relates ("Ant." xiii. 11, § 2; "B. J." i. 3, § 5) that he once sat in the Temple surrounded by his disciples, whom he initiated into the (apocalyptic) art of foretelling the future, when Antigonus passed by. Judas prophesied a sudden death for him, and after a while his prediction came true, like every other one he made. A similar prophecy is ascribed to Simon the Essene ("Ant." xvii. 13, § 3; "B. J." ii. 7, § 4), who is possibly identical with the Simon in Luke ii. 25. Add to these John the Essene, a general in the time of the Roman war ("B. J." ii. 20, § 4; iii. 2, § 1), and it becomes clear that the Essenes, or at least many of them, were men of intense patriotic sentiment; it is probable that from their ranks emanated much of the apocalyptic literature. Of one only, by the name of Banus (probably one of the Banna'im; see below), does Josephus ("Vita," § 2) relate that he led the life of a hermit and ascetic, maintaining by frequent ablutions a high state of holiness; he probably, however, had other imitators besides Josephus.

Origin of the Essenes.

To arrive at a better understanding of the Essenes, the start must be made from the Ḥasidim of the pre-Maccabean time (I Macc. ii. 42, vii. 13; II Macc. xiv. 6), of whom both the Pharisees and the Essenes are offshoots (Wellhausen, "Israelitische und Jüdische Geschichte," 1894, p. 261). Such "overrighteous ones," who would not bring voluntary sacrifices nor take an oath, are alluded to in Eccl. vii. 16, ix. 2, while the avoidance of marriage by the pious seems to be alluded to in Wisdom iii. 13–iv. 1 (comp. II Macc. xiv. 6, 25). The avoidance of swearing became also to a certain extent a Pharisaic rule based on Ex. xx. 7 (see Targ.; Ned. 8b; Yer. Ned. iii. 38a; Soṭah 9b; Ber. 33a); and the rule (Matt. v. 37, R. V.) "Let your speech be, Yea, yea; Nay, nay," is also Talmudic (B. M. 49a). As a matter of fact, the line of distinction between Pharisees ("Perushim") and Essenes was never very clearly drawn (see "Perishut" in Abot iii. 13; Soṭah iii. 4, xi. 15; Tosef., Soṭah, xv. 11; Ṭoh. iv. 12; B. B. 60b).

Thus the more than six thousand Pharisees who claimed to be "highly favored by God" and to possess by "divine inspiration foreknowledge of things to come," and who refused to take an oath of fealty to Herod, predicting his downfall while promising children to Bagoas, the eunuch (Josephus, "Ant." xvii. 2, § 4), were scarcely different from those elsewhere called "Essenes" ("Ant." xv. 10, § 4).

"The Ancient Ḥasidim."

About the organization of the ancient Ḥasidim little is known; but each Pharisee had to be admitted by certain rites to membership in the association ("ḥeber" or "ḥaburah"), receiving the name "ḥaber" therefrom (Dem. ii. 3; Tosef., Dem. ii. 2; Bek. 30b); these fraternities assembled not only for worship but also for meals (see Geiger, "Urschrift," pp. 122 *et seq.*). The Pharisaic and Essene system of organization appears to have been at the outset the same, a fact which implies a common origin. A remnant of this Ḥasidean brotherhood seems to have been the "Neḳiyye ha-Da'at" (the pure-minded) of Jerusalem, who would neither sit at the table or in court, nor sign a document, with persons not of their own circle (Giṭ. ix. 8; Sanh. 23a). They paid special reverence to the scroll of the Law in the synagogue (Masseket Soferim, xiv. 14).

But tradition has preserved certain peculiarities of these "ancient Ḥasidim" (Ḥasidim ha rishonim) which cast some light on their mode of life. (1) In order to render their prayer a real communion with God as their Father in heaven, they spent an hour in silent meditation before offering their morning prayer (comp. DIDASCALIA in JEW. ENCYC. iv. 593), and neither the duty of saluting the king nor imminent peril, as, for instance, from a serpent close to their heels, could cause them to interrupt their prayer (Ber. v. 1; Tosef., Ber. iii. 20; Ber. 32b). (2) They were so scrupulous regarding the observance of the Sabbath that they refrained from sexual intercourse on all days of the week except Wednesday, lest in accordance with their singular calculation of the time of pregnancy the birth of a child might take place on a Sabbath and thereby cause the violation of the sacred day (Niddah 38a, b). Peril of life could not induce them to wage even a war of defense on the Sabbath (I Macc. ii. 38; II Macc. v. 25, xv. 4). (3) They guarded against the very possibility of being the indirect cause of injuring their fellow men through carelessness (Tosef., B. Ḳ. ii. 6; B. Ḳ. 30a, 50b; comp. Giṭ. 7a: "No injury is ever caused through the righteous"). (4) Their scrupulousness concerning "ẓiẓit" (Men. 40b) is probably only one instance of their strict observance of all the commandments. (5) Through their solicitude to avoid sin (whence also their name "Yire'e Ḥeṭ" = "fearers of sin": Sheḳ. vi. 6; Soṭah ix. 15) they had no occasion for bringing sin-offerings, wherefore, according to R. Judah, they made Nazarite vows to enable them to bring offerings of their own; according to R. Simeon, however, they refrained from bringing such offerings, as they were understood by them to be "an atoning sacrifice for the sins committed against the soul" (Num. vi. 11, Hebr.). This aversion to the Nazarite vow seems to have been the prevailing attitude, as it was shared by Simeon the Just (Sifre, Num. 22; Ned. 10a). (6) Especially rigorous were they in regard to Levitical purity ('Eduy. viii. 4; Tosef., Oh. iv. 6, 13, where "zeḳenim ha-rishonim" [the ancient elders] is only another name for "Ḥasidim ha-rishonim"; see Weiss, "Dor," i. 110); they were particularly careful that women in the menstrual state should keep apart from the household, perform no household duties, and avoid attractiveness in appearance (Sifra, Meẓora', end; Shab. 64b; Ab. R. N. ii.; "Baraita di Masseket Niddah," in Horowitz's "Uralte Tosefta," 1890, i. 5, p. 16, iii. 2–3, pp. 24–27; "Pitḥe Niddah," pp. 54 *et seq.*). (7) This, however, forms only part of the general Ḥasidean rule, which was to observe the same degree of Levitical purity as did the priest who partook of the holy things of the Temple ("okel ḥullin be-ṭohorat ḳodesh"); and there were three or four degrees of holiness, of which the Pharisees, or "ḥaberim," observed only the first, the Ḥasidim the higher ones (Ḥag. ii. 6–7; Tosef., Dem. ii. 2). The reason for the observance of such a high degree of holiness must be sought in the fact that Levites who ate "ma'aser" and priests who ate "terumah" and portions of the various sacrifices had their meals in common with the rest of the people and had to be guarded against defilement.

Upon the observance of the highest state of purity and holiness depended also the granting of the privilege, accorded only to the élite of the priesthood, of being initiated into the mysteries of the Holy

The "Zenu'im," or Chaste Ones.

Name and other secret lore. "The Name of twelve letters [see GOD, NAMES OF] was, after the Hellenistic apostasy, entrusted only to the 'Ẓenu'im' [the chaste ones] among the priesthood. The Name of forty-two letters was entrusted only to the 'Ẓanua'' and ''Anaw' [the chaste and the humble] after they had passed the zenith of life and had given assurance of preserving it [the Name] in perfect purity" (Ḳid. 71a; Eccl. R. iii. 11; Yer. Yoma 39d, 40a). There was a twofold principle underlying the necessity of perfect chastity. When God revealed Himself to Moses and to the people of Israel they were enjoined to abstain from sexual intercourse, Israel for the time being, Moses for all time (Shab. 87a; Pes. 87b; Ab. R. N. ii., based upon Ex. xix. 15; Deut. v. 27). Those in hope of a divine revelation consequently refrained from sexual intercourse as well as other impurity (comp. Rev. xiv. 4; Enoch, lxxxiii. 2).

But there was another test of chastity which seems to have been the chief reason for the name of "Ẓenu'im" (Essenes): the Law (Deut. xxiii. 10–15; comp. Targ. Yer. *ad loc.*; Sifra, 258; Ber. 62a) enjoins modesty in regard to the covering of the body lest the Shekinah be driven away by immodest exposure. Prayer was prohibited in presence of the nude (Ber. 24b), and according to the Book of Jubilees (iii. 30 *et seq.*, vii. 20) it was a law given to Adam and Noah "not to uncover as the Gentiles do." The chastity ("ẓeni'ut") shown in this respect by King Saul and his daughter (I Sam. xxiv. 4; II Sam. vi. 16) gave him and his household a place in rabbinical tradition as typical Essenes, who would also observe the law of holiness regarding diet and distribute their wealth among the (poor) people (Pesiḳ. R. 15; Midr. Teh. vii.; Num. R. xi.; Meg. 13b; Yer. Suk. v. 55c). Every devotee of the Law was expected to be a "ẓanua'" (Abot vi. 1; Niddah 12a; Derek Ereẓ Zuṭa vii.), such as were Rachel and Esther (Meg. 13b), Hanan ha-Neḥba, the grandson of Onias the Saint (Ta'an. 23b), R. Akiba (Ket. 62b), and Judah ha-Nasi (Yer. Meg. i. 72b).

The "Hash-sha'im," or Secret Ones.

The name "Ẓenu'im," which is replaced or explained by "Kesherim" (the blameless ones), another name for "Ḥasidim" (Yer. Dem. vi. 25d; Yer. Yoma iii. 40d; comp. Tosef., Dem. vi. 6; Ned. i. 1; Ab. R. N., text B, iv., ed. Schechter, p. 14, and comp. note on p. 15), is also applied, like the term "Ḥashsha'im" (see below), to those reticent ones to whom a secret may be confided; *e.g.*, secret scrolls concerning the Temple service were entrusted to them (Tosef., Yoma, ii. 7; Yer. Yoma iii. 41a). It is not always clear, however, whether the name denotes the Essenes or simply the modest ones as a class (see Dem. vi. 6; Ma'as. Sh. v. 1; Tosef., Soṭah, xiii. 6). R. Simeon the Ẓanua', who, while disregarding the Temple practise, shows a certain contempt for the high priest (Tosef., Kelim B. B. i. 6), appears on all accounts to have been an Essene priest. In an old Armenian version of Philo's dictionary of Hebrew names "Essene" is explained as "in silence" (Philo, "De Vita Contemplativa," ed. Conybeare, p. 247). The suggestion may be made that the Ḥashsha'im, "the observers of secrecy," designated also "the sin-fearing," who "had a chamber called 'lishkat ḥashsha'im' in the Temple, where they deposited their gifts of charity in secret and whence the respectable poor drew their support in secrecy," were the same Essenes from whom "the Gate of the Essenes" in Jerusalem (Josephus, "B. J." v. 4, 2) derived its name. According to Tosef., Sheḳ. ii. 16, these Ḥashsha'im had in every city a special chamber for their charity-box, so that money could be deposited and taken in secret, a thing that could only be done upon the presumption that the money belonged to all alike; and since each city had its administrative body consisting of its best men, who took charge of the collection and distribution of charity (Tosef., Peah, iv. 6, 16; Tosef., Sheb. vii. 9), it is probable that these Essene-like ascetics ("Ẓenu'im": Tosef., Peah, ii. 18) followed their own traditions, though they probably also came under the general administration.

The explanation of 'Εσσάιοι given by Suidas (= θεωρήτικοι = "men of contemplation," or "mystics") suggests that the name "Ḥashsha'im," like "Ẓenu'im," denoted men entrusted with the secret lore "given in a whisper" (Ḥag. 13a, 14a; Gen. R. iii.).

"Watikim" and "Holy Ones."

Another name denoting a class of pietistic extremists showing points of contact with the Essenes is "Watiḳim" (men of firm principles: Sifre, Num. 92; Sifre, Deut. 13; Müller, "Masseket Soferim," 1878, p. 257, who identifies them with the Essenes). "The Watiḳim so arranged their morning prayer as to finish the Shema' exactly at the time when the sun came out in radiance" (Ber. 9b; comp. Wisdom xvi. 28; II Macc. x. 28); the Watiḳim closed the prayers "Malkiyyot, Shofarot" and "Zikronot" with Pentateuch verses (R. H. 32b). As holders of ancient traditions, they placed their own custom above the universally accepted halakah (Masseket Soferim, xiv. 18). Still another name which deserves special consideration is "ḳadosh" (saint). "Such is he called who sanctifies himself, like the 'Nazir,' by abstaining from enjoyments otherwise permissible" (Ta'an. 11a, b; Yeb. 20a; comp. Niddah 12a, where the word "Ẓanu'a" is used instead). Menahem bar Simai is called "son of the saints" because he would not even look at a coin which bore the image of the emperor or pass under the shadow of an idol (Pes. 104a; Yer. 'Ab. Zarah iii. 42c, 43b, where he is called "Nahum, the most holy one"). In Jerusalem there existed down to the second century a community by the name of "The Holy Congregation" ('Edah Ḳedoshah, or Ḳehala Ḳaddisha), which insisted on each member practising a trade and devoting a third part of the day to the study of the Torah, a third to devotion, and a third to work: probably a survival of an Essene community (Eccl. R. ix. 9; Ber. 9b; Tamid 27b).

In this connection mention should also be made of the "Banna'im" (builders: Miḳ. ix. 6; Shab. 114a), whom Frankel ("Zeitschrift für die Religiösen Interessen des Judenthums," 1846, p. 455) with great plausibility identifies with the Essenes. Originally applied to a gild of builders belonging to the Essenes (see "Polistes," below; comp. Abba Ḳolon "the Builder," Cant. R. i. 6; Abba Joseph the Builder, Ex. R. xiii.; the "Bannai" [Builder] in the company of R. Gamaliel, who was to hide in the walls the Targum to Job, Tosef., Shab. xiii. 2), their name was given the meaning of builders of a higher world and afterward applied to the Rabbis in general (Ber. 64a; Yer. Yoma iii. 40; Yer. Giṭ. vii. 48d; Ex. R. xxiii.; comp. οἰκοδομεῖν in the "Didascalia" and the Pauline writings). Each hermit built his house himself; hence the names "Banus" and "Bannaia," adopted by men whose type was the legendary Benaiah ben Jehoiada (Ber. 4a; 18a, b).

Survivals of the Hasidim.

The name of the Ḥasidim of olden times is coupled with that of the "Anshe Ma'aseh" (men of miraculous deeds: Suk. v. 4), a fact which shows that both belonged to the same class. Ḥanina b. Dosa is called the last of "the miracle-workers" (Soṭah ix. 15). But the Ḥasidim remained wonder-workers in Talmudic times (Ber. 18b; Lev. R. xxii., where "ish ha-ma'aseh" is translated into "'asḳan bi-debarim"). In fact, there existed books containing miraculous stories of the Ḥasidim, a considerable number of which were adopted by Talmud and Midrash (see Eccl. R. ix. 10), just as there existed secret scrolls ("Megillot Seṭarim") and ethical rules of the Ḥasidim ("Mishnat" or "Megillat Ḥasidim") to which allusion is made here and there in the Talmud (Yer. Ter. viii. 46b; Yer. Ber. ix. 14d), and the contents of which have found their way into the pseudepigraphic and early non-Talmudic literature (see Horowitz, *l.c.*). The Ḥasidim mentioned in old baraitas like Temurah (15b) and Soṭah (ix. 15), and in Abot de-Rabbi Natan (viii.), who spent their time on works of charity, are none other but survivals of the ancient Ḥasidim. The Ḥasidean traditions may, therefore, be traced from Jose ben Joezer, the martyr-saint and Ḥasidean leader of the Maccabean time (II Macc. xiv. 37, where "Razis" is a corruption of the name; Gen. R. lxv.; Frankel, in "Monatsschrift," lii. 406 [1851], down to Phinehas b. Jair, who was both in theory and in practise a disciple of the Ḥasidim (see Bacher, "Ag. Tan." ii. 594 *et seq.*); indeed, there is little in Essene life which does not find its explanation in rabbinical sources.

Philo's Account of the Essenes.

Viewed in the light of these facts, the description of the Essenes given by Philo and Josephus will be better understood and appreciated. Philo describes them in his earlier work, "Quod Omnis Probus Liber," § 12, as

> "a number of men living in Syria and Palestine, over 4,000 according to my judgment, called 'Essæi' (ὅσιοι) from their saintliness (though not exactly after the meaning of the Greek language), they being eminently worshipers of God (θεραπευταί Θεοῦ)—not in the sense that they sacrifice living animals (like the priests in the Temple), but that they are anxious to keep their minds in a priestly state of holiness. They prefer to live in villages and avoid cities on account of the habitual wickedness of those who inhabit them, knowing, as they do, that just as foul air breeds disease, so there is danger of contracting an incurable disease of the soul from such bad associations" (comp. Ex. R. xii.: "Moses should not pray to God in a city full of idols").

This fear of contamination is given a different meaning by Philo ("De Vita Contemplativa," ed. Conybeare, pp. 53, 206). Speaking of their occupations, he says:

> "Some cultivate the soil, others pursue peaceful arts, toiling only for the provision of their necessary wants. . . . Among all men they alone are without money and without possession, but nevertheless they are the richest of all, because to have few wants and live frugally they regard as riches [comp. Abot iv. 1: "Who is rich? Who is contented with his lot? for it is said: 'When thou eatest the labor of thy hands happy art thou and it shall be well with thee'" (Ps. cxxviii. 2, Hebr.)]. Among them there is no maker of any weapon of war [comp. Shab. vi. 4], nor any trader, whether huckster or dealer in large merchandise on land or sea, nor do they follow any occupation that leads to injustice or to covetousness" (comp. Ḳid. iv. 11; Tosef., Ḳid. v. 15; Masseket Soferim, xv. 10; all these passages being evidences of the same spirit pervading the Pharisaic schools).
>
> "There is not a single slave among them, but they are all free, serving one another; they condemn masters, not only as representing a principle of unrighteousness in opposition to that of equality, but as personifications of wickedness in that they violate the law of nature which made us all brethren, created alike." [This means that, so far from keeping slaves, the Essenes, or Ḥasidim, made it their special object to ransom captives (see Ab. R. N. viii.; Ta'an. 22a; Ḥul. 7a); they emancipated slaves and taught them the Law, which says: "They are My servants (Lev. xxv. 42), but should not be servants of servants, and should not wear the yoke of flesh and blood" (Targ. Yer. to Deut. xxiii. 16–17; Tosef., B. Ḳ. vii. 5; Ḳid. 22b.; comp. 38b; Abot i. 10: "Hate mastership!" Abot vi. 2. In regard to their practise of mutual service comp. Ḳid. 32b; Luke xxii. 27; John xiii. 1 *et seq.*).]

Study of the Law.

> "Of natural philosophy . . . they study only that which pertains to the existence of God and the beginning of all things ["ma'ase merkabah" and "ma'aseh bereshit"], otherwise they devote all their attention to ethics, using as instructors the laws of their fathers, which, without the outpouring of the divine spirit ["ruaḥ ha-ḳodesh"], the human mind could not have devised. These are especially taught on the seventh day, when, abstaining from all other work, they assemble in their holy places, called synagogues, sitting in rows according to their age, the younger ones listening with becoming attention at the feet of the elder ones. One takes up the holy book and reads aloud, another one from among the most learned comes forward and explains whatever may not have been understood—for, following their ancient traditions, they obtain their philosophy by means of allegorical interpretation" (comp. the name of "doreshe reshumot," allegorists, B. Ḳ. 82a).
>
> "Thus they are taught piety, holiness, righteousness, the mode of governing private and social affairs, and the knowledge of what is conducive or harmful or indifferent to truth, so that they may choose the one and shun the other, their main rule and maxim being a threefold one: love of God, love of manhood (self-control), and love of man. Of the love of God they exhibit myriads of examples, inasmuch as they strive for a continued, uninterrupted life of purity and holiness; they avoid swearing and falsehood, and they declare that God causes only good and no evil whatsoever [comp. "kol de-'abed Raḥmana le-ṭab 'abed," "What the Merciful does is for the good," Ber. 60b]. Their love of virtue is proved by their freedom from love of money, of high station, and of pleasure, by their temperance and endurance, by their having few wants, by their simplicity and mild temper, by their lack of pride, by their obedience to the Law, by their equanimity, and the like. Of their love for man they give proof by their good will and pleasant conduct toward all alike [comp. Abot i. 15, iii. 12: "Receive every man with a pleasant countenance!"], and by their fellowship, which is beautiful beyond description.

Their Communism.

> "No one possesses a house absolutely his own, one which does not at the same time belong to all; for in addition to living together in companies ["ḥaburot"] their houses are open also to their adherents coming from other quarters [comp. Abot i. 5]. They have one storehouse for all, and the same diet; their garments belong to all in common, and their meals are taken in common. . . . Whatever they receive for their wages after having worked the whole day they do not keep as their own, but bring into the common treasury for the use of all; nor do they neglect the sick who are unable to contribute their share, as they have in their treasury ample means to offer relief to those in need. [One of the two Ḥasidean and rabbinical terms for renouncing all claim to one's property in order to deliver it over to common use is "hefker" (declaring a thing ownerless; comp. Sanh. 49a); Joab, as the type of an Essene, made his house like the wilderness—that is, ownerless and free from the very possibility of tempting men to theft and sexual sin—and he supported the poor of the city with the most delicate food. Similarly, King Saul declared his whole property free for use in warfare (Yalḳ.,

> Sam. i. 138). The other term is "heḳdesh nekasim" (consecrating one's goods; comp. 'Ar. vi.; Pes. 57: "The owners of the mulberry-trees consecrated them to God"; Ta'an. 24a: "Eliezer of Beeroth consecrated to charity the money intended for his daughter's dowry, saying to his daughter, 'Thou shalt have no more claim upon it than any of the poor in Israel.'" Jose ben Joezer, because he had an unworthy son, consecrated his goods to God (B. B. 133b). Formerly men used to take all they had and give it to the poor (Luke xviii. 22); in Usha the rabbis decreed that no one should give away more than the fifth part of his property ('Ar. 28a; Tosef., 'Ar. iv. 23; Ket. 50a).] They pay respect and honor to, and bestow care upon, their elders, acting toward them as children act toward their parents, and supporting them unstintingly by their handiwork and in other ways" (comp. B. M. ii. 11).

Not even the most cruel tyrants, continues Philo, possibly with reference to King Herod, have ever been able to bring any charge against these holy Essenes, but all have been compelled to regard them as truly free men. In Philo's larger work on the Jews, of which only fragments have been preserved in Eusebius' "Præparatio Evangelica" (viii.), the following description of the Essenes is given (ch. xi.):

The Essenes Advanced in Years.

> "Our lawgiver, Moses, has trained thousands of disciples who, on account of their saintliness, I believe, are honored with the name of Essei. They inhabit many cities and villages, and large and populous quarters of Judea. Their institution is not based upon family connections, which are not matters of free choice, but upon zeal for virtue and philanthropy. There exist no new-born children, and no youth just entering upon manhood, in the Essene community, since the dispositions of such youth are unstable on account of their immaturity; but all are full-grown men, already declining toward old age [compare the meaning of "zeḳenim"], such as are no longer carried away by the vehemence of the flesh nor under the influence of their passions, but are in the enjoyment of genuine and true liberty." [This is the most essential feature of Essenism (comp. Pliny, *l.c.*), and has been almost entirely ignored. The divine command to marry and preserve the race is supposed to have been obeyed by every young man before the close of his twentieth year (Ḳid. 29b), and he has not discharged his obligation until he has been the father of at least two children, two sons according to the Shammaites, according to the Hillelites one son and one daughter (Yeb. vi. 6). It was therefore only at an advanced age that it was considered an act of extreme piety "to leave children, wife, and friends behind in order to lead a life of contemplation in solitude" (Philo, "De Vita Contemplativa," ed. Conybeare, p. 49).]
>
> Philo says here also that the Essenes have no property of their own, not house or slave or farm, nor flocks and herds, but hold in common everything they have or obtain; that they either pursue agriculture, or tend to their sheep and cattle, or beehives, or practise some handicraft. Their earnings, he continues, are given in charge of an elected steward, who at once buys the food for their meals and whatever is necessary for life. Every day they have their meals together; they are contented with the same food because they love frugality and despise extravagance as a disease of body and soul. They also have their dress in common, a thick cloak in winter and a light mantle in summer, each one being allowed to take whichever he chooses. If any one be sick, he is cured by medcines from the common stock, receiving the care of all. Old men, if they happen to be childless, end their lives as if they were blessed with many and well-trained children, and in the most happy state, being treated with a respect which springs from spontaneous attachment rather than from kinship. Especially do they reject that which would dissolve their fellowship, namely, marriage, while they practise continence in an eminent degree, for no one of the Essæi takes a wife. (What follows regarding the character of women probably reflects the misogynous opinion of the writer, not of the Essenes.) Philo concludes with a repetition of the remark that mighty kings have admired and venerated these men and conferred honors upon them.

Josephus' Account.

In his "Antiquities" (xiii. 5, § 9), Josephus speaks of the Essenes as a sect which had existed in the time of the Maccabees, contemporaneously with the Pharisees and Sadducees, and which teaches that all things are determined by destiny (*εἱμαρμένη*), and that nothing befalls men which has not been foreordained; whereas the Pharisees make allowance for free will, and the Sadducees deny destiny altogether. This refers not so much to the more or less absolute belief in Providence (comp. the saying, "Ha-kol bi-yede shamayim" = "All is in the hands of God": Ket. 30a; Ber. 33b; and R. Akiba's words, "Everything is foreseen, but free will is given," Abot iii. 15), which the Sadducees scarcely denied, as to the foreknowledge of future (political) events, which the Essenes claimed (comp. Josephus, "Ant." xv. 10, § 5, *et al.*); the Pharisees were more discreet, and the Sadducees treated such prophecies with contempt. In "Ant." xviii. 1, §§ 2–6, Josephus dwells at somewhat greater length on what he assumes to be the three Jewish philosophical schools. Of the Essenes he says that they ascribe all things to God, that they teach the immortality of the soul, and that the reward of righteousness must be fought for (by martyrdom).

> "When they send gifts to the Temple they do not offer sacrifices because of the different degrees of purity and holiness they claim; therefore they keep themselves away from the common court of the Temple and bring offerings [vegetable sacrifices] of their own. [This certainly does not mean that they opposed animal sacrifices on principle, but that they brought no free-will offerings for reasons of their own; see above.] They excel all men in conduct, and devote themselves altogether to agriculture. Especially admirable is their practise of righteousness, which, while the like may have existed among Greeks or barbarians for a little while, has been kept up by them from ancient days [ἐκ παλαιοῦ]; for they, like the Spartans of old and others, have still all things in common, and a rich man has no more enjoyment of his property than he who never possessed anything. There are about 4,000 men who live in such manner. They neither marry, nor do they desire to keep slaves, as they think the latter practise leads to injustice [comp. Abot ii. 7: "Many men servants, much theft"], and the former brings about quarrels; but, living to themselves, they serve one another. They elect good men ["ṭobim"; see CHARITY] to receive the wages of their labor and the produce of the soil, and priests for the preparation [consecration?] of their bread and meat. They all live alike, and resemble most the [holy unmarried] city-builders [pioneers] of the Dacæ" (comp. Strabo, vii. 33).

The chief information concerning the Essenes is given in "De Bello Judaico" (ii. 8, §§ 2–13). But this account seems to have been taken from another source and worked over, as the description preserved in Hippolytus' "Refutatio Omnium Hæresium" (ix. 18–28) presents a version which, unobserved by most writers, differs in many respects from that of Josephus, being far more genuinely Jewish, and showing greater accuracy in detail and none of the coloring peculiar to Josephus (see Duncker's ed., Göttingen, 1859, p. 472, note). The following is Hippolytus' version, the variations in Josephus' being indicated by brackets with the letter J:

Hippolytus' Description Compared with Josephus'.

> "There are three divisions [sects, αἱρετίσται = "philosophical divisions"] among them [the Jews]: the Pharisees and Sadducees and the Essenes. These [last] practise a holier life [J: "Jews by birth"] in their display of love for one another and of continence [comp. Ẓenu'im, above]; they abstain from every act of covetousness [J: "pleasure as an evil deed"] and avoid even listening to conversation concerning such things. They renounce matrimony, but they take children of strangers [J: "when they are still easily instructed"; but comp. Abraham in Gen. R. xxxix. and Targ. Yer. to Deut. xxiii. 17], and treat them as their own, training them in their own customs; but they do not forbid them to marry. Women, however, though they may be inclined to join the same mode of life, they do not admit, as they by no means place the same confidence in women." [This refers

simply to questions of Levitical holiness and to the mysteries entrusted to the Ẓenu'im. Josephus has this sentence twisted into the following crude and unjust statement: "They do not forbid marriage and the procreation of children, but they guard against the lasciviousness of women and are persuaded that none preserves fidelity to one man."] Hippolytus continues: "They despise wealth, and do not refrain from sharing what they have with those in need; in fact, none among them is richer than the other; for the law with them is that whosoever joins their order must sell his possessions and hand the proceeds over to the common stock [Josephus adds here remarks of his own]; and the head [archon] distributes it to all according to their need. The overseers who provide for the common wants are elected by them. They do not use oil, as they regard anointing as a defilement, probably from fear that the oil was not kept perfectly pure. They always dress in white garments" (comp. Eccl. ix. 8).

Essenes Travel Constantly.

"They have no special city of their own, but live in large numbers in different cities, and if any of their followers comes from a strange city everything they have is considered as belonging equally to the newcomer; those who were never known before are received as kindred and friends." "They traverse their native land [as "sheluḥe miẓwah," sent for charitable and for politico-religious purposes (comp. APOSTLES)], and whenever they go on a journey they carry nothing except arms. They find in every city an administrator of the collective funds, who procures clothing and food for them.

Prayers and Meals.

"Their way of dressing and their general appearance are decorous; but they possess neither two cloaks nor two pairs of shoes [comp. Matt. x. 10, and parallels]. At early dawn they rise for devotion and prayer, and speak not a word to one another until they have praised God in hymns. [Josephus has here: "They speak not a word about profane things before the rising of the sun, but they offer up the prayers they have received from their fathers facing the sun as if praying for its rising"; comp. the Watiḳim, above.] Thus they go forth, each to his work until the fifth hour, when, having put on linen aprons to conceal their privy parts [comp. Ber. 24b], they bathe in cold water and then proceed to breakfast, none being allowed to enter the house who does not share their view or mode of holiness [see Ḥag. iii. 2]. Then, having taken their seats in order amid silence, each takes a sufficient portion of bread and some additional food; but none eats before the benediction has been offered by the priest, who also recites the grace after the meal; both at the beginning and at the close they praise God in hymns [comp. Ber. 21a, 35a, in regard to the saying of grace; see M. Ḳ. 28b; Meg. 28a]. After this they lay aside their sacred linen garments used at their meal, put on their working garments left in the vestibule, and betake themselves to their labor until the evening, when they take supper.

The Law and the Prophets.

"There are no loud noise and vociferation heard [at their assembly]; they speak gently and allow the discourse to flow with grace and dignity, so that the stillness within impresses outsiders with a sense of mystery. They observe sobriety and moderation in eating and drinking. All pay due attention to the president, and whatever he orders they obey as law. Especial zeal they manifest in offering sympathy and succor to those in distress. [Josephus here adds a sentence of his own.] Above all they refrain from all forms of passion and anger as leading to mischief [see ANGER]. No one among them swears; a word is regarded as more binding than an oath; and one who swears is despised as one not deserving of confidence. They are very solicitous in regard to the reading aloud of the Law and the Prophets [J: "the writings of the ancient ones"], and of any [apocalyptic?] scroll they have of the Faithful Ones [comp. Tan., Wa'era, ed. Buber, 4; and ESCHATOLOGY; J: "and they select such as are for the salvation of soul and body"]. Especially do they investigate the magic powers of plants and stones [comp. Wisdom vii. 20].

"To those desirous of becoming disciples they do not deliver their traditions [παραδόσεις; comp. CABALA] until they have tested them. Accordingly they set before the aspirant the same kind of food, outside the main hall, where he remains for a whole year after having received a mattock, a linen apron, and a white robe [as symbols of Ẓeni'ut (Essene, modesty and purity)]. After having given proof of self-control during this period, he is advanced and his ablutions are of a higher degree of purity, but he is not allowed to partake of the common meal until, after a trial of two years more, he has proved worthy to be admitted into membership. Then oaths of an awful character are administered to him: he swears to treat with reverence whatever is related to the Divinity [compare BLASPHEMY and GOD, NAMES OF]; that he will observe righteousness toward men and do injustice to none; that he will not hate any one who has done him injustice, but will pray for his enemies [comp. Matt. v. 45]; that he will always side with the righteous in their contests [this proves, if anything, that the Essenes were fighters rather than mere quietists]; that he will show fidelity to all and particularly to those in authority; for, say they, without God's decree no one is given power to rule [this refers not to political rulers, as has been claimed with reference to "Ant." xv. 10, § 5, but to the head of the order, whose election is not made without the guidance of the Holy Spirit (Sifre, Num. 92: Ber. 58a, "min ha-shamayim"; comp. DIDASCALIA, IN JEW. ENCYC. iv. 590a)]; that, if himself appointed to be ruler, he will not abuse his authority, nor refuse to submit to the rules, nor ornament himself beyond what is customary; that he will ever love the truth and reprove him who is guilty of falsehood; that he will neither steal nor pollute his conscience for the sake of gain; that he will neither conceal anything from the members of the order nor disclose anything to outsiders, even though tortured to death. He swears besides that he will not communicate the doctrines differently from the manner in which he received them himself. [Here Josephus has two conditions omitted in Hippolytus: "that he will abstain from robbery" (which in this connection probably refers to the teachings which might be misappropriated and claimed for oneself; the rabbinical rule, which has, therefore, an Essene coloring, being: "He who tells a saying in the name of the author brings about the redemption," Abot vi. 6, based upon Esth. ii. 22), and "that he will with equal care guard the books of the order and the names of the angels." These oaths give a better insight into the character and purpose of the Essene brotherhood than any other description, as will be shown later.]

Discipline of the Essene Order.

"If any of them be condemned for any transgression, he is expelled from the order, and at times such a one dies a terrible death [see ANATHEMA and DIDASCALIA], for inasmuch as he is bound by the oaths taken and by the rites adopted, he is no longer at liberty to partake of the food in use among others. [Here Josephus: "and being compelled to eat herbs, he famishes his body until he perishes."] Occasionally they pity those exposed to dissolution ["shammata"], considering punishment unto death sufficient. In their judicial decisions they are most accurate and just; they do not pass sentence unless in company with one hundred persons [this is possibly a combination of the higher court of seventy-two ("Sanhedrin gedolah") and the smaller court of twenty-three ("Sanhedrin ḳeṭannah")], and what has been decided by them is unalterable. After God they pay the highest homage to the legislator (that is to say, to the Law of Moses), and if any one is guilty of blasphemy against him (that is, against the Law), he is punished [J: "with death"]. They are taught to obey the rulers and elders [J: "the majority"].

Sabbath Observance.

"When ten [the number necessary to constitute a holy congregation; see MINYAN] sit together deliberating, no one speaks without permission of the rest [the rabbinical term is "reshut"; see the Talmudic dictionaries, *s.v.* רשות]. They avoid spitting into the midst of them [Ḥag. 5a; Ber. 62b], or toward the right [the right hand is used for swearing; see Brand, "Mandäische Religion," 1889, pp. 110 *et seq.*]. "In regard to Sabbath rest they are more scrupulous than other Jews, for they not only prepare their meals one day previously so as not to touch fire, but they do not even remove any utensil [rabbinical term, "muḳẓah"; see SABBATH]; nor do they turn aside to ease nature. Some do not even rise from their couch [comp. Targ. to Ex. xvi. 27; Mek., Beshallaḥ, 5], while on other days they observe the law in Deut. xxiii. 13. After the easement they wash themselves, considering the excrement as defiling [comp. Yoma iii. 3]. They are divided, according to their degree of holy exercises, into four classes."

The following paragraph, omitted by Josephus, is alluded to, in his "Ant." xviii. 1, § 6, as "the philosophy of a fourth sect founded by Judas the Galilean."

Zealots Also Essenes.

"For some of these observe a still more rigid practise in not handling or looking at a coin which has an image, nor will they even enter a city at the gates of which statues are erected [comp. Yer. 'Ab. Zarah iii. 42b, 43b]. Others again threaten to slay any Gentile taking part in a discourse about God and His Law if he refuses to be circumcised [comp. Sanh. 59a, Ex.

R. xxxiii.]. From this they were called 'Zealots' [Ḳanna'im] by some, 'Sicarii' by others. Others again will call no one lord except God, even though they be tortured or killed.

"Those of a lower degree of discipline [holiness] are so inferior to those of the higher degree that the latter at once undergo ablution when touched by the former, as if touched by a Gentile. [These are the four degrees of holiness mentioned in Ḥag. ii. 7: "ma'aser," "terumah," "ṭohorot," and "ḥaṭṭat," or "most holy." Another division is: κοινόβια = כנפיכ = "common meal," and "ṭohorot" = "priestly meal": Tosef., Dem. ii. 11.] Most of them enjoy longevity; many attain an age of more than a hundred years. They declare that this is owing to their extreme piety [comp. the frequent question: "Ba-meh ha'arakta yamim" (By what merit didst thou attain an old age? Meg. 27b, 28)] and to their constant exercise of self-control. [Josephus instead rationalizes.] They despise death, rejoicing when they can finish their course with a good conscience; they willingly undergo torment or death rather than speak ill of the Law or eat what has been offered to an idol." (Here Josephus adds something of his own experience in the Roman war.)

This leads Hippolytus, exactly as in the "Didascalia," to the Essene view of the future life, a view in which, contrary to the romantic picture given by Josephus, the belief in Resurrection is accentuated:

Essene View of Resurrection.

"Particularly firm is their doctrine of Resurrection; they believe that the flesh will rise again and then be immortal like the soul, which, they say, when separated from the body, enters a place of fragrant air and radiant light, there to enjoy rest—a place called by the Greeks who heard [of this doctrine] the 'Isles of the Blest.' But," continues the writer, in a passage characteristically omitted by Josephus, "there are other doctrines besides, which many Greeks have appropriated and given out as their own opinions. For their disciplinary life [ἄσκησις] in connection with the things divine is of greater antiquity than that of any other nation, so that it can be shown that all those who made assertions concerning God and Creation derived their principles from no other source than the Jewish legislation. [This refers to the Ḥasidean "ma'aseh merkabah" and "ma'aseh bereshit."] Among those who borrowed from the Essenes were especially Pythagoras and the Stoics; their disciples while returning from Egypt did likewise [this casts new light on Josephus' identification of the Essenes with the Pythagoreans: "Ant." xv. 10, § 4]; for they affirm that there will be a Judgment Day and a burning up of the world, and that the wicked will be eternally punished.

"Also prophecy and the foretelling of future events are practised by them. [Josephus has in addition: "For this purpose they are trained in the use of holy writings, in various rites of purification, and in prophetic (apocalyptic?) utterances; and they seldom make mistakes in their predictions."] Then there is a section of the Essenes who, while agreeing in their mode of life, differ in regard to marriage, declaring that those who abstain from marrying commit an awful crime, as it leads to the extinction of the human race. But they take wives only after having, during three years' observation of their course of life, been convinced of their power of child-bearing, and avoid intercourse during pregnancy, as they marry merely for the sake of offspring. The women when undergoing ablutions are arrayed in linen garments like the men in order not to expose their bodies to the light of day" (comp. Horwitz, "Baraita di Nidda," i. 2).

Purpose of the Essene Brotherhood.

A careful survey of all the facts here presented shows the Essenes to have been simply the rigorists among the Pharisees, whose constant fear of becoming contaminated by either social or sexual intercourse led them to lead an ascetic life, but whose insistence on maintaining the highest possible standard of purity and holiness had for its object to make them worthy of being participants of "the Holy Spirit," or recipients of divine revelations, and of being initiated into the mysteries of God and the future. "Wo to the wives of these men!" exclaimed Zipporah, the wife of Moses, when she heard that Eldad and Medad had become prophets, for this meant cessation of conjugal intercourse (Sifre, Num. 99). Abstinence from whatever may imply the use of unrighteous Mammon was another condition of initiation into the mystery of the Holy Name (Yer. Yoma iii. 40d; comp. Ḥul. 7b; Phinehas b. Jair; Midr. Teh. xxiv. 4, cxxviii. 2; Ḥul. 44b, with reference to Prov. xv. 27). The purpose of their ablutions before every meal as well as before morning prayers, which practise gave them the name of "Ṭobele Shaḥarit" (= Morning Baptists, Ἡμεροβαπτισταί), was to insure the pronunciation of the Name and the eating of holy things in a state of purity (Tosef., Yad. ii. 20; Ber. 2b, 22a). The existence of large numbers of Levites (Yeb. xv. 7) and Aaronites, the original teachers of the Law, whose holy food had to be eaten in holiness, was instrumental in the creation of a state of communism such as the Law prescribes for each seventh year (Peah vi. 1). Fear of defilement led Judas Maccabeus as Ḥasidean leader to live only on herbs (II Macc. v. 27).

A glance at the Essene oath of initiation confirms the statement of Philo that love of God, or reverence for His Name, love of man, or pursuit of righteousness and benevolence, and love of virtue, or humility and chastity, were the chief aims of the Essene brotherhood. Successors to the ancient Ḥasidim who instituted the liturgy (Midr. Teh. xvii. 4: "ḥasidim ha-rishonim"), they laid all possible stress on prayer and devotion, opposing the priesthood in the Temple out of mistrust as to their state of holiness and purity rather than out of aversion to sacrifice (Tosef., Ned. i. 1; Ker. 25a). They claimed to possess by tradition from the founders of the Synagogue ("anshe keneset ha-gedolah") the correct pronunciation and the magic spell of the Holy Name (Midr. Teh. xxxvi. 8, xci. 8), and with it they achieved miracles like the men of old (Midr. Teh. lxxviii. 12, xci. 2). They taught Jews and Gentiles alike to cleanse themselves in living streams from their impurity of sin, and return to God in repentance and prayer (Sibyllines, iv. 164; Luke iii. 3; comp. Tan., ed. Buber, Introduction, 153). Ever alert and restless while in hope of the Messianic time, they formed a strong political organization scattered through the Holy Land; and, in constant touch with one another, they traveled far and wide to organize Jewish communities and provide them with the three elements of Judaism: instruction, worship, and charity (Abot i. 2); and they were especially assiduous in pursuit of benevolent work (Ab. R. N. iii., viii.). Each community had its seven good men, called "the Good Brotherhood of the Town" (Ḥeber 'Ir be-Ṭobah: "Ant." iv. 8, § 14; Meg. 27a; Tosef., Peah, iv. 16; Sheb. vii. 9).

Standing under the direction of the "mishmar," or "ma'amad" (the district authority: Tosef., Peah, iv. 7), the Essenes claimed, as direct successors to the Ḥasidim, Mosaic origin for their brotherhood (see Philo and Josephus, *l.c.*, in reference to Ex. xviii. 21; comp. Targ. Yer.; B. M. 30b; Mek., Yitro, 2). Whatever their real connection with the RECHABITES (Jer. xxxv.) was, they beheld in Jonadab, the founder of the sect of the "Water-Drinkers," as well as in Jabez (I Chron. ii. 55, iv. 10; see Targ.) and in Jethro the Kenite, prototypes, and possibly founders, of the Jericho colony (Mek., Yitro, 2; Sifre, Num. 78; Sheḳ. v. 48c; Nilus, "De Monastica Ex-

Types of Essenes.

ercitatione," iii.; "J. Q. R." v. 418); likewise in Jesse, the father of David, regarded as sinless and deathless in their tradition (Shab. 55b; Derek Ereẓ Zuṭa i.); and in Obed, Boaz, and his father Salma (Tan., Wayeḥi, ed. Buber, 4; Targ. to I Chron. ii. 54 *et seq.*, iv. 22 *et seq.*). In this manner Ahijah and Ahithophel became types of Essenes (Midr. Teh. v. 8), as well as King Saul, as mentioned above; but, above all, the Patriarchs and protoplasts. Other Essenic types were Abraham, called "Watiḳ," the prototype of the Anawim and Ḥasidim because "he rose early" for prayer (Ber. 6b, after Gen. xix. 27; Shab. 105a; Gen. R. liii.); Shem-Melchizedek as teacher of benevolence and true worshiper of God (Midr. Teh. xxxvii. 1, lxxvi. 3); Job as philanthropist and as teacher of mystic lore (B. B. 15a, b; see Kohler, "Testament of Job," in Kohut Memorial Volume, pp. 265 *et seq.*); Enoch (see Enoch, Books of); and Adam ('Er. 78b; Pirḳe R. El. xx.). A passage in the Tanḥuma reads: "Only when Abraham separated from Lot and Jacob from Laban did God communicate with them as perushim" (Wayeẓe, ed. Buber, 21). The claim of antiquity for Essene tradition is, accordingly, not the invention of Pliny or Philo; it is essential to the Essene traditional lore. In truth, Abraham, as "'Anaw" (= "the humble one"), and all doers of works of benevolence, learned it from God, "their Father in heaven" (see Yalḳ. Mekiri to Ps. xviii. 36; Yalḳ. to II Sam. xxii. 36; comp. Sifre, Deut. 49). They are "the lovers of God" (B. B. 8b; Yoma 28a). God unites with the brotherhoods of the humble ("ḥaburot ha-nemukin": Tan., Wa'era, ed. Buber, 3). He provides each day's food for them as He provided the manna for Israel (Mek., Beshalaḥ, 2, ed. Weiss, pp. 56 [note] *et seq.*; Sifre, Deut. 42; Ḳid. 82b; Matt. vi. 25). "When men ceased to hate men's gifts [the Essene] longevity ceased" (Soṭah 47b, based on Prov. xv. 27).

In regard to Sabbath observance the rabbinical tradition traced the more rigid laws, comprising even the removal of utensils, to Nehemiah's time, that is, to the ancient Ḥasidim (Shab. 123b), and the Book of Jubilees (l. 8–12) confirms the antiquity of the Essene view. As the best characteristic of the Essene view the saying of Phinchas ben Jair, the last Essene of note, may be quoted: "The Torah leads to conscientiousness; this to alertness ["zerizut"] for holy work; this to blamelessness ["neḳiyyut"]; this to 'perishut' [Pharisaic separation from common things]; this to purity; this to 'ḥasidut' [Essene piety?]; this to humbleness; this to fear of sin; this to holiness, or to the possession of the Holy Spirit; and this finally to the time of the Resurrection; but ḥasidut is the highest grade" ('Ab. Zarah 20b).

Traces of Essenism and Anti-Essenism.

Essenism as well as Ḥasidism represents that stage of religion which is called "otherworldliness." It had no regard for the comfort of home life; woman typified only the feebleness and impurity of man. In their efforts to make domestic and social life comfortable and cheerful, the Pharisees characterized the Essene as "a fool who destroys the world" (Soṭah iii. 4), and their ethics assumed an anti-Essene character (see Ethics). Exceptionally, some tannaim, such as R. Eliezer b. Hyrcanus (Shab. 153a; Ned. 20b) and Jose ben Ḥalafta (Shab. 118b), favored the ascetic view in regard to conjugal life, while some amoraim and tannaim gave evidence of Essene practise or special Essene knowledge (see Frankel in "Monatsschrift," ii. 72 *et seq.*). Traces of Essenism, or of tendencies identical with it, are found throughout the apocryphal and especially the apocalyptic literature (see Kohler, "Pre-Talmudic Haggada," in "J. Q. R." v. 403 *et seq.*; Jellinek, "B. H." ii., Introduction, vii., xviii., *et al.*), but are especially noticeable in the Tanna debe Eliyahu, above all in the Targum Yerushalmi, where the Essenic colonies of Jericho and of the City of Palms are mentioned as inhabited by the disciples of Elijah and Elisha (Deut. xxxiv. 3); the sons of Levi are singled out as forming brotherhoods for the service of God (Gen. xxix. 34); Joseph, Kohath, Amram, and Aaron, as well as the Patriarchs, are called "Ḥasidim" (Targ. Yer. on Gen. xxix. 13, xlix. 22; Ex. vi. 18, 20; Num. xxi. 1); priest-like and angelic holiness is enjoined upon Israel (Ex. xxii. 30; Lev. xx. 7; Num. xvi. 40); angels are expelled from heaven for having disclosed divine mysteries (Gen. xxvii. 12); the Holy Name and the Holy Spirit play throughout a prominent rôle; and God's own time, like that of the Essenes, appears as divided between studying the Law, sitting in judgment, and providing for the world's support and for the maintenance of the race (Deut. xxxii. 4).

The Essenes seem to have originally consisted, on the one hand, of rigorous Zealots, such as the Book of Jubilees looks for, and such as were under the leadership of men like Abba Taḥna Ḥasida and Abba Sicara (Eccl. R. ix. 7); and, on the other hand, of mild-tempered devotees of the Law, such as were the Essenes at En Gedi (Yer. Soṭah ix. 24c; Pliny, *l.c.*) and the Therapeutæ of Egypt. Rabbinical tradition knows only that under the persecution of Rome (Edom) the Essenes wandered to the south (Darom: Gen. R. lxxvi.; comp. Pes. 70b; Yeb. 62b; Midr. Teh. xix. 2), and occasionally mention is made of "the brethren" ("ḥabbarayya"), with reference to the Essene brotherhood (Lam. R. iv. 1; see also Levy, "Neuhebr. Wörterb." *s.v.* חברא, חבורא and חבורה; Geiger's "Jüd. Zeit." vi. 279; Brüll's "Jahrb." i. 25, 44). It is as charitable brotherhoods that the Essenic organization survived the destruction of the nation.

Relation of Essenism to Christianity.

John the Baptist seems to have belonged to the Essenes, but in appealing to sinners to be regenerated by baptism, he inaugurated a new movement, which led to the rise of Christianity. The silence of the New Testament about the Essenes is perhaps the best proof that they furnished the new sect with its main elements both as regards personnel and views. The similarity in many respects between Christianity and Essenism is striking: There were the same communism (Acts iv. 34–35); the same belief in baptism or bathing, and in the power of prophecy; the same aversion to marriage, enhanced by firmer belief in the Messianic advent; the same system of organization, and the same rules for the traveling brethren delegated to charity-work (see Apostle and Apostleship); and, above all, the same love-feasts or brotherly meals (comp. Agape; Didascalia). Also, between the ethical and the apocalyptic teachings of the Gospels and the Epistles and the teachings of the Essenes of the time, as given in Philo, in Hippolytus, and in the Ethiopic and Slavonic Books of Enoch, as well as in the rabbinic literature, the resemblance is such that the influence of the latter upon the former can scarcely be denied. Nevertheless, the attitude of Jesus and his disciples is altogether anti-Essene, a denunciation and disavowal of Essene rigor and asceticism; but, singularly enough, while the Roman war appealed to men of action such as the Zealots, men of a more peaceful and visionary nature, who had previously become Essenes, were more and more attracted by Christianity, and thereby gave the Church its otherworldly character; while Judaism took a more practical and worldly view of things, and allowed Essenism to live only in tradition and secret lore (see Clementina; Ebionites; Gnosticism).

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K.

ESTELLA or **STELLA** (אשתילייא, אשטילה, שטיללה): Capital of a district of the same name in Navarre. Its Jewish community dates as far back as those of Tudela and Pamplona. In 1144 its synagogue was turned over to the bishop by King Garcia Ramirez, and transformed into the Church of S. Maria. Twenty years later the legal status of Estella Jews was established in a way favorable to them (see the "Fuero" in Kayserling's "Geschichte der Juden in Spanien," i. 198).

Under Philip the Fair of France the Jews of Estella suffered greatly. They were obliged to forego all interest on loans to Christians and to accept repayments of the capital by instalments extending over eight years. Louis Hutin, the successor of Philip, was more just. When in 1308 the seneschal of Estella caused the arrest of certain Jews, the king removed the seneschal from his office, set the prisoners at liberty, and placed them under the protection of the seneschal of Pamplona. Nevertheless, the situation of the Jews soon became desperate. Many popular uprisings occurred against them, fomented by the tax-collector Juan Garcia and the Franciscan Pedro Olligoyen.

Shortly after the death of Charles I. (March 5, 1328) the long-impending storm of persecution came upon them. The Jews of Estella, together with many from outside who happened to be there on business, united and defended themselves valiantly from within the walls of their Juderia. But, reenforced by peasants from the surrounding districts, the enraged inhabitants stormed the walls and forced their way into the Jewish houses. The whole Jewish quarter was burned to the ground and its residents were put to the sword, only a few escaping slaughter. Menahem ben Zerah, the author of "Ẓedah la-Derek," was among the survivors, though his family perished. Philip III. instituted an inquiry, and, in order to preserve the semblance of justice, imposed a fine of 10,000 livres on the city. This, however, was remitted, even Pedro Olligoyen, the chief instigator, going unpunished.

On one side of the Estella Juderia was the Castle Belmelcher, and on the other a flour-mill called "la Tintura." The "aljama" had a special magistracy, composed of two directors and twenty "regidores," or administrators, retiring members being replaced by election. The aljama was privileged to introduce new measures, impose fines, and to ban and expel from the community, etc.

The Jews of Estella were engaged principally in commerce and finance. Several of them, like Judah Levi, Abraham Euxoeb (Euxep), Abraham, Joseph, Isaac, and Moses Medellim, were tax-farmers. The Jewish population of Estella in 1366 numbered eighty-five families, and, like their brethren throughout Navarre, bore a heavy burden of taxation. In 1375 they paid nearly 120 florins monthly. Two years later the king levied a distress upon them for refusing to pay the balance of a sum which had been imposed upon them unjustly.

The restrictions to their trade were steadily increased, and many were driven to leave the country. The edict of 1498 drove the Jews out of Navarre; most of those in Estella emigrated; a small remnant embraced Christianity.

Several well-known medieval scholars came from Estella. Among them were Sento Saprut and Abraham ben Isaac (sentenced to death and their goods confiscated "por sus ecsesos" in 1413); Rabbi Menahem ben Zerah, son-in-law of Benjamin Abez (Abaz); David ben Samuel, author of "Ḳiryat Sefer"; and Judah ben Joseph ibn Bulat, whose grandfather, Joseph ibn Bulat, was president of the aljama of Estella in 1358.

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G. M. K.

ESTELLE, FRANCE. See Etoile.

ESTERHAZY. See Dreyfus Case.

ESTERKA. See Casimir III., the Great.

ESTHER (Hebrew, אסתר; Greek, Εσθήρ): Name of the chief character in the Book of Esther. derived, according to some authorities, from the Persian "stara" (star); but regarded by others as a modification of "Ishtar," the name of the Babylonian goddess (see below).

—**Biblical Data:** The story of Esther, as given in the book bearing her name, is as follows: The King of Persia, Ahasuerus, had deposed his queen Vashti because she refused, during a festival, to show at his command her charms before the assembled princes of the realm (i. 10). Many beautiful maidens were then brought before the king in order that he might choose a successor to the unruly Vashti. He selected Esther as by far the most comely. The heroine is represented as an orphan daughter of the tribe of Benjamin, who had spent her life among the Jewish exiles in Persia (ii. 5), where she lived under the protection of her cousin Mordecai. The grand vizier, Haman the Agagite, commanded Mordecai to do obeisance to him. Upon Mordecai's refusal to prostrate himself, Haman informed the king that the Jews were a useless and turbulent people and inclined to disloyalty, and he promised to pay 10,000 silver talents into the royal treasury for the permission to pillage and exterminate this alien race. The king then issued a proclamation ordering the confiscation of Jewish property and a general extermination of all the Jews within the empire. Haman set by lot the day for this outrage (iii. 6), but Mordecai persuaded Esther to undertake the deliverance of her compatriots.

Traditional Tomb of Esther and Mordecai.

(From Flandin and Coste, "Voyage en Perse.")

Haman and Mordecai.

After a three days' fast observed by the entire Jewish community, the queen, at great personal risk, decided to go before the king and beg him to rescind his decree (iv. 16). Ahasuerus, delighted with her appearance, held out to her his scepter in token of clemency, and promised to dine with her in her own apartments on two successive nights (v. 2–8). On the night before the second banquet, when Esther intended to make her petition, the king, being sleepless, commanded that the national records be read to him. The part which was read touched upon the valuable services of Mordecai (vi. 1 *et seq.*), who some time before had discovered and revealed to the queen a plot against the king's life devised by two of the chamberlains (ii. 23). For this, by some unexplained oversight, Mordecai had received no reward. In the meantime the queen had invited the grand vizier to the banquet. When Haman, who was much pleased at the unusual honor shown him by the queen, appeared before the king to ask permission to execute Mordecai at once, Ahasuerus asked him, "What shall be done to the man whom the king delighteth to honor?" Haman, thinking that the allusion was to himself, suggested a magnificent pageant, at which one of the great nobles should serve as attendant (vi. 9). The king immediately adopted the suggestion, and ordered Haman to act as chief follower in a procession in honor of Mordecai (vi. 10).

The next day at the banquet, when Esther preferred her request, both the king and the grand vizier learned for the first time that the queen was a Jewess. Ahasuerus granted her petition at once and ordered that Haman be hanged on the gibbet which the latter had prepared for his adversary Mordecai (vii.). Mordecai was then made grand vizier, and through his and Esther's intervention another edict was issued granting to the Jews the power to pillage and to slay their enemies.

Before the day set for the slaughter arrived a great number of persons, in order to avoid the impending disaster, became Jewish proselytes, and a great terror of the Jews spread all over Persia (viii. 17).

The Jews, assisted by the royal officers, who feared the king, were eminently successful in slaying their enemies (ix. 11), but refused to avail themselves of their right to plunder (ix. 16). The queen, not content with a single day's slaughter, then requested the king to grant to her people a second day of vengeance, and begged that the bodies of Haman's ten sons, who had been slain in the fray, be hanged on the gibbet (ix. 13). Esther and Mordecai, acting with "all authority" (ix. 29), then founded the yearly feast of PURIM, held on the fourteenth and fifteenth of Adar as a joyous commemoration of the deliverance of their race.

E. G. H. J. D. P.

——**In Rabbinical Literature:** The story of Esther—typical in many regards of the perennial fate of the Jews, and recalled even more vividly by their daily experience than by the annual reading of the

Megillah at Purim—invited, both by the brevity of some parts of the narrative and by the associations of its events with the bitter lot of Israel, amplifications readily supplied by popular fancy and the artificial interpretation of Biblical verse. The additions to Esther in the (Greek) Apocrypha have their counterparts in the post-Biblical literature of the Jews, and while it is certain that the old assumption of a Hebrew original for the additions in the Greek Book of Esther is not tenable (see Kautzsch, "Die Apocryphen und Pseudepigraphen des Alten Testaments," i. 194), it is not clear that the later Jewish amplifications are adaptations of Greek originals.

The following post-Biblical writings have to be considered:

(1) The first Targum. The Antwerp and Paris polyglots give a different and longer text than the London. The best edition is by De Lagarde (reprinted from the first Venice Bible) in "Hagiographa Chaldaice," Leipsic, 1873. The date of the first Targum is about 700 (see S. Posner, "Das Targum Rishon," Breslau, 1896).

(2) Targum Sheni (the second: date about 800), containing material not germane to the Esther story. This may be characterized as a genuine and exuberant midrash. Edited by De Lagarde (in "Hagiographa Chaldaice," Berlin, 1873) and by P. Cassel ("Aus Literatur und Geschichte," Berlin and Leipsic, 1885, and "Das Buch Esther," Berlin, 1891, Ger. transl.).

(3) Babylonian Talmud, Meg. 10b–14a.

(4) Pirḳe R. El. 49a, 50 (8th cent.).

(5) Yosippon (beginning of 10th cent.; see Zunz, "G. V." pp. 264 *et seq.*).

(6) Midr. R. to Esther (probably 11th cent.).

(7) Midr. Leḳaḥ Ṭob (Buber, "Sifre di-Agadta," Wilna, 1880).

(8) Midr. Abba Gorion (Buber, *l.c.*; Jellinek, "B. H." i. 1–18).

(9) Midr. Teh. to Ps. xxii.

(10) Midr. Megillat Esther (ed. by Horwitz in his "Sammlung Kleiner Midrashim," Berlin, 1881).

(11) Ḥelma de Mordekai (Aramaic: Jellinek, "B. H." v. 1–8; De Lagarde, *l.c.* pp. 362–365; Ad. Merx, "Chrestomathia Targumica," 1888, pp. 154 *et seq.*).

(12) Yalḳ. Shim'oni to Esther.

The Rabbinic Account.

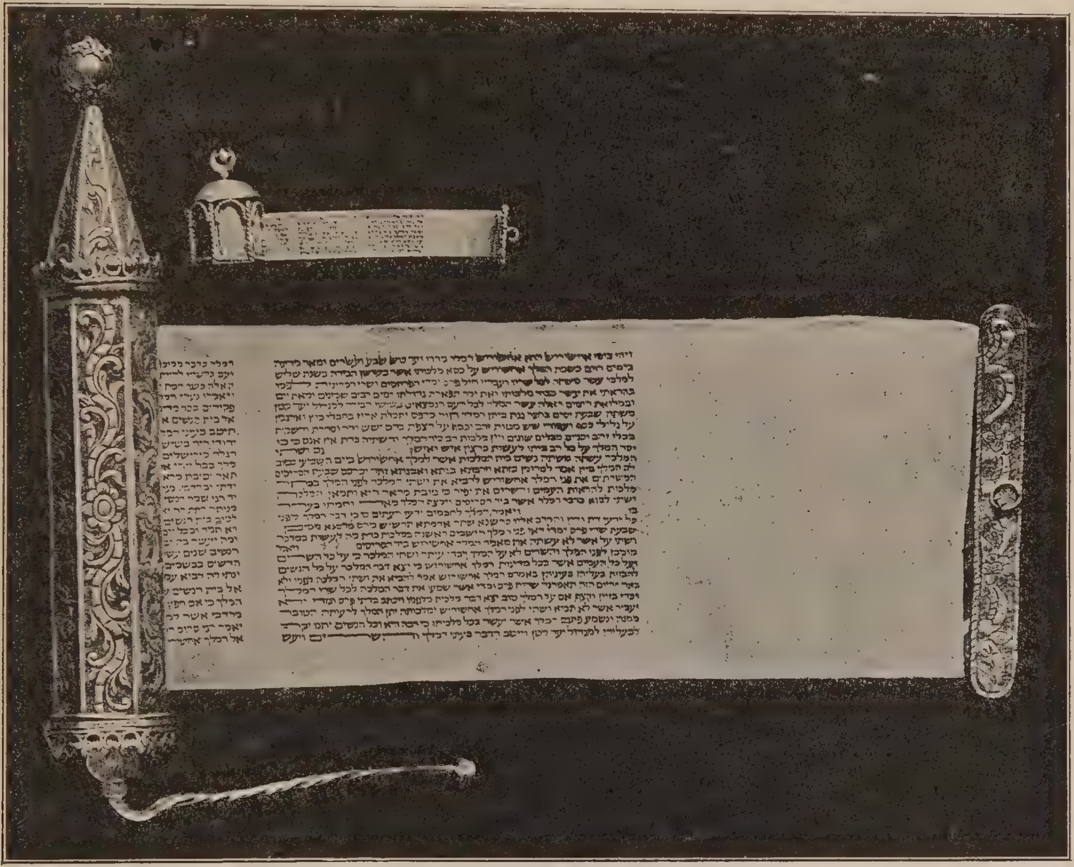
With the omission of what more properly belongs under AHASUERUS, HAMAN, and MORDECAI, the following is briefly the story of Esther's life as elaborated by these various midrashim: A foundling or an orphan, her father dying before her birth, her mother at her birth, Esther was reared in the house of Mordecai, her cousin, to whom, according to some accounts, she was even married (the word לבת, Esth. ii. 7, being equal to לבית = "house," which is frequently used for "wife" in rabbinic literature). Her original name was "Hadassah" (myrtle), that of "Esther" being given her by the star-worshipers, as reflecting her sweet character and the comeliness of her person. When the edict of the king was promulgated, and his eunuchs scoured the country in search of a new wife for the monarch, Esther, acting on her own judgment or upon the order of Mordecai, hid herself so as not to be seen of men, and remained in seclusion for four years, until even God's voice urged her to repair to the king's palace, where her absence had been noticed. Her appearance among the candidates for the queen's vacant place causes a commotion, all feeling that with her charms none can compete; her rivals even make haste to adorn her. She spurns the usual resources for enhancing her beauty, so that the keeper of the harem becomes alarmed lest he be accused of neglect. He therefore showers attentions upon her, and places at her disposal riches never given to others. But she will not be tempted to use the king's goods, nor will she eat of the king's food, being a faithful Jewess; together with her maids (seven, according to the number of the week-days and of the planets) she continues her modest mode of living. When her turn comes to be ushered into the royal presence, Median and Persian women flank her on both sides, but her beauty is such that the decision in her favor is at once assured. The king has been in the habit of comparing the charms of the applicants with a picture of Vashti suspended over his couch, and up to the time when Esther approaches him none has eclipsed the beauty of his beheaded spouse. But at the sight of Esther he at once removes the picture. Esther, true to Mordecai's injunction, conceals her birth from her royal consort. Mordecai was prompted to give her this command by the desire not to win favors as Esther's cousin. The king, of course, is very desirous of learning all about her antecedents, but Esther, after vouchsafing him the information that she, too, is of princely blood, turns the conversation, by a few happy counter-questions regarding Vashti, in a way to leave the king's curiosity unsatisfied.

Mordecai and Esther.

Still Ahasuerus will not be baffled. Consulting Mordecai, he endeavors to arouse Esther's jealousy—thinking that this will loosen her tongue—by again gathering maidens in his courtyard, as though he is ready to mete out to her the fate of her unfortunate predecessor. But even under this provocation Esther preserves her silence. Mordecai's daily visits to the courtyard are for the purpose of ascertaining whether Esther has remained true to the precepts of her religion. She had not eaten forbidden food, preferring a diet of vegetables, and had otherwise scrupulously observed the Law. When the crisis came Mordecai—who had, by his refusal to bow to Haman or, rather, to the image of an idol ostentatiously displayed on his breast (Pirḳe R. El. lxix.), brought calamity upon the Jews—appeared in his mourning garments, and Esther, frightened, gave birth to a still-born child. To avoid gossip she sent Hatach instead of going herself to ascertain the cause of the trouble. This Hatach was afterward met by Haman and slain. Still Mordecai had been able to tell Hatach his dream, that Esther would be the little rill of water separating the two fighting monsters, and that the rill would grow to be a large stream flooding the earth—a dream he had often related to her in her youth.

Mordecai called upon her to pray for her people and then intercede with the king. Though Pesaḥ was near, and the provision of Megillat Ta'anit forbidding fasting during this time could not be observed without disregarding Mordecai's plea, she overcame her cousin's scruples by a very apt counter-question, and at her request all the Jews "that had on that day already partaken of food" observed a rigid fast, in spite of (Esth. iv. 17) the feast-day (Pesaḥ), while Mordecai prayed and summoned the children and obliged even them to abstain from food, so that they cried out with loud voices. Esther in the meantime put aside her jewels and rich dresses, loosened her hair, fasted, and prayed that she might be successful in her dangerous errand. On the third day, with serene mien she passed on to the inner court, arraying herself (or arrayed by the "Holy Ghost," Esth. Rabbah) in her best, and taking her two maids, upon one of whom, according to court etiquette, she leaned, while the other carried her train. As soon as she came abreast with the idols (perhaps an anti-Christian insinuation) the "Holy Ghost" departed from her, so that she exclaimed, "My God, my God, why hast thou forsaken me?" (Ps. xxii. 1); thereupon, repenting having called the enemy "dog," she now named him "lion," and was accompanied by three angels to the king. Ahasuerus attempted to ignore her, and turned his face away, but an angel forced him to look at her. She, however, fainted at the sight of his flushed face and burning eyes, and leaned her head on her handmaid, expecting to hear her doom pronounced; but God increased her beauty to such an extent that Ahasuerus could not resist. An angel lengthened the scepter so that Esther might touch it: she invited the king to her banquet. Why Haman was invited the Rabbis explain in various ways. She desired to make the king jealous by playing the lover to Haman, which she did at the feast, planning to have him killed even though she should share his fate. At the supreme moment, when she denounced Haman, it was an angel that threw Haman on the couch, though he intended to kneel before the queen; so that the king, suspecting an attempt upon the virtue and life of his queen, forthwith ordered him to be hanged.

Esther Before Ahasuerus.



SCROLLS OF ESTHER IN SILVER CASES.

(In the United States National Museum, Washington, D. C.)

To the Rabbis Esther is one of the four most beautiful women ever created. She remained eternally young; when she married Ahasuerus she was at least forty years of age, or even, according to some, eighty years (ה = 5, ס = 60, ד = 4, ה = 5 = 74 years; hence her name "Hadassah"). She is also counted among the prophetesses of Israel.

S. S. E. G. H.

—**Critical View:** As to the historical value of the foregoing data, opinions differ. Comparatively few modern scholars of note consider the narrative of Esther to rest on an historical foundation. The most important names among the more recent defenders of the historicity of the book are perhaps Hävernick, Keil, Oppert, and Orelli. The vast majority of modern expositors have reached the conclusion that the book is a piece of pure fiction, although some writers qualify their criticism by an attempt to treat it as a historical romance. The following are the chief arguments showing the impossibility of the story of Esther:

Improbabilities of the Story.

1. It is now generally recognized that the Ahasuerus (אחשורוש), mentioned in Esther, in Ezra iv. 6, and in Dan. ix. 1, is identical with the Persian king known as Xerxes (Ξέρξης, "Khshayarha"), who reigned from 485 to 464 B.C.; but it is impossible to find any historical parallel for a Jewish consort to this king. Some critics formerly identified Esther with Amastris (Ionic, "Amestris"), who is mentioned by Herodotus (viii. 114, ix. 110; compare Ctesias, 20) as the queen of Xerxes at the time when Esther, according to Esth. ii. 6, became the wife of Ahasuerus. Amastris, however, was the daughter of a Persian general and, therefore, not a Jewess. Furthermore, the facts of Amastris' reign do not agree with the Biblical story of Esther. Besides all this, it is impossible to connect the two names etymologically. M'Clymont (Hastings, "Dict. Bible," i. 772) thinks it possible that Esther and Vashti may have been merely the chief favorites of the harem, and are consequently not mentioned in parallel historical accounts.

It is very doubtful whether the haughty Persian aristocracy, always highly influential with the monarch, would have tolerated the choice of a Jewish queen and a Jewish prime minister (Mordecai), to the exclusion of their own class—not to speak of the improbability of the prime ministry of Haman the Agagite, who preceded Mordecai. "Agagite" can only be interpreted here as synonymous with "Amalekite" (compare "Agag," king of the Amalekites, the foe of Saul, I Sam. xv. 8, 20, 32; Num. xxiv. 7; see AGAG). Oppert's attempt to connect the term "Agagite" with "Agaz," a Median tribe mentioned by Sargon, can not be taken seriously. The term, as applied to Haman, is a gross anachronism; and the author of Esther no doubt used it intentionally as a fitting name for an enemy of Israel. In the Greek version of Esther, Haman is called a Macedonian.

2. Perhaps the most striking point against the historical value of the Book of Esther is the remarkable decree permitting the Jews to massacre their enemies and fellow subjects during a period of two days. If such an extraordinary event had actually taken place, should not some confirmation of the Biblical account have been found in other records? Again, could the king have withstood the attitude of the native nobles, who would hardly have looked upon such an occurrence without offering armed resistance to their feeble and capricious sovereign? A similar objection may be made against the probability of the first edict permitting Haman the Amalekite to massacre all the Jews. Would there not be some confirmation of it in parallel records? This whole section bears the stamp of free invention.

3. Extraordinary also is the statement that Esther did not reveal her Jewish origin when she was chosen queen (ii. 10), although it was known that she came from the house of Mordecai, who was a professing Jew (iii. 4), and that she maintained a constant communication with him from the harem (iv. 4–17).

4. Hardly less striking is the description of the Jews by Haman as being "dispersed among the people in all provinces of thy kingdom" and as disobedient "to the king's laws" (iii. 8). This certainly applies more to the Greek than to the Persian period, in which the Diaspora had not yet begun and during which there is no record of rebellious tendencies on the part of the Jews against the royal authority.

5. Finally, in this connection, the author's knowledge of Persian customs is not in keeping with contemporary records. The chief conflicting points are as follows: (*a*) Mordecai was permitted free access to his cousin in the harem, a state of affairs wholly at variance with Oriental usage, both ancient and modern. (*b*) The queen could not send a message to her own husband (!). (*c*) The division of the empire into 127 provinces contrasts strangely with the twenty historical Persian satrapies. (*d*) The fact that Haman tolerated for a long time Mordecai's refusal to do obeisance is hardly in accordance with the customs of the East. Any native venturing to stand in the presence of a Turkish grand vizier would certainly be severely dealt with without delay. (*e*) This very refusal of Mordecai to prostrate himself belongs rather to the Greek than to the earlier Oriental period, when such an act would have involved no personal degradation (compare Gen. xxiii. 7, xxxiii. 3; Herodotus, vii. 136). (*f*) Most of the proper names in Esther which are given as Persian appear to be rather of Semitic than of Iranian origin, in spite of Oppert's attempt to explain many of them from the Persian (compare, however, Scheftelowitz, "Arisches im Alten Testament," 1901, i.).

Probable Date.

In view of all the evidence the authority of the Book of Esther as a historical record must be definitely rejected. Its position in the canon among the Hagiographa or "Ketubim" is the only thing which has induced Orthodox scholars to defend its historical character at all. Even the Jews of the first and second centuries of the common era questioned its right to be included among the canonical books of the Bible (compare Meg. 7a). The author makes no mention whatever of God, to whom, in all the other books of the Old Testament, the deliverance of Israel is ascribed. The only allusion in Esther to religion is the mention of fasting (iv. 16, ix. 31). All this agrees with the theory of a late origin for the book, as it is known, for example, from Ecclesiastes, that the religious spirit had degenerated even in Judea in the Greek period, to which Esther, like Daniel, in all probability belongs.

Esther could hardly have been written by a contemporary of the Persian empire, because (1) of the exaggerated way in which not only the splendor of the court, but all the events described, are treated (compare the twelve months spent by the maidens in adorning themselves for the king; the feasts of 187 days, etc., all of which point rather to the past than to a contemporary state of affairs); (2) the uncomplimentary details given about a great Persian king, who is mentioned by name, would not have appeared during his dynasty.

It is difficult to go so far as Grätz, who assigns

Esther to an adherent of the Maccabean party in the reign of Antiochus Epiphanes. The vast difference in religious and moral tone between Esther and Daniel—the latter a true product of Antiochus' reign—seems to make such a theory impossible. Nor is the view of Jensen, followed by Nöldeke, more convincing to the unprejudiced mind. He endeavors to prove that the origin of the whole story lies in a Babylonian-Elamitic myth. He identifies Esther with the Babylonian goddess Ishtar (Aphrodite); Mordecai with Marduk, the tutelary deity of Babylon; and Haman with Hamman or Humman, the chief god of the Elamites, in whose capital, Susa, the scene is laid; while Vashti is also supposed to be an Elamite deity. Jensen considers that the Feast of Purim, which is the climax of the book, may have been adapted from a similar Babylonian festival by the Jews, who Hebraized the original Babylonian legend regarding the origin of the ceremonies. The great objection to such a theory is that no Babylonian festival corresponding with the full moon of the twelfth month is known.

The object of Esther is undoubtedly to give an explanation of and to exalt the Feast of Purim, of whose real origin little or nothing is known. See MEGILLAH; PURIM.

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E. G. H. J. D. P.

ESTHER, APOCRYPHAL BOOK OF: The canonical Book of Esther undoubtedly presents the oldest extant form of the Esther story. In times of oppression the Jews found comfort in this narrative, for it presented an example of sudden divine salvation in the days of distress (Esth. ix. 22, 28), and it strengthened their hope of being liberated from their desperate condition, especially in the days of the Maccabees. Naturally, the Jews' well-known skill in transforming and enriching traditional narratives was applied especially to those incidents which were touched but lightly in the Biblical Book of Esther. Such variations and additions have been preserved in Greek, but the assumption that they were based on a Hebrew original has been proved erroneous (comp. Scholz, "Kommentar über das Buch Esther mit Seinen Zusätzen," 1892, pp. 21 *et seq.*), the difficulty of translating many of these additions into Hebrew being especially significant (Fritzsche, "Kurzgefasstes Exegetisches Handbuch zu den Apokryphen des Alten Testaments," 1851, p. 71; Wace, "The Apocrypha," in "The Speaker's Commentary," i. 361–365). The additions were probably made in the time of the Maccabees, when the people were hoping for another sudden liberation by divine intervention. They aimed chiefly to supply the religious element signally lacking in the canonical book (comp. Reuss, "Geschichte der Heiligen Schriften des Alten Testaments," 2d ed., §§ 470 *et seq.*; Bleek-Wellhausen, "Einleitung in das Alte Testament," 5th ed., § 120; J. S. Bloch, "Hellenistische Bestandtheile im Bibl. Schriftum," 2d ed., p. 8; Ryssel, in Kautzsch, "Die Apocryphen und Pseudepigraphen des Alten Testaments," i. 197). Fritzsche (*l.c.* p. 73) has pointed out linguistic similarities between the additions and the second Book of the Maccabees.

The latest date that can be given to the additions is the year 30 B.C., when the Ptolemaic rule came to an end (comp. B. Jacob in Stade's "Zeitschrift," 1890, p. 290). These additions are contained in the uncial manuscript of the Codex Sinaiticus (Sin.), Codex Vaticanus (B), and Codex Alexandrinus (A). Among the printed editions may be mentioned those of R. Holmes and J. Parsons, Oxford, 1798–1827; E. Nestle, "Vet. Test. Græce Juxta LXX. Interpretum," Leipsic, 1850; H. B. Swete, "The Old Testament in Greek," 2d ed., Cambridge, 1895–99; O. F. Fritzsche, "Libr. Apoc. V. T. Græce," 1871.

Editions and Critical Helps.

The text of the additions has been preserved in two forms, namely, that of the Septuagint, and that revised by Lucian, the martyr of Antioch (comp. B. Jacob, *l.c.* pp. 258–262). Lagarde has published both texts with complete critical annotations in his "Librorum Veteris Testamenti Canonicorum," 1883, i. 504–541; and later on A. Scholz ("Kommentar über das Buch Esther," pp. 2–99, Würzburg and Vienna, 1892) published a small edition in four parallel columns, showing side by side the Hebrew text of the canonical book, the two Greek texts, and Josephus' text (comp. Ryssel in Kautzsch, *l.c.* pp. 198, 199).

For textual criticism there are, also, the two Latin translations; not so much the Vulgate—in which Jerome translated very freely, and in part arbitrarily—as the Old Latin, which, in spite of its arbitrariness and incompleteness, and its additions, probably made in part by Christians, has preserved a few good readings of the Codex Vaticanus (comp. Fritzsche, *l.c.* pp. 74 *et seq.*; Ryssel, in Kautzsch, *l.c.* p. 199; B. Jacob, *l.c.* pp. 249–258). On the forthcoming new edition of pre-Jerome texts of Esther, comp. Ph. Thielmann, "Bericht über das Gesammelte Handschriftliche Material zu einer Kritischen Ausgabe der Lateinischen Uebersetzung Biblischer Bücher des A. T." Munich, 1900; "Sitzungsberichte der Königlichen Bayerischen Academie der Wissenschaften," ii. 205–247. For an explanation of the Greek additions to the Book of Esther see Fritzsche, *l.c.* (the older interpreters, p. 76; the later, pp. 69–108); F. O. Bissel, "The Apocrypha of Old Testament," New York, 1880; Fuller-Wace, *l.c.* i. 361–402; O. Zöckler, "Die Apocryphen des Alten Testaments," Munich, 1891; Ball, "The Ecclesiastical, or Deuterocanonical, Books of the Old Testament," London, 1892; V. Ryssel, in Kautzsch, *l.c.* i. 193–212.

The Dream of Mordecai.

The dream of Mordecai precedes in the Septuagint, as i. 11–17, the canonical story of Esther, and corresponds in the Vulgate to xi. 2–12 and xii. (Swete, "The Old Testament in Greek," ii. 755 *et seq.*). This version contradicts the account in the canonical book, for, according to the apocryphal version (i. 2), Mordecai is already in the service of King Artaxerxes, and has this dream in the second year of that king's reign, whereas in the canonical version (ii. 16) Esther was not taken into the royal house until the seventh year of his reign, and Mordecai did not sit "in the king's gate"—that is, enter the king's service—until after that event (ii. 19–20). The author of the apocryphal Esther speaks of two conspiracies against Artaxerxes, and says that Mordecai preceded Esther in coming to court. His account is as follows: Mordecai as a servant in the palace sleeps with the courtiers Gabatha and Tharra (Esth. ii. 21, "Bigthan" and "Teresh"; Vulg. "Bagatha" [whence "Gabatha"] and "Thara"), and overhears their plot against the king. He denounces the conspirators, who are arrested and confess. The king and Mordecai write down the occurrence, and Mordecai is rewarded. As the conspirators are condemned to death (according to B. Jacob in Stade's "Zeitschrift," x. 298, the words of Codex B, *διότι ἀνῃρέθησαν*, are to be added here; comp. Jerome: "qui fuerant interfecti"), Haman, who evidently was in league with them, plans to take vengeance on Mordecai (Apocr. Esth. ii. 12–17).

Olive-Wood Case for Scroll of Esther, from Jerusalem.
(In the U. S. National Museum, Washington, D. C.)

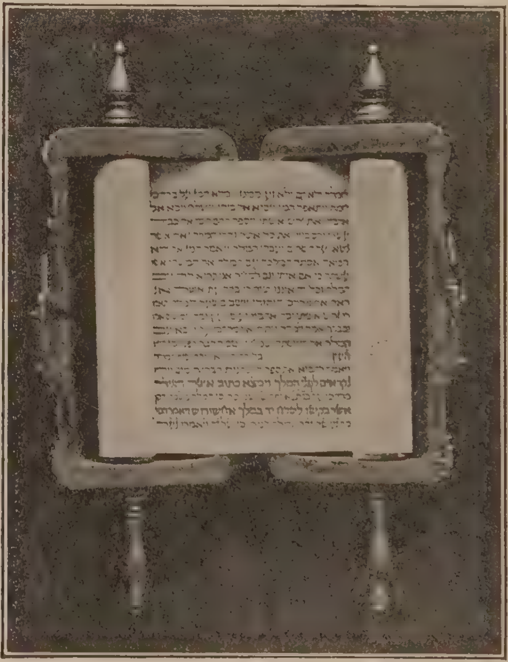
There is a second conspiracy after Esther has been made queen, in the seventh year of the king's reign (Esth. ii. 21 *et seq.*). Mordecai in his dream (Apocr. Esth. i. 4–11) sees two dragons coming to fight each other (representing Mordecai and Haman, *ib.* vi. 4); the nations make ready to destroy the "people of the righteous," but the tears of the righteous well up in a little spring that grows into a mighty stream (comp. Ezek. xlvii. 3–12; according to Apocr. Esth. vi. 3, the spring symbolizes Esther, who rose from a poor Jewess to be a Persian queen). The sun now rises, and those who had hitherto been suppressed "devoured those who till then had been honored" (comp. Esth. ix. 1–17).

The Destruction of the Jews Decreed.

The second addition contains an edict of Artaxerxes for the destruction of all the Jews, to be carried out by Haman (Apocr. Esth. ii. 1–7; it follows Esth. iii. 13; comp. Swete, *l.c.* pp. 762 *et seq.*). The mere mention of the fact that an edict for the destruction of the Jews had gone forth, was a temptation to enlarge upon it. The "great king" (verse 1), as in Esth. i. 1, sends a letter to the governors of the one hundred and twenty-seven provinces of his kingdom—that extends from India even unto Ethiopia—saying that although personally he is inclined toward clemency, he is bound to look to the security of his kingdom.

In a conference on the matter, he said, Haman, the councilor ranking next to him in the kingdom, had pointed out that there was one evilly disposed class of people in his realm, which, by its laws, placed itself in opposition to all the other classes, persisted in disregarding the royal ordinances, and made a unified government impossible. Under these circumstances, he said, nothing remained but to adopt the suggestion of Haman, who, having been placed in charge of the affairs of the state, could in a sense be called the second father of the king; this suggestion was to destroy by the sword of the other nations, on the fourteenth day of Adar (thirteenth of Adar in Esth. iii. 13, viii. 12, ix, 1), all those designated as Jews, together with their wives and children. After these disturbers of the peace had been put out of the way, the king believed the business of the realm could again be conducted in peace.

The remaining additions are closely connected with this affair. The next in order is Mordecai's prayer for help (Apocr. Esth. iii. 1–11; Vulg. xiii. 8–18); in the Septuagint it is added to iv. 17 (Swete, *l.c.* pp. 765 *et seq.*). It follows the story of Esth. iv. 1–16, according to which Esther commanded Mordecai to assemble all the Jews for a three-days' fast before she herself interceded for them before the king. The prayer begins with the usual praise of divine omnipotence. Heaven and earth are a paraphrase for the idea *τὸ πᾶν* (verse 2; comp. Gen. i. 1;



Scroll of Esther as Fixed in Olive-Wood Case.
(In the U. S. National Museum, Washington, D. C.)

Mordecai's Prayer.

Isa. xlv. 18). The plight of the Jews was occasioned by the refusal to kiss Haman's feet (comp. Esth. iii. 2–5), a refusal caused not by pride, but because honor as high as that which such an act implied belongs to God alone (comp. the refusal of the *προσκύνησις* of the Greek ambassadors to Darius). "This scrupulousness is characteristic of post-exilic Judaism; in ancient Israel the honor was unhesitatingly accorded to every nobleman (I Sam. xxv. 23 *et seq.*; II Sam. xviii. 21, 28): even Judith (x. 23 [21]) honored Holofernes in this way in order to allay his suspicions.

But, Mordecai continues, this refusal was merely a pretext to destroy God's chosen people (*κληρονομία*, verse 8; comp. Apocr. Esth. iv. 20; vii. 9 = Hebr. נחלה; Ps. xxviii. 9, xciv. 5, etc.; *μερίς*, verse 9; comp. LXX. on Deut. xxxii. 9; *κλῆρος*, verse 10 = נחלה, Deut. iv. 20), and he implores God to protect them now as He had their fathers in Egypt (comp. פדית in Deut. ix. 26). The prayer closes with the supplication to save His people and turn their mourning into gladness (really "feasting"; comp. vi. 22 *et seq.*; see also Esth. ix. 17–19, where the prayer also ends in feasting and in the sending of gifts of food to one another). Here, as in Ps. vi. 6 (A. V. 5), xxx. 10 [9], cxv. 17; and Ecclus. (Sirach) xvii. 25, the reason for harkening to the prayer is the desire ascribed to Yʜᴡʜ of hearing songs of praise and thanks, which only the living can offer (verse 10, where the reading *στόμα* is preferable to *αἷμα*; Swete, *l.c.* p. 765). Finally, emphasis is laid on the people's loud calling and crying to God (*ἐξ ἰσχύος αὐτῶν . . . ἐκέκραξεν*; comp. Dan. iii. 4, קרא בחיל; Isa. lviii. 1, הרים קול) when they stood face to face with death (*ἐν ὀφθαλμοῖς αὐτῶν*).

The Prayer of Esther.

Closely connected with this is the prayer of Esther (Apocr. Esth. iii. 12–30; Septuagint, xiii. 8–18, xiv. 1–19; Swete, *l.c.* pp. 766 *et seq.*; Vulg. xiv. 1–19): she takes off her royal garments (*τὰ ἱμάτια τῆς δόξης αὐτῆς* [in Esth. i. 11, ii. 17 only the royal crown is mentioned]), and, putting on mourning-robes (שק, Judges viii. 5 [6]; Neh. ix. 1), strews ashes on her head (comp. Isa. iii. 24; Mal. ii. 3; II Sam. xiii. 19, commonly ישב באפר; Job ii. 9). She winds her hair about her (verse 13) and takes off all adornments (*ἐταπείνωσεν*; comp. ענה נפש, Lev. xvi. 29, 31; Isa. lviii. 3). In this way the pity of God would be aroused and His anger allayed (I Kings xxi. 21–29).

The prayer refers to the threatening danger (comp. iii. 11): as God once released Israel's ancestors from the Egyptian yoke (verse 16), so Esther beseeches him now to save the Jews from their impending fate, though they deserve it for having participated in Persian idolatry (verses 17, 18 refer to this, and not to the preexilic idolatry; comp. II Kings xvii. 29–33, 41). Following Lagarde and Ryssel, the reading in verse 19 is *ἔθηκαν τὰς χεῖρας αὐτῶν επῖ τὰς χεῖρας τῶν εἰδώλων* ("they put their hands in the hands of the idols"; on נתן יד, to confirm an agreement by clasping of hands, see Ezra x. 19). This means: "The Persian oppressors have vowed to their gods [verse 19] to make vain the divine promise, to destroy Israel [*i.e.*, the divine heritage], to close the mouths of those that praise God, and to extinguish the glory of the house and the altar of God [verse 20]. Furthermore, they swear that the mouth of the heathen will be opened in praise of their impotent [gods], and their mortal king [the Persian] will be for ever admired" (verse 21). Hence God is besought not to give His scepter into the hands of the "non-existing" (*τοῖς μὴ οὖσιν*; comp. I Cor. viii. 4), and not to make the Jews a laughing-stock to the heathen, but to let the plans of the latter turn against themselves. "Mark him [*παραδιγμάτισον*; comp. Heb. vi. 6] who began [to act] against us."

In verse 24 Esther adds a prayer for the success of the petition which, according to Esth. iv. 16, she intends to make to the king. "Put orderly speech into my mouth in face of the lion" (the Persian king is thus called also in the Aramaic version of Mordecai's dream; see Merx, "Chrestomathia Targumica," p. 164, 3; comp. Ecclus. [Sirach] xxv. 16, 19). The object of her petition—to turn the anger of the king against Israel's persecutors—anticipates the events of Esth. vii. 9. She prays God to help her, the desolate one (*τῇ μόνῃ*; corresponding to יחיד in Ps. xxv. 17 [A. V. 16], where it occurs next to עני, "lonely and deserted," differing from verse 14, *σὺ εἶ μόνος*, referring to the singleness of Yʜᴡʜ), who has no one else to turn to (verse 25). She refers to the fact that Yʜᴡʜ knows the splendor of her royal position did not tempt her to yield to the king (in Esth. ii. 7–20 this is not mentioned), but that she submitted to the force of circumstances (verse 25). She continues by affirming that she hates the glitter of the lawless ones (*δόξαν ἀνόμων*; the *ἀνόμων* here are the heathen; their *δόξα* is their power), and abhors the bed of the uncircumcised (verse 26). Yʜᴡʜ, she says, knows her distress in being forced to be the king's wife. She abhors the symbol of pride on her head (*i.e.*, the royal crown she wears in public); she abhors it like a filthy rag (*ὡς ῥάκος καταμηνίων* = וכבגד עדים; Isa. lxiv. 5 [A. V. 6]), and does not wear it when sitting quietly at home (verse 17). Finally, she has not sat at table in Haman's house, nor graced by her presence the banquet of the king (according to the canonical version [ii. 18], Esther kept her own feast); nor did she drink any of the sacrificial wine of the heathen gods (*οἶνον σπονδῶν*; comp. LXX. Deut. xxxii. 38; Fuller, in Wace, *l.c.* p. 390, verse 28). Since her arrival there, God, she says, has been her sole joy. The phrase *ἀφ' ἡμέρας μεταβολῆς* refers to the change in her dwelling-place (comp. Merx, "Chrestomathia Targumica," p. 163, 11 [Ryssel]), not to the day of her reception into the royal palace (Esth. ii. 16), as Zöckler and Fuller (in Wace, *l.c.* p. 390) have it. The prayer closes with a petition for a confirmation of faith and a release from all fear (comp. Judith ix. 11).

Esther Before the King.

Esther's reception by the king (iv. 1–15; Swete, *l.c.* pp. 767 *et seq.*) follows in the Septuagint immediately upon the prayer (xv. 4–19; Vulg. xv. 1–19). Here the events told in Esth. v. 1, 2 are amplified. In xv. 1 (Septuagint) the "third day" corresponds to Esth. v. 1. According to Septuagint v. 1 she took off the garments she had worn at divine service; in the apocryphal version (iii. 13) she had put them on. Divine service consisted in fasting, according to Esth. iv. 16; in praying, according to Apocryphal Esther iii. 12. In iv. 1 (Apocr. Esth.) she puts on her royal apparel, to which the crown probably belongs, according to ii. 17. After a supplication to God, she appears (iv. 1) accompanied by two handmaidens (ἅβραι = "favorite slaves"; comp. Judith viii. 33); according to Esth. ii. 9, she had seven handmaids. In Apocryphal Esther iv. 2 it is said she was escorted to the king by two maidens, "and upon the one she leaned, as carrying herself daintily" (verse 3: ὡς τρυφερευομένη); "and the other followed, bearing up her train." In the canonical Book of Esther no mention is made of this escort.

iv. (Apocr. Esth.) describes the impression her beauty produced: she was ruddy through the perfection of her beauty, and her countenance was cheerful and love-kindling; but her heart was heavy with fear of the danger of appearing uncalled before the king (comp. Esth. iv. 11). Having passed through all the doors, she stood before the king, who sat upon his throne clothed in the robes of majesty (see Fuller in Wace, *l.c.*; compare the representation of the king on his throne in the picture of Persepolis according to Rawlinson). Verse 7: Then, lifting up his countenance (that shone with majesty), he looked very fiercely upon her; and the queen fell down, and was pale, and fainted; after she had regained consciousness she bowed herself upon the head of the maid that went before her. Verse 8: Then God changed the spirit of the king into mildness. In concern he leaped from his throne, and took her in his arms till she recovered her composure, comforting her with loving words. In Verse 9 he asks: "Esther, what is the matter? I am thy brother," thereby placing her on the same level with him. In verses 10 *et seq.* he assures her that the death penalty is meant to apply only to the unauthorized entrance of the king's subjects (comp. Esth. iv. 11), and that it does not apply to her: "Thou shalt not die. . . ." Touching her neck with his golden scepter, he embraced her, and said, "Speak unto me." Then said she unto him, "I saw thee, my lord, as an angel of God [comp. Ezek. viii. 2], and my heart was troubled for fear of thy majesty." And as she was speaking, she fell down for faintness. Verse 16: Then the king was troubled, and all his servants comforted her.

The New Edict.

The king now issues an edict canceling the former edict, and decreeing protection to the Jews (Apocr. Esth. v. 1–24; Vulg. xvi. 1–24; Septuagint addition to viii. 12; comp. Swete, *l.c.* pp. 773–775, the amplification of the edict mentioned in Esth. viii. 13). The first edict against the Jews is revoked; its instigator, Haman, is accused of conspiracy against the king; and every aid is ordered to be given to the Jews. Verses 2–4: "Many, the more often they are honored with the great bounty of their gracious princes, the more proud they are waxen, and endeavor to hurt not our subjects only, but, not being able to bear abundance, do take in hand to practise also against those that do them good, and take not only thankfulness away from among men, but also, lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil." Verses 5–6: "Oftentimes, also, fair speech of those that are put in trust to manage their friends' affairs [comp. Jacob in Stade, *l.c.* x. 283, note 2] hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities [comp. I Sam. xxv. 26; II Sam. xvi. 4], beguiling with the falsehood and deceit of their lewd disposition the innocency and goodness of princes." Verse 7: "Now ye may see this, as we have declared, not so much by ancient histories, as by observing what hath wickedly been done of late through the pestilent behavior of them that are unworthily placed in authority." Verses 8–9: "We must take care for the time to come that our kingdom may be quiet and peaceable for all men, by changing our purposes and always judging things that are evident with more equal proceeding." Verses 10–14: The king had accorded this gentle treatment to Haman, but had been bitterly deceived by him, and was therefore compelled to revoke his former edict. (According to Dan. vi. 9, 13 this was inadmissible, but Fuller, *l.c.* pp. 397 *et seq.*, cites a number of cases in which it was done. Verse 10 is about Haman, called in i. 17 "the Agagite," here "the Macedonian"; in verse 14 he is accused of having betrayed the Persian empire to the Macedonians.) "For Aman, a Macedonian, the son of Amadatha, being indeed a stranger to the Persian blood [comp. Vulg. "et animo et gente Macedo"], and far distant from our goodness, and a stranger received of us, had so far obtained the favor that we show toward every nation that he was called our 'father,' and was continually honored of all men, as the next person unto the king. He had also been bowed down to [comp. Esth. iii. 2–6]. But he, not bearing his great dignity, went about to deprive us of our kingdom and life; having, by manifold and cunning deceits, sought of us the destruction, as well of Mordecai, who saved our life, and continually procured our good, as of blameless Esther, partaker of our kingdom with the whole nation. For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians." According to these verses Haman was guilty of a threefold sin, since he tried to wrest from the king wife, kingdom, and life.

v. 15–16, 18–19: "But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws; and that they are children of the Most High and Most Mighty God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner. Therefore, ye shall do well not to put in execution the letters sent unto you by Aman, the son of Amadatha; for he that was the worker of these things is hanged [ἐσταυρῶσθαι = "impaled"] at the gates of Susa with all his family [according to Esth. vii. 10, viii. 7, Haman alone was hanged; according to Esth. ix. 10, the Jews killed his ten sons; in Dan. vi. 25 the wives and children were thrown into the lions' den], God, who ruleth all things, speedily rendering vengeance to him according to deserts. Therefore he shall publish the copy of this letter in all places [ἐκτιθέναι; Stade, *l.c.* x. 282, a phrase used in the promulgation of royal commands], that the Jews may live after their own laws" (comp. Ezra vii. 25 *et seq.*; Josephus, "Ant." xii. 3, § 3, xvi. 6, § 2).

v. 20–24: "Ye shall aid them, that even the same day, being the 13th day of the 12th month Adar, they may be avenged on them who in the time of their affliction shall set upon them [comp. Esth. ix. 1; but see above Apocr. Esth. ii. 6, where the 14th day is fixed upon; according to Esth. iii. 13, Haman had appointed the thirteenth day for exterminating the Jews]. For Almighty hath turned to joy unto them the day wherein the chosen people should have perished. Ye shall therefore, among your solemn feasts, keep it an high day with all feasting [following Grotius, Fritzsche, and Ryssel κλήρων (sc. ἡμέραν) is to be added after; according to this the Persian king instituted the Jewish Feast of Purim, as a day to be celebrated also by the Persians], that both now and hereafter there may be safety to us [the reading here should be ὑμῖν instead of ἡμῖν] and the well-affected Persians, and that it may be, to those which do conspire against us, a memorial of destruction. Therefore every city and country whatsoever which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only impassable for men, but also most hateful for wild beasts and fowls forever."

Interpretation of Mordecai's Dream.

In the Septuagint the interpretation of Mordecai's dream is separated from the dream itself, which forms the beginning of the additions, and constitutes the end of the whole apocryphon (vi. 1–10), with verse 11 as subscription (Swete, *l.c.* pp. 779 *et seq.*). In the Vulgate the passage stands at the end of the canonical Book of Ezra (x. 4–11), preceding all other apocryphal additions as well as the dream itself, which here occupies xi. 2–11. Neither dream nor interpretation is found in Josephus. The expression "God hath done these things" (comp. Matt. xxi. 42) refers to the whole story of the Book of Esther. Verse 2 refers to the dream told in the beginning of the book, which has been fulfilled in every respect. "The little fountain that became a river" (vi. 3) signifies the elevation of Esther (see i. 9), who became a stream when the king married her and made her queen. The light and the sun (see i. 10) signify the salvation and joy that Esther brought to the Jews (comp. Esth. viii. 16). The two dragons are Mordecai and Haman. The nations that assembled to destroy the name of the Jews (see i. 6) are the heathen (comp. Esth. iii. 6–8). "And my nation is this Israel, which cried to God and were saved" (vi. 6; comp. iii. 11). "Therefore hath he made two lots, one for the people of God, and another for all the Gentiles" (vi. 7; comp. Esth. iii. 7). "And the two lots were drawn [*ἦλθον*; lit. "they came, sprang out at the right time"]: one for his people [Fritzsche and Ryssel add *τῷ λαῷ αὐτοῦ*], the other for all the other peoples." "So God remembered his people and justified [decided in its favor; compare Deut. xxv. 1; I Kings viii. 32; Ecclus. (Sirach) xiii. 22; Vulg. freely rendered, "misertus est"; compare old Latin "salvavit"] his inheritance" (vi. 9). "Therefore those days shall be unto them in the month of Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations forever among his people" (vi. 10; comp. Esth. ix. 18, 21). In II Macc. xv. 36 the fourteenth day is called *ἡ Μαρδοχαικὴ ἡμέρα.*

The subscription, verse 11 (in Swete, ii. 780, inserted in the German Bible between Esther's reception by the king and Ahasuerus' second edict), refers to the whole Book of Esther together with the apocryphal additions, as does also the expression *τὴν προκειμένην ἐπιστολὴν τῶν φρουραί* (Swete), meaning "the above letter on Purim" (compare Esth. ix. 20, 29).

This letter was taken to Egypt by Dositheus—who called himself a priest and Levite (?)—and his son Ptolemy, who maintained that it was the original (Apocr. Esther). Lysimachus, Ptolemy's son, an inhabitant of Jerusalem, translated the letter in the fourth year of the reign of Ptolemy and Cleopatra (according to some in 455; see Fritzsche, *l.c.* pp. 72 *et seq.*). Four Ptolemies had wives by the name of Cleopatra (Epiphanes, Philometor, Physkon, and Soter). Soter II. lived about that time; but all these notices are untrustworthy; compare, on the date of the letter, Jacob in Stade's "Zeitschrift," x. 274–290, especially p. 279.

E. G. H. C. S.

ESTHER, FEAST OF. See PURIM.

ESTHER RABBAH: Midrash to the Book of Esther in the current Midrash editions. From its plan and scope it is apparently an incomplete collection from the rich haggadic material furnished by the comments on the roll of Esther, which has been read since early times at the public service on Purim. Except in the Wilna and Warsaw editions with their modern and arbitrary divisions, this Midrash consists of six "parashiyyot" (chapters, sections) introduced by one or more proems; these chapters begin respectively at Esth. i. 1, i. 4, i. 9, i. 13, ii. 1, ii. 5; and in the Venice edition of 1545 each has at the end the words "seliḳa parashata. . . ." This division was probably based on the sections of the Esther roll, as indicated by the closed paragraphs (סתומות); such paragraphs existing in the present text to i. 9, i. 13, i. 16, ii. 1, ii. 5, etc. The beginning of i. 4, as well as the lack of a beginning to i. 16, may be due to differences in the division of the text. It may furthermore be assumed that a new parashah began with the section Esth. iii. 1, where several proems precede the comment of the Midrash. From this point onward there is hardly a trace of further division into chapters. There is no new parashah even to Esth. vi. 1, the climax of the Biblical drama. As the division into parashiyyot has not been carried out throughout the work, so the comment accompanying the Biblical text, verse by verse, is much reduced in ch. vii. and viii., and is discontinued entirely at the end of ch. viii. The various paragraphs that follow chapter viii. seem to have been merely tacked on.

The Book of Esther early became the subject of comment in the schoolhouses, as may be seen from Meg. 10b *et seq.*, where long haggadic passages are joined to single verses. The Midrash under consideration is variously connected with these passages. The author of Esther Rabbah often draws directly upon Yerushalmi, Bereshit Rabbah, Wayiḳra Rabbah, Pirḳe R. El., Targumim, and other ancient sources. Bereshit Rabbah or Wayiḳra Rabbah may also have furnished the long passage in parashah i., in connection with the explanation of the first word (ויהי). Parashah vi. shows several traces of a later period: especially remarkable here (ed. Venice, 45c, d; ed. Wilna, 14a, b) is the literal borrowing from Yosippon, where Mordecai's dream, Mordecai's and Esther's prayers, and the appearance of Mordecai and Esther before the king are recounted (compare also the additions in LXX. to Esth. i. 1 and iv. 17). These borrowings, which even Azariah dei Rossi in his "Me'or 'Enayim" (ed. Wilna, p. 231) designated as later interpolations, do not justify one in assigning to the Midrash, as Buber does, a date later than Yosippon—that is to say, the middle of the tenth century.

This Midrash may be considered older and more original than the Midr. Abba Gorion to the Book of Esther. Yalḳuṭ quotes many passages from the latter Midrash, as well as from another haggadic commentary (edited by Buber in the collection "Sammlung Agadischer Commentare zum Buche Esther," Wilna, 1886). The Midrash here considered is entitled "Midrash Megillat Esther" in the Venice edition. Naḥmanides quotes it as the Haggadah to the Esther roll. It may be assumed with certainty that it is of Palestinian origin.

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S. S. J. T.

ESTHONIA: Government of Russia; one of the three BALTIC PROVINCES. It has a total population (1913) of 492,000, of whom less than 2,000 are Jews. Not until the last quarter of the nineteenth century did Jewish artisans, and others specially privileged, begin to settle in the province, which is outside of the Pale of Settlement.

H. R. V. R.

ESTIMATE (ערכין): Estimate differs greatly from APPRAISEMENT. The latter is a valuation put upon land or upon some commodity by men acting in a judicial capacity; the former is a sort of valuation made by the Mosaic law itself, mostly independent of the actual value, and oftener upon persons than on things. While appraisement is always a matter of jurisprudence, estimates, in the technical sense of the word, belong in the category of sacerdotal laws.

The estimates for persons of either sex and of any age, and for fields, are given in the traditional law on the subject, which is elaborated in the treatise 'Arakin of the Mishnah and in the two Talmuds thereto.

The text in Leviticus provides that where a man by his vow consecrates a person to the Lord, the estimate shall be: for a male from one month to five years, five shekels; from five to twenty years, twenty shekels of silver; from twenty to sixty years, fifty shekels; over sixty years, fifteen shekels; for a female of like ages, three, fifteen, thirty, and ten shekels respectively. If the person who made the vow is poor, the priest is allowed to lower the regular estimate.

Estimates of Animals.

The consecration of a clean beast must be carried out literally. An unclean beast is estimated by the priest: it is here a real valuation. One-fifth is to be added by the master in redeeming. The same applies to a house. A field of a man's possession (that is, descended to him in his tribe) is estimated at fifty shekels for each omer of barley-seed it requires; but if some years have expired since the jubilee, the estimate is lessened in proportion. One-fifth is added on redemption. A "bought" field is similarly estimated according to the number of years to the jubilee, but in any case then goes back to the former owner. The shekel is that of the sanctuary, and is therefore equal in value to twenty gerahs.

One who is in his last gasp, or about to be executed, can be estimated; for the price is fixed. The estimate to be paid by a poor man can not be lessened below one shekel; but if he has more money about him, he must give it all up to the limit (R. Meïr dissents). The estimate of inherited land is wholly aside from the value. "The parks or pleasure-gardens of Sebaste are redeemed at the same figure as the worn-out space round the city wall" ('Ar. iii. 2).

The difference between the field of possession and a bought field is this: one-fifth must be added in redeeming the former, but not in redeeming the latter. Speaking generally, if a rich person consecrates a poor one, he must pay the full, or rich man's, estimate; but the poor man, even though he consecrates a rich man, need pay only the poor man's estimate.

Special Cases.

Passing by the definitions which the treatise 'Arakin gives of various vows, some special consecrations engage notice: "I owe the estimate of my hand or of my foot," means nothing; "I owe the estimate of my head," or of "my liver," is the same as "my estimate" simply; for a man can not live without head or liver. "I owe half my estimate," means paying half. "I owe the estimate of half of myself," means the full sum; for one can not live with half his body. The law does not allow the redemption of consecrated land to be made in yearly instalments, but the whole amount must be paid at one time.

The treasurer of the sanctuary may distrain the goods of the person causing the estimate for the amount; but the same exemptions must be set aside to him as are set aside to other debtors. In fact, the passage in 'Arakin (Mishnah vi. 3), which sets forth what is exempt from the treasurer's distraint, is the source of the exemption law found in the codes. The sanctuary may also, like a bond creditor, pursue the lands of the obligor in the hands of his heirs.

A distinction is found in 'Arakin between "vowing" a person and causing him to be estimated: the former implies the price which the particular person would bring if sold as a slave, which may be more or less than the estimate. One may consecrate, and thus cause to be estimated, either himself or some one else. Only minors, deaf-mutes, and lunatics can not consecrate; all but children less than a month old may be consecrated. A heathen, according to the prevailing opinion, may consecrate, but can not be estimated.

According to Lev. xxvii. 21, as construed in the Mishnah (vii. 3), the vows which are redeemable in estimates go to the priesthood as an organized whole. Hence the whole system fell into disuse with the destruction of the Temple. It is therefore not touched upon in the modern codes (Arba' Ṭurim and Shulḥan 'Aruk); Maimonides, however, aiming here as he does elsewhere to cover the whole traditional law, has his hilkot 'Arakin wa-Ḥaramin. It is needless to follow the subject into further details.

S. S. L. N. D.

ESTRUMSA (ESTRUMZA, STRUMZA, or **ESTROSA):** Oriental Jewish family which has produced several rabbinical authors; takes its name from "Strumnitza" in Macedonia.

Daniel Estrumsa: Rabbi and Talmudist; died at Salonica (?) in 1654. A pupil of Rabbi Mordecai Ḳala'i, he became a rabbi of Salonica and chief of the Portuguese yeshibah there. He wrote: "Magen Gibborim," responsa, arranged in the order of the Shulḥan 'Aruk, and published by his grandson, Daniel b. Isaac Estrumsa (Salonica, 1753); Talmudical notes on the "Kol ha-Ẓelamim" of the 'Abodah Zarah, included in the "Ben le-Abraham" of Ḥayyim Abraham Estrumsa (1826); Responsa, included in Solomon ibn Ḥason's "Bet Shelomoh" (1719); "Shemot Giṭṭin," on the spelling of proper nouns in divorce bills, included in Ḥayyim Abraham Estrumsa's "Yerek Abraham"; a collection of marginal notes on Ṭur Ḥoshen Mishpaṭ, included in the "Doresh Mishpaṭ" of Solomon b. Samuel Florentin (1655).

From Estrumsa's yeshibah a number of well-known Eastern rabbis graduated, among them being David Conforte, author of "Ḳore ha-Dorot."

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L. G. N. T. L.

Ḥayyim Abraham Estrumsa (called also **Rab ha-Zaḳen**): Chief rabbi of Serres; died about 1824.

He wrote "Yerek Abraham," responsa; and "Ben le-Abraham," a treatise of a casuistic nature. Both works were printed at Salonica (the former in 1820, the latter in 1826).

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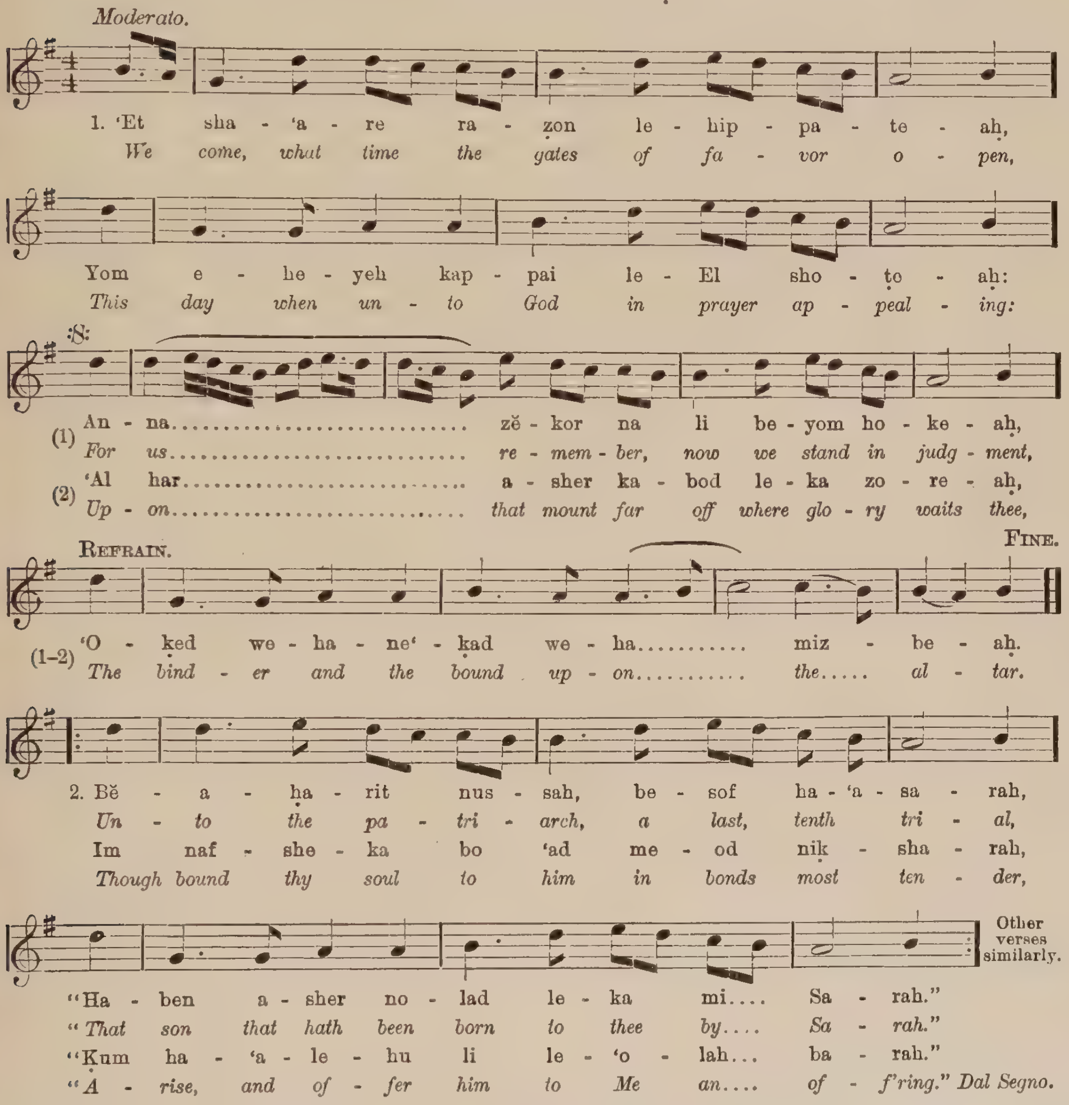
G. M. Fr.

'ET SHA'ARE RAZON


Moderato.
1. 'Et sha-'a-re ra-zon le-hip-pa-te-ah,
We come, what time the gates of fa-vor o-pen,
Yom e-he-yeh kap-pai le-El sho-to-ah:
This day when un-to God in prayer ap-peal-ing:
(1) An-na.............................. zĕ-kor na li be-yom ho-ke-ah,
For us.............................. re-mem-ber, now we stand in judg-ment,
(2) 'Al har.............................. a-sher ka-bod le-ka zo-re-ah,
Up-on.............................. that mount far off where glo-ry waits thee,
REFRAIN.
FINE.
(1–2) 'O-ked we-ha-ne'-kad we-ha........... miz-be-ah.
The bind-er and the bound up-on........... the..... al-tar.
2. Bĕ-a-ha-rit nus-sah, be-sof ha-'a-sa-rah,
Un-to the pa-tri-arch, a last, tenth tri-al,
Im naf-she-ka bo 'ad me-od nik-sha-rah,
Though bound thy soul to him in bonds most ten-der,
"Ha-ben a-sher no-lad le-ka mi.... Sa-rah."
"That son that hath been born to thee by.... Sa-rah."
"Kum ha-'a-le-hu li le-'o-lah... ba-rah."
"A-rise, and of-fer him to Me an.... of-f'ring." Dal Segno.
Other verses similarly.

'ET SHA'ARE RAZON (עת שערי רצון): A long poem on the binding of Isaac upon the altar ('AKEDAH), written by Judah ben Samuel ibn Abbas, a twelfth-century rabbi of Fez, for chanting before the sounding of the shofar, and so utilized in the Sephardic liturgy of the New-Year. It is associated there with a very old Morisco chant, which is characteristic of its origin in the southern cities of Spain, and which well exhibits the general mechanism of the older chants, and the tonal construction of the intonations traditional in the Sephardic congregations. Particularly is this the case in the prominence of the third and fifth degrees of the scale, and in the combination and repetition of brief phrases in sentences of different lengths.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 216; De Sola and Aguilar, *Ancient Melodies*, No. 30; Bacher, in *J. Q. R.* xiv. 596.

A. F. L. C.

ETAM (עיטם): **1.** Village of the tribe of Simeon (I Chron. iv. 32), not found in the parallel list of localities in Joshua.

2. Place in Judah, near Bethlehem, fortified and garrisoned by Rehoboam (II Chron. xi. 6).

3. A rock, also in Judah, to which Samson retired after the slaughter of the Philistines (Judges xv. 8, 11), and near which place was the fountain En-hakkore. It is mentioned in the Talmud (Zeb. 54b) as "the fountain of Etam" (עין עיטם), the most elevated place in Palestine. Josephus ("Ant." viii. 7, § 3) places this fountain sixty stadia south of Jerusalem, and mentions that the water was brought to that city by means of aqueducts, the remains of which were still visible in his time. A village called "Etam" occurs in the Mishnah (Yeb. xii. 7), and is, perhaps, identical in site with the fountain of that name (see Robinson, "Biblical Researches," i. 515, ii. 168).

4. In I Chron. iv. 3 "Etam" may be either a person or a place; if the latter, it must be identical with the Etam of Judah.

E. G. H. M. SEL.

ETAMPES (Hebr. איטנפש or אטונפש): Capital of the arrondissement of the department of Seine-et-Oise, France. The origin of the Jewish community of Etampes seems to go back to the twelfth century. King Louis VII. appointed a provost in this city, who alone had the right to enforce the payment of debts to the Jews, and who was forbidden to arrest debtors during the fair. Philip Augustus expelled the Jews in 1181, and transformed their synagogue into the Church of the Holy Cross, for which the pope claimed the privileges which the synagogue had enjoyed. On their readmission the Count of Etampes was appointed guardian of the privileges of the Jews.

The rabbis of Etampes took part in the Synod of Troyes (1160). Toward the end of the twelfth century R. Nathan, son of R. Meshullam ben Nathan of Melun, lived at Etampes.

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G. S. K.

ETERNAL LIFE. See ESCHATOLOGY.

ETERNAL PUNISHMENT. See ESCHATOLOGY.

ETHAN: **1.** A man famous for his wisdom (I Kings iv. 31); it is said that Solomon was wiser than he, although it is not clear from this passage whether he was Solomon's contemporary or whether he lived before that king. The matter is settled, however, in I Chron. ii. 6, 8, where he is mentioned as the representative of the third generation after Judah. There are no grounds for identifying this Ethan with the "Etana" of the Babylonian mythology (comp. M. Jastrow, "Religion of Babylonia and Assyria," p. 519), since Etana was not famous for his wisdom. On Ethan as the author of Ps. lxxxix. (verse 1) see EZRAHITE.

2. Descendant of Levi's eldest son, Gershom; he was the ancestor of the celebrated Asaph, and the grandfather of a man named Zerah (I Chron. vi. 42).

3. One of the descendants of Levi's third son, Merari (I Chron. vi. 29), and a son of Rishi or Kushaiah (I Chron. *ib.*; xv. 17). This third Ethan was one of the famous triad of musicians, Heman, Asaph, and Ethan (elsewhere called "Jeduthun"), appointed by David (*ib.* xv. 16–19). This Ethan-Jeduthun probably composed the music to Psalm xxxix., in the superscription to which he bears the title "menaẓẓeaḥ" (prefect, or conductor). Descendants of Jeduthun are mentioned (II Chron. xxix. 14) as living at the time of Hezekiah, and also after the Exile (Neh. xi. 17). Ethan-Jeduthun has a still higher office, however, in I Chron. xxv. 1, where he is one of the prophets of the second class, found in the sol-caled schools of the prophets (I Sam. x. 5). In his songs he reproduced the utterances of the real prophets, and, having been commissioned by the king, he was called the "king's seer" (II Chron. xxxv. 15). The same title is given to Heman (I Chron. xxv. 5) and also to Asaph (II Chron. xxix. 30).

E. G. H. E. K.

ETHAUSEN, ALEXANDER BEN MOSES: German scholar; lived at Fulda in the seventeenth century. He was the author of a Judæo-German work in two parts: the first, "Bet Yisrael," a history of the Jews up to the destruction of the Second Temple; and the second, "Bet ha-Beḥirah," in twenty-four chapters, a description of Jerusalem and of both temples (Offenbach, 1719).

BIBLIOGRAPHY: Michael, *Or ha-Ḥayyim*, p. 225, No. 480; Fürst, *Bibl. Jud.* i. 259; Steinschneider, *Cat. Bodl.* col. 730.

D. M. SEL.

ETHER (עתר): One of the cities in the lowland of Judah allotted to Simeon (Josh. xv. 42, xix. 7).

E. G. H. M. SEL.

ETHICAL CULTURE, SOCIETY FOR: A non-sectarian, ethicoreligious society founded at New York by Prof. Felix ADLER in 1876. The society assumed the motto "Deed, not Creed," and adopted as the one condition of membership a positive desire to uphold by example and precept the highest ideals of living, and to aid the weaker to attain those ideals. The aims of the society are stated as follows: "To teach the supremacy of the moral ends above all human ends and interests; to teach that the moral law has an immediate authority not contingent on the truth of religious beliefs or of philosophical theories; to advance the science and art of right living." The members of the society are free to follow and profess whatever system of religion they choose, the society confining its attention to the moral problems of life. It has given practical expression to its aims by establishing the Workingman's School, a model school for general and technical education, in which the use of the kindergarten method in the higher branches of study is a distinctive feature. Each of its teachers is a specialist as well as an enthusiast in his subject; the Socratic method is followed. The majority of the pupils are of non-Jewish parentage. Pupils over seven are instructed in the use of tools. The society has also established a system of district-nursing among the poor, and a family home for neglected children.

Branch societies have been formed in Chicago, Philadelphia, St. Louis, Cambridge (England), and London, and a similar movement was started in Berlin. While originally agnostic in feeling, the society has gradually developed into a simple, human brotherhood, united by ethical purpose, and has, as such, acquired a strong influence in distinctively Christian circles in some parts of Europe. The only approach to a religious service is a Sunday address on topics of the day, preceded and followed by music. Its chief supporters in New York and Philadelphia are Jews, as is its founder and leader, though the society does not in any degree bear the stamp of Judaism. It has recently erected an elaborate building in New York. A society on similar lines exists at Frankfort-on-the-Main. E. W. B.

ETHICS (ἦθος = "habit," "character"): The science of morals, or of human duty; the systematic presentation of the fundamental principles of human conduct and of the obligations and duties deducible therefrom. It includes, therefore, also the exposition of the virtues and their opposites which characterize human conduct in proportion to the extent to which man is under the consecration of the sense of obligation to realize the fundamental concepts of right conduct. Ethics may be divided into general, or theoretical, and particular, or applied. Theoretical ethics deals with the principles, aims, and ideas regulating, and the virtues characterizing, conduct—the nature, origin, and development of conscience, as attending and judging human action. Applied ethics presents a scheme of action applicable to the various relations of human life and labor, and sets forth what the rights and duties are which are involved in these relations. Ethics may also be treated descriptively; this method includes a historical examination, based upon data collected by observation, of the actual conduct, individual or collective, of man, and is thus distinct from ethics as dynamic and normative, as demanding compliance with a certain standard resulting from certain fundamental principles and ultimate aims. Philosophical ethics embraces the systematic development of ethical theory and practise out of a preceding construction (materialistic or idealistic) of life and its meaning (optimistic or pessimistic). Religious ethics finds the principles and aims of life in the teachings of religion, and proceeds to develop therefrom the demands and duties which the devotee of religion must fulfil.

Jewish ethics is based on the fundamental concepts and teachings of Judaism. These are contained, though not in systematized formulas, in Jewish literature. As it is the concern of Jewish theology to collect the data scattered throughout this vast literature, and construe therefrom the underlying system of belief and thought, so it is that of Jewish ethics to extract from the life of the Jews and the literature of Judaism the principles recognized as obligatory and actually regulating the conduct of the adherents of Judaism, as well as the ultimate aims apprehended by the consciousness of the Jew as the ideal and destiny set before man and humanity (see Lazarus, "Die Ethik des Judenthums," pp. 9 *et seq.*). This entails resort to both methods, the descriptive and the dynamic. Jewish ethics shows how the Jew has acted, as well as how he ought to act, under the consecration of the principles and precepts of his religion. Jewish ethics may be divided into (1) Biblical, (2) Apocryphal, (3) rabbinical, (4) philosophical, (5) modern; under the last will be discussed the concordant, or discordant, relation of Jewish ethics to ethical doctrine as derived from the theories advanced by the various modern philosophical schools.

——**Biblical Data:** The books forming the canon are the sources whence information concerning the ethics of Bible times may be drawn. These writings, covering a period of many centuries, reflect a rich variety of conditions and beliefs, ranging from the culture and cult of rude nomadic shepherd tribes to the refinement of life and law of a sedentary urban population, from primitive clan henotheism to the ethical monotheism of the Prophets. The writings further represent two distinct types, the sacerdotal theocracy of the Priestly Code and the universalism of the Wisdom series—perhaps also the apocalyptic Messianism of eschatological visions. It would thus seem an unwarranted assumption to treat the ethics of the Bible as a unit, as flowing from one dominant principle and flowering in the recognition of certain definite lines of conduct and obligation. Instead of one system of ethics, many would have to be recognized and expounded in the light of the documents; for instance, one under the obsession of distinctively tribal conceptions, according to which insult and injury entail the obligation to take revenge (Gen. iv. 23, 24; Judges xix.-xx.), and which does not acknowledge the right of hospitality (Gen. xix.; Judges xix.); another under the domination of national ambitions (Num. xxxi. 2 *et seq.*), with a decidedly non-humane tinge (Deut. xx. 13, 14, 16, 17). But it must be remembered that the ultimate outcome of this evolution was ethical monotheism, and that under the ideas involved in it Biblical literature was finally canonized, many books being worked over in accordance with the later religious conviction, so that only a few fragmentary indications remain of former ethical concepts, which were at variance with those sprung from a nobler and purer apprehension of Israel's relation to its God and His nature.

The critical school, in thus conceding that the canon was collected when ethical monotheism had obliterated all previous religious conceptions, is virtually at one, so far as the evidential character of the books concerning the final ethical positions of the Bible comes into play, with the traditional school, according to which the monotheism of the Bible is due to divine revelation, from which the various phases of popular polytheism are wilful backslidings. It is therefore permissible in the presentation of Biblical ethics to neglect the indications of anterior divergences, while treating it as a unit, regardless of the questions when and whether its ideal was fully realized in actuality. The treatment is more difficult on account of the character of the Biblical writings. They are not systematic treatises. The material which they contain must often be recast, and principles must be deduced from the context that are not explicitly stated in the text.

With these cautions and qualifications kept in view, it is safe to hold that the principle underlying the ethical concepts of the Bible and from which the positive duties and virtues are derived is the unity and holiness of God, in whose image man was created, and as whose priest-people among the nations Israel was appointed. A life exponential of the divine in the human is the "summum bonum," the purpose of purposes, according to the ethical doctrine of the Biblical books. This life is a possi-

Autonomous in Sanction.

bility and an obligation involved in the humanity of every man. For every man is created in the image of God (Gen. i. 26). By virtue of this, man is appointed ruler over all that is on earth (Gen. i. 28). But man is free to choose whether he will or will not live so as to fulfil these obligations. From the stories in Genesis it is apparent that the Bible does in no way regard morality as contingent upon an antecedent and authoritative proclamation of the divine will and law. The "moral law" rests on the nature of man as God's likeness, and is expressive thereof. It is therefore autonomous, not heteronomous. From this concept of human life flows and follows necessarily its ethical quality as being under obligation to fulfil the divine intention which is in reality its own intention. Enoch, Noah, Abraham, and other heroes of tradition, representing generations that lived before the Sinaitic revelation of the Law, are conceived of as leading a virtuous life; while, on the other hand, Cain's murder and Sodom's vices illustrate the thought that righteousness and its reverse are not wilful creations and distinctions of a divinely proclaimed will, but are inherent in human nature. But Israel, being the people with whom God had made His covenant because of the Patriarchs who loved Him and were accordingly loved by Him—having no other claim to exceptional distinction than this—is under the obligation to be *the* people of God (עם סגלה, Ex. xix. 5 *et seq.*) that is to illustrate and carry out in all the relations of human life, individual and social, the implications of man's godlikeness. Hence, for Israel the aim and end, the "summum bonum," both in its individuals and as a whole, is "to be holy." Israel is a holy people (Ex. xix. 6; Deut. xiv. 2, 21; xxvi. 19; xxviii. 9), for "God is holy" (Lev. xix. 2, *et al.*). Thus the moral law corresponds to Israel's own historic intention, expressing what Israel knows to be its own innermost destiny and duty.

Israel and God are two factors of one equation. The divine law results from Israel's own divinity. It is only in the seeming, and not in the real, that this law is of extraneous origin. It is the necessary complement of Israel's own historical identity.

God is the Lawgiver because He is the only ruler of Israel and its Judge and Helper (Isa. xxxiii. 22). Israel true to itself can not be untrue to God's law. Therefore God's law is Israel's own highest life. The statutory character of Old Testament ethics is only the formal element, not its essential distinction. For this God, who requires that Israel "shall fear him and walk in all his ways and shall love and serve him with all its heart and all its soul" (Deut. x. 12, Hebr.), is Himself the highest manifestation of ethical qualities (Ex. xxxiv. 6, 7). To walk in His ways, therefore, entails the obligation to be, like Him, merciful, etc. This holy God is Himself He that "regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger" (Deut. x. 17–18), qualities which Israel, as exponential of His unity and power and love, must exhibit as the very innermost ambitions of its own historical distinctness (Deut. x. 19 *et seq.*).

Family Ethics.

Hence great stress is laid on reverence for parents (Ex. xx. 12; Lev. xix. 3). Central to the social organism is the family. Its head is the father; yet the mother as his equal is with him entitled to honor and respect at the hands of sons and daughters. Monogamy is the ideal (Gen. ii. 24). Marriage within certain degrees of consanguinity or in relations arising from previous conjugal unions is forbidden (Lev. xviii. 6 *et seq.*); chastity is regarded as of highest moment (Ex. xx. 14; Lev. xviii. 18–20); and abominations to which the Canaanites were addicted are especially loathed. The unruly and disrespectful son (Ex. xxi. 17) is regarded as the incarnation of wickedness. As virtue and righteousness flow from the recognition of the holy God, idolatry is the progenitor of vice and oppression (Ex. xxiii. 24 *et seq.*). For this judgment history has furnished ample proof. Hence the ethics of the Pentateuch shows no tolerance to either idols or their worshipers. Both being sources of contamination and corruption, they had to be torn out by the roots (Lev. xix. 4; Ex. xx. 3 *et seq.*; Deut. iv. 15–25 *et seq.*). Marriages with the aboriginal tribes were therefore prohibited (Deut. vii. 3), for Israel was to be a "holy" people. To the family belonged also the slaves (Deut. xvi. 14). While slavery in a certain sense was recognized, the moral spirit of the Pentateuchal legislation had modified this universal institution of antiquity (see CRUELTY; SLAVERY). The Hebrew slave's term of service was limited; the female slave enjoyed certain immunities. Injuries led to manumission (Ex. xxi. 2–7, 20, 26). Man-stealing (slave-hunting) entailed death (Ex. xxi. 16). The stranger, too, was within the covenant of ethical considerations (Ex. xxii. 20 [A. V. 21]; Lev. xix. 33). "Thou shalt love him as thyself," a law the phraseology of which proves that in the preceding "thou shalt love thy neighbor as thyself" (Lev. xix. 18) "neighbor" does not connote an Israelite exclusively. There was to be one law for the native and the stranger (Lev. xix. 34; comp. Ex. xii. 49). As was the stranger (Ex. xxiii. 9), so were the poor, the widow, the orphan, commended to the special solicitude of the righteous (see CHARITY; USURY; Lev. xix. 9 *et seq.*; Ex. xxii. 24 *et seq.*, xxiii. 6).

Altruistic Virtues.

In dealings with men honesty and truthfulness are absolutely prerequisite. Stealing, flattery, falsehood, perjury and false swearing, oppression, even if only in holding back overnight the hired man's earnings, are under the ban; the coarser cruelties and dishonesties are forbidden, but so are the refined ones; and deafness and blindness entitled to gentle consideration him who was afflicted by either of these infirmities (Lev. xix. 11–14). The reputation of a fellow man was regarded as sacred (Ex. xxiii. 1). Talebearing and unkind insinuations were proscribed, as was hatred of one's brother in one's heart (Lev. xix. 17). A revengeful, relentless disposition is unethical; reverence for old age is inculcated; justice shall be done; right weight and just measure are demanded; poverty and riches shall not be regarded by the judge (Lev. xix. 15, 18, 32, 36; Ex. xxiii. 3). The dumb animal has claims upon the kindly help of man (Ex. xxiii. 4), even though it belongs to one's enemy. This epitome of the positive commandments and prohibitions, easily enlarged, will suffice to show the scope of the ethical relations considered by the Law. As a holy nation, Israel's public and private life was under consecration; justice, truthfulness, solicitude for the weak, obedience and reverence to those in authority, regard for the rights of others, strong and weak, a forgiving and candid spirit, love for fellow man and mercy for the beast, and chastity appear as the virtues flowering forth from Pentateuchal righteousness.

Motive of Morality.

It has often been urged that the motive of ethical action in the Pentateuch is the desire for material prosperity and the anxiety to escape disaster. This view confounds description of fact with suggestion of motive. The Pentateuchal lawgiver addresses himself always to the nation, not to the individual. In his system Israel is under divine discipline, intended to make it in ever greater measure worthy and fit to be a holy nation exponential of the holy God. The physical and political disasters which, from the point of view of modern critics, were actual experiences in the time of the Deuteronomist, were consequences of Israel's disloyalty. Only repentance of its evil ways and adoption of ways concordant with its inner historic duty would put an end to the divinely appointed and necessary punitive discipline. The motive of Israel's ethical self-realization as the "holy people," nevertheless, is not desire for prosperity or fear of disaster. It is to be true to its appointment as the priest-people. From this historical relation of Israel to God flows, without ulterior rewards or penalties, the limpid stream of Pentateuchal morality.

Prophetic Ethics.

For the Prophets, too, the distinct character of Israel is basic, as is the obligation of all men to lead a righteous life. The ritual elements and sacerdotal institutions incidental to Israel's appointment are regarded as secondary by the preexilic prophets, while the intensely human side is emphasized (Isa. i. 11 *et seq.*, lviii. 2 *et seq.*). Israel is chosen, not on account of any merit of its own, but as having been "alone singled out" by God; its conduct is under more rigid scrutiny than any other people's (Amos iii. 1–2). Israel is the "wife" (Hosea), the "bride" (Jer. ii. 2–3). This covenant is one of love (Hosea vi. 7); it is sealed by righteousness and loyalty (Hosea ii. 21–22). Idolatry is adulterous abandoning of God. From this infidelity proceed all manner of vice, oppression, untruthfulness. Fidelity, on the other hand, leads to "doing justly and loving mercy" (Micah vi. 8). Dissolution of the bonds of confidence and disregard of the obligation to keep faith each man with his fellow characterize the worst times (Micah vii. 5). Falsehood, deceitfulness, the shedding of blood, are the horrors attending upon periods of iniquity (Isa. lix. 3–6; Jer. ix. 2–5). Truth and peace shall men love (Zech. viii. 16–17). Adultery and lying are castigated; pride is deprecated; ill-gotten wealth is condemned (Jer. xxiii. 14, ix. 22–23, xvii. 11; Hab. ii. 9–11). Gluttony and intemperance, greed and frivolity, are abhorred (Isa. v. 22; Jer. xxi. 13–14; Amos vi. 1, 4–7). The presumptuous and the scoffers are menaced with destruction (Isa. xxix. 20–21; Ezek. xiii. 18–19, 22). But kindness to the needy, benevolence, justice, pity to the suffering, a peace-loving disposition, a truly humble and contrite spirit, are the virtues which the Prophets hold up for emulation. Civic loyalty, even to a foreign ruler, is urged as a duty (Jer. xxix. 7). "Learn to do good" is the key-note of the prophetic appeal (Isa. i. 17); thus the end-time will be one of peace and righteousness; war will be no more (Isa. ii. 2 *et seq.*; see MESSIAH).

In Psalms and Wisdom Literature.

In the Psalms and the Wisdom books the national emphasis is reduced to a minimum. The good man is not so much a Jew as a man (Ps. i.). The universal character of the Biblical ethics is thus verified. Job indicates the conduct and principles of the true man. All men are made by God (Job xxix. 12–17, xxxi. 15). The picture of a despicable man is that given in Prov. vi. 12–15, and the catalogue of those whom God hates enumerates the proud, the deceitful, the shedder of innocent blood, a heart filled with intrigues, and feet running to do evil; a liar, a false witness, and he who brings men to quarrel (Prov. vi. 16–19). The ideal of woman is pictured in the song of the true housewife (Prov. xxxi. 8 *et seq.*), while Psalms xv. and xxiv. sketch the type of man Israel's ethics will produce. He walketh uprightly, worketh righteousness, speaketh truth in his heart. He backbiteth not. The motive of such a life is to be permitted "to dwell in God's tabernacle," in modern phraseology to be in accord with the divine within oneself. The priesthood of Israel's One God is open to all that walk in His ways. The ethics of the Bible is not national nor legalistic. Its principle is the holiness of the truly human; this holiness, attainable by and obligatory upon all men, is, however, to be illustrated and realized by and in Israel as the holy people of the one holy God.

The temper of the ethics of the Bible is not ascetic. The shadow of sin is not over earth and man. Joy, the joy of doing what "God asks," and what the law of man's very being demands, willingly and out of the full liberty of his own adaptation to this inner law of his, is the clear note of the Old Testament's ethical valuation of life. The world is good and life is precious, for both have their center and origin in God. He leads men according to His purposes, which come to pass with and without the cooperation of men. It is man's privilege to range himself on the side of the divine. If found there, strength is his; he can not fall nor stumble; for righteousness is central in all. But if he fails to be true to the law of his life, if he endeavors to ignore it or to supersede it by the law of selfishness, which is the law of sin, he will fail. "The way of the wicked He turneth upside down" (Ps. i.). Ethics reaches thus beyond the human and earthly, and is related to the eternal. Ethics and religion are in the Bible one and inseparable.

K. E. G. H.

——**In Apocryphal Literature:** Ethics in systematic form and apart from religious belief is as little found in apocryphal or Judæo-Hellenistic literature as in the Bible, though Greek philosophy has greatly influenced Alexandrian writers such as the authors of IV Maccabees and the Book of Wisdom (see CARDINAL VIRTUES), and, above all, PHILO. Nevertheless decided progress is noticeable both in the conception and in the accentuation of theoretical ethics from the time the Jews came into closer contact with the Hellenic world. Before that period the Wisdom literature shows a tendency to dwell solely on the moral obligations and problems of life as appealing to man as an individual, leaving out of consideration the ceremonial and other laws which concern only the Jewish nation. From this point of view Ben Sira's collection of sayings and monitions was written, translated into Greek, and circulated as a practical guide (παιδαγωγός: Clemens Alexandrinus, "Pædagogus," ii. 10, 99 *et seq.*), giving instructions from a matter-of-fact or utilitarian standpoint on the various relations of man to man in the domestic and social sphere of activity. The book contains popular ethics in proverbial form as the result of everyday life experience, without higher philosophical or religious principles and ideals; also in regard to charity (*ib.* iv. 1 *et seq.*, vii. 32 *et seq.*) the author takes a popular view (see SIRACH). It is possible that other books of a similar nature existed in the pre-Maccabean era and were lost (see AḤIḲAR).

Of a higher character are the ethical teachings which emanated from Ḥasidean circles in the Maccabean time, such as are contained in TOBIT, especially in ch. iv.; here the first ethical will or testament ("ẓawwa'ah") is found, giving a summary of moral teachings, with the Golden Rule, "Do that to no man which thou hatest!" as the leading maxim. There are even more elaborate ethical teachings in the Testaments of the Twelve Patriarchs, in which each of the twelve sons of Jacob, in his last words to his children and children's children, reviews his life and gives them moral lessons, either warning them against a certain vice he had been guilty of, so that they may avoid divine punishment, or recommending them to cultivate a certain virtue he had practised during life, so that they may win God's favor. The chief virtues recommended are: love for one's fellow man; industry, especially in agricultural pursuits; simplicity; sobriety; benevolence toward the poor; compassion even for the brute (Issachar, 5; Reuben, 1; Zebulun, 5-8; Dan, 5; Gad, 6; Benjamin, 3), and avoidance of all passion, pride, and hatred. Similar ethical farewell monitions are attributed to Enoch in the Ethiopic Enoch (xciv. *et seq.*) and the Slavonic Enoch (lviii. *et seq.*), and to the three patriarchs (see Barnes, "The Testaments of Abraham, Isaac, and Jacob," in "Texts and Studies," ii. 144, Cambridge, 1892).

The Hellenistic propaganda literature, of which the didactic poem under the pseudonym of Phocylides is the most characteristic, made the propagation of Jewish ethics taken from the Bible its main object for the sake of winning the pagan world to pure monotheism. It was owing to this endeavor that certain ethical principles were laid down as guiding maxims for the Gentiles; first of all the three capital sins, idolatry, murder, and incest, were prohibited (see Sibyllines, iii. 38, 761; iv. 30 *et seq.*; comp. Targ. Yer. Gen. xiii. 13, *et al.*); then these so-called NOACHIAN LAWS were gradually developed into six, seven, and ten, or thirty laws of ethics binding upon every human being (Sanh. 56a, b; see also COMMANDMENTS). Regarding the ethical literature for converts see DIDACHE.

——**Rabbinical:** The whole rabbinical system of ethics is based upon humanitarian laws of righteousness. "Rather than commit any one of the three capital sins—idolatry, adultery, murder—man (even the Gentile) should give up his life" (Sanh. 74a, b); by disregard of this prohibition the heathen forfeits his claim upon human compassion and love ('Ab. Zarah 2b; Sanh. 108a), while the solemn acceptance of it secures him the claim to love and support (Sifra, Behar, vi. 5; Pes. 21b). It was with reference to the Gentile world that the Golden Rule was pronounced by Hillel as the cardinal principle of the Jewish law (Shab. 31a; Ab. R. N., text B, xxvi.; ed. Schechter, p. 53). Akiba is more explicit: "Whatever thou hatest to have done unto thee do not unto thy neighbor; wherefore do not hurt him; do not speak ill of him; do not reveal his secrets to others; let his honor and his property be as dear to thee as thine own" (Ab. R. N., text B, xxvi., xxix., xxx., xxxiii.).

The scope of Jewish ethics embraces not only the Jew, but man, the fellow creature (see CREATURE). This is strongly emphasized by Ben Azzai when he says: "The Torah, by beginning with the book of the generations of man [Gen. v. 1], laid down the great rule for the application of the Law: Love thy neighbor as thyself" (Lev. xix. 18; Gen. R. xxiv., end). "Love the creature!" is therefore Hillel's maxim (Abot i. 12), and "hatred of the creature" is denounced by R. Joshua (*ib.* ii. 11).

Ideal and Motive.

The source and ideal of all morality is God, in whose ways man is to walk (Deut. xi. 22). As He is merciful and gracious so man should be (Sifra, Deut. 49; Mek., Beshallaḥ, to Ex. xv. 2; Soṭah 14a, with reference to Deut. xiii. 5). This is in accordance with Abraham's being singled out "to command his children and his house after him, to observe the way of the Lord, to do righteousness and justice" (Gen. xviii. 19, Hebr.). The motive of moral action should be pure love of God (Sifra, Deut. 48, after xi. 22), or fear of God, and not desire for recompense. "Be not like the servants that serve their master for the sake of getting a share, but let the fear of God be upon you" (Abot i. 3).

The cardinal principle of rabbinical ethics is that the very essence of God and His law is moral perfection; hence the saying of R. Simlai (see COMMANDMENTS): "Six hundred and thirteen commandments were given to Moses; then David came and reduced them to eleven in Psalm xv.; Isaiah (xxxiii. 15), to six; Micah (vi. 8), to three; Isaiah again (lvi. 1), to two; and Habakkuk (ii. 4), to one: 'The just lives by his faithfulness'" (A.V. "faith"; Mak. 23b). "The heathen nations, lacking the belief in a divine ideal of morality, refused to accept the law of Sinai enjoining the sacredness of life, of marriage, and of property" (Mek., Yitro, 5).

Religion and ethics are, therefore, intimately interwoven, for it is the motive which decides the moral value, the good or evil character of the action. "The words 'I am the Lord thy God,' following a Biblical command, express the idea that God judges men by the motive which springs from the heart and which escapes the notice of man" (Sifra, Ḳedoshim, iii. 2; B. M. 58b; comp. "God desires the heart": Sanh. 106b; Men. xiii. 11). "An evil deed done from a good motive is better than a good deed inspired by an evil [selfish] motive" (Naz. 23b; Yer. Peah i. 15c); hence "the resolve to sin is of greater consequence than the sin itself" (Yoma 29a). Every good act must therefore be done for the sake of God—"le-shem shamayim"—or of His law—"lishmah" (Abot ii. 12; Ber. 16a). Man has a free will (Abot iii. 15): "Do His will as if it were thy will, that He may do thy will as if it were His; annul thy will before His will, that He may annul other men's will before thine" (Abot ii. 4). "The righteous have their desires in their power; the wicked are in the power of their desires" (Ber. 61b).

Rabbinical ethics, the ethics of the Pharisees, while adopting the rigorous views of the Ḥasidim in principle, modified them by paying due regard to the whole of life and opposing the ascetic tendencies of the Essenes, and greatly deepened and enlarged the sense and the scope of morality and duty by infusing new ethical ideas and motives into both the laws and the stories of the Bible, lifting the letter of the Law to a high standard of spirituality. The fine ethical types created by the Ḥasidim out of the lives of the Patriarchs and of the ancient leaders of Israel became traditional prototypes and models, and each Mosaic law, having been greatly amplified in Ḥasidean practise, received a deeper meaning in the sphere of duty and responsibility. On the other hand, the Essene contempt for woman and home and the comforts of life was strongly opposed by the Pharisees, and consequently rabbinical ethics developed a healthy, practical, and vigorous spirit of morality which has nothing of the sentimentalism and otherworldliness of other systems, and is not absorbed by mere socialistic or altruistic concepts of life. Its character is best described by Hillel's maxim: "If I am not for myself, who is for me? and, being only for myself, what am I? and if not now, when?" (Abot i. 15).

Duty of Self-Assertion.

Man as child of God has first of all duties in regard to his own self. "He who subjects himself to needless self-castigations and fasting, or even denies himself the enjoyment of wine, is a sinner" (Ta'an. 11a, 22b). Man has to give account for every lawful enjoyment he refuses (Yer. Ḳid. iv. 66d). Man is in duty bound to preserve his life (Ber. 32b, after Deut. iv. 9; Sifra, Aḥare Mot, xiii.) and his health (B. Ḳ. 91b; Shab. 82a). Foods dangerous to health are more to be guarded against than those ritually forbidden (Ḥul. 10a). He should show self-respect in regard to both his body, "honoring it as the [sanctuary of the] image of God" (Hillel: Lev. R. xxxiv.), and his garments (Shab. 113b; Ned. 81a). He must perfect himself by the study of the Law, which must be of primary importance (Sifre, Deut. 34). "The third question God asks man at the Last Judgment is whether he studied the Law" (Shab. 31a). But study must be combined with work (Abot ii. 2; Ber. 35b). "Greater is the merit of labor than of idle piety" (Midr. Teh. cxxviii. 2). "Love labor" (Abot i. 10); "it honors man" (Ned. 49b; see Labor). One must remove every cause for suspicion in order to appear blameless before men as well as before God (Yoma 38a). Man is enjoined to take a wife and obtain posterity (Yeb. 63b; Mek., Yitro, 8). "He who lives without a wife lives without joy and blessing, without protection and peace"; he is "not a complete man" (Yeb. 62a, 63a), and for it he has to give reckoning at the great Judgment Day (Shab. 31a). For this accentuation of the dignity and sanctity of domestic life see Woman.

Justice and Righteousness.

Social ethics is best defined by R. Simeon b. Gamaliel's words: "The world rests on three things: justice, truth, and peace" (Abot i. 18). Justice ("din," corresponding to the Biblical "mishpaṭ") being "God's" (Deut. i. 17), it must, according to the Rabbis as well as Mosaism (Ex. xxiii. 3), be vindicated at all costs, whether the object be of great or small value (Sanh. 8a). "Let justice pierce the mountain" is the characteristic maxim attributed to Moses (Sanh. 6b). They that blame and ridicule Talmudism for its hair-splitting minutiæ overlook the important ethical principles underlying its entire judicial code. It denounces as fraud every mode of taking advantage of a man's ignorance, whether he be Jew or Gentile; every fraudulent dealing, every gain obtained by betting or gambling or by raising the price of breadstuffs through speculation, is theft (Tosef., B. Ḳ. vii. 8–13; Tosef., B. M. iii. 25–27; B. B. 90b; Sanh. 25b; Ḥul. 94a); every advantage derived from loans of money or of victuals is usury (B. M. v.; Tosef., B. M. iv.); every breach of promise in commerce is a sin provoking God's punishment (B. M. iv. 2); every act of carelessness which exposes men or things to danger and damage is a culpable transgression (B. Ḳ. i.–vi.). It extends far beyond the Biblical statutes responsibility for every object given into custody of a person or found by him (B. M. ii. and iii.). It is not merely New Testament (Matt. v. 22), but Pharisaic, ethics which places insulting, nicknaming, or putting one's fellow man to shame, in the same category as murder (B. M. 58b), and which brands as calumny the spreading of evil reports even when true, or the listening to slanderous gossip, or the causing of suspicion, or the provoking of unfavorable remarks about a neighbor (Pes. 118a; B. M. 58b; 'Ar. 16a).

"The first question man is asked at the Last Judgment is whether he has dealt justly with his neighbor" (Shab. 31a). Nor is the mammon of unrighteousness to be placated for charitable or religious purposes (B. Ḳ. 94b; comp. Didascalia in Jew. Encyc. iv. 592; Suk. iii. 1), the Jewish principle being, "A good deed ["miẓwah"] brought about by an evil deed ["'aberah"] is an evil deed" (Suk. 30a). The Jewish idea of righteousness ("ẓedaḳah") includes benevolence (see Charity), inasmuch as the owner of property has no right to withhold from the poor their share. If he does, he acts like Sodom (Abot v. 10; comp. Ezek. xvi. 49); like an idolater (Tosef., Peah, iv. 20); or like a thief (Num. R. v., after Prov. xxii. 20). On the other hand, the Rabbis decreed, against Essene practise, that no one had a right to give more than the fifth of his possessions to charity (Ket. 50a; 'Ar. 28a; Yer. Peah i. 15b). The twin sister of righteousness is truth, and here too the Ḥasidim were the first to insist that swearing should not be resorted to, but that a man's yea should be yea, and his nay, nay (Ruth R. iii. 18; see Essenes). "God shall punish him who does not abide by his word" (B. M. iv. 2). "He who prevaricates is as one who worships an idol instead of the God of truth" (Sanh. 92a). One should be careful not to deviate from the truth even in conventionalities or in fun, was the teaching of Shammai (Ket. 17a; Suk. 46b). "Teach thy tongue to say, 'I do not know,' lest thou be entangled in some untruth" (Ber. 4a). "God hates him who speaks with his tongue what he does not mean in his heart." "It was the father of the Canaanites who taught them to speak untruth" (Pes. 113b). "Truth is the signet of God" (Yer. Sanh. i. 18a).

Truth and Peace.

While peace is everywhere recommended and urged as the highest boon of man (Num. R. xi.; Pes. i. 1; 'Uḳ. iii. 12), hatred, quarrelsomeness, and anger are condemned as leading to murder (Derek Ereẓ Rabbah, xi.; Yoma 9b; Yer. Peah i. 16a). The highest principle of ethics, rabbinical as well as Biblical, is holiness, that is, separation from, and elevation above, everything sensual and profane (*i.e.*, everything in animal life that is contaminating or degrading). The words which stand at the head of the principal chapter on ethics in the Mosaic law, "Ye shall be holy: for I the Lord your God am holy" (Lev. xix.2), are explained (Sifra, Ḳedoshim, i.) as: "Be separated ["perushim"] from a world that is addicted to the appetites and passions of the flesh, in order to sanctify Me by emulating My ways." "Keep away from everything leading to impurity" (Lev. R. xxiv.). "God's holiness is manifested in His punitive righteousness, which consumes wrong and sin" (Tan., Ḳedoshim, ed. Buber, 1, 4). From this principle emanated the necessity of a people consecrated to the service of a holy God (Tan. *l.c.*; Ex. xxii. 3; Lev. xx. 26; Deut. xiv. 2; comp. Mekilta, Sifra, Sifre, and Rabbot on the passages), and the whole Mosaic legislation, with its hygienic and marriage laws, gave a high ethical meaning and purpose to the entire life of the Jew. Similarly the Sabbath holiness (Ex. xx. 8; Mek.; see Pesiḳ. R. 23) lifted domestic and social life to a higher ethical level. The very minute precepts of rabbinical law spiritualized every part of life. So when washing of the hands before and after each meal was made obligatory, it was "to sanctify" the body and the table of the Jew (see Ablution). The Sabbath joy was also to be "hallowed" by wine (see Ḳiddush).

From the thought of a holy God emanated these four virtues: (a) The virtue of Chastity ("ẓeni'ut" = "bashfulness"; Deut. xxiii. 14; Ned. 20a, after Ex. xx. 20), which shuts the eye against unseemly sights and the heart against impure thoughts (Sifre, Shelaḥ Leka, to Num. xv. 14). Hence R. Meïr's maxim (Ber. 17a): "Keep thy mouth from sin, thy body from wrong, and I [God] will be with thee." (b) The virtue of humility. As God's greatness consists in His condescension (Meg. 31a), so does the Shekinah rest only upon the humble (Mek., Yitro, 9; Ned. 38), whereas the proud is like one who worships another god and drives God away (Soṭah 4b). (c) Truthfulness. "Liars, mockers, hypocrites, and slanderers can not appear before God's face" (Soṭah 42a). (d) Reverence for God. "Fear of God leads to fear of sin" (Ber. 28b), and includes reverence for parents and teachers (Ḳid. 31d; Pes. 22b).

Ḳiddush and Ḥillul ha-Shem.

Thus the idea of God's holiness became in rabbinical ethics one of the most powerful incentives to pure and noble conduct. "Thou shalt love the Lord thy God" (Deut. vi. 5) is explained (Sifre, Deut. 32; Yoma 86a) to mean "Act in such a manner that God will be beloved by all His creatures." Consequently Israel, being, as the priest-people, enjoined like the Aaronite priest to sanctify the name of God and avoid whatever tends to desecrate it (Lev. xxii. 32), is not only obliged to give his life as witness or martyr for the maintenance of the true faith (see Isa. xliii. 12, μάρτυρες; and Pesiḳ. 102b; Sifra, Emor, ix.), but so to conduct himself in every way as to prevent the name of God from being dishonored by non-Israelites. The greatest sin of fraud, therefore, is that committed against a non-Israelite, because it leads to the reviling of God's name (Tosef., B. Ḳ. x. 15). Desecration of the Holy Name is a graver sin than any other (Yer. Ned. iii. 38b; Sanh. 107a); it is an iniquity which, according to Isa. xxii. 14 (Mek. *l.c.*; Yoma. 86a)—shall never be expiated until death—a tradition strangely altered into the New Testament ("Blasphemy against the Holy Ghost shall not be forgiven unto men") Matt. xii. 31, and parallels). The desire to sanctify the name of God, on the other hand, leads men to treat adherents of other creeds with the utmost fairness and equity (see Yer. B. M. ii. 8c, and Simeon b. Shetaḥ; and compare God, Names of; Ḳiddush ha-Shem). The fundamental idea of Jewish ethics is accordingly that of true humanity, without distinction of race or creed (comp. Sifra, Aḥare Mot, to Lev. xviii. 5). "The righteous" (not "priests, Levites, and Israelites") shall enter "the gate of the Lord" (Ps. cxviii. 20). "It is forbidden to take advantage of the ignorance of any fellow creature, even of the heathen" (Ḥul. 94a; comp. Shebu. 39a; comp. Mak. 24a: "He only dwells in God's tent who takes usury neither from Gentile nor from Jew"). "No one can be called righteous before God who is not good toward his fellow creatures" (Ḳid. 40a). Respect for one's fellow creatures is of such importance that Biblical prohibitions may be transgressed on its account (Ber. 19b). Especially do unclaimed dead require respectful burial (see Burial in Jew. Encyc. iii. 432b: "met miẓwah"). Gentiles are to have a share in all the benevolent work of a township which appeals to human sympathy and on which the maintenance of peace among men depends, such as supporting the poor, burying the dead, comforting the mourners, and even visiting the sick (Tosef., Giṭ. v. 4–5; Giṭ. 64a).

Ethical Relations.

The relation between man and woman is in rabbinical ethics based upon the principle of chastity and purity which borders on holiness. It is the inheritance of the Ẓenu'im, or Ḥasidim, who strove after the highest standard of holiness (see Yer. Yeb. i. 3d; Lev. R. xxiv.; Essenes). No other vice appears to the Rabbis as detestable as obscene speech ("nibbul peh"; Shab. 33a); and of him who is not bashful they say that "his fathers were not among those who received the Law from God on Sinai" (see Woman). This idea of the holiness of the marriage relation is seen in the very name for marriage—"ḳiddushim" = "consecration" (see Frankel, "Grundlinien des Eherechts," p. xxix.; Niddah 71a; Marriage). The relations of children and parents are based upon the principle that God placed the fear and honor due to parents in the same category as those due to Himself, parents being for the child the representatives of God (Ḳid. 30b *et seq.*). The relations of the pupil to the (religious) teacher rank still higher, inasmuch as preparation of his pupil for the life eternal is involved (B. M. ii. 11). "The fear of thy teacher should be like the fear of God" (Abot iv. 12). Reverence is due likewise to all superiors in wisdom, and it should extend to the heart as well as the outward form (Sifra, Ḳedoshim, vii.; see Family and Family-Life.

Tender compassion is enjoined on the master in the treatment of his servant; he should not deprive him of any enjoyment, lest he may not feel that he is of like nature with his master (Sifra, Behar, vii.; Ḳid. 22a, based upon Lev. xxv. 40 and Deut. xv. 16; see Master and Servant; comp. R. Johanan's regard for his servant; Yer. B. Ḳ. viii. 6a, with reference to Job xxxi. 15). Brotherly love extends even to the culprit, who should be treated humanely (Sifre, Deut. 286; Sanh. 52a).

Friendship is highly prized in the Talmud; the very word for "associate" is "friend" ("ḥaber"). "Buy thyself a companion" (Abot i. 6). "Companionship or death" (Ta'an. 23a).

The Biblical commands regarding the treatment of the brute (Ex. xx. 10; Lev. xxii. 28; Deut. xxv. 4; Prov. xii. 10) are amplified in rabbinical ethics, and a special term is coined for Cruelty to Animals ("ẓa'ar ba'ale ḥayyim"). Not to sit down to the table before the domestic animals have been fed is a lesson derived from Deut. xi. 15 (Giṭ. 62a). Compassion for the brute is declared to have been the merit of Moses which made him the shepherd of his people (Ex. R. ii.), while Judah ha-Nasi saw in his own ailment the punishment for having once failed to show compassion for a frightened calf. Trees and other things of value also come within the scope of rabbinical ethics, as their destruction is prohibited, according to Deut. xx. 19 (Shab. 105b, 129a, 140b, *et al.*). A leading maxim of the Rabbis is not to insist on one's right, but to act kindly and fairly "beyond the line of mere justice" ("lifnim mi-shurat ha-din"), in order that "thou mayest walk in the way of good men and keep the paths of the righteous" (Prov. ii. 20; B. M. 83a; Mek., Yitro, to Ex. xviii. 20). R. Simlai summarized the Law in the words: "Its beginning is the teaching of kindness, and so is its ending" (Soṭah 14a).

Ethical Literature of the Rabbis.

In this spirit the ethical sayings of the ancient rabbis have been collected into special works, the oldest of which is the mishnaic treatise Pirke Abot, and into the Gemara-like commentary Abot de-Rabbi Natan, into Derek Ereẓ Rabbah and Derek Ereẓ Zuṭa, and into Masseket Kallah. The original part of Tanna debe Eliyahu, which appears to have contained the text and the Gemara commentary of a Mishnat Ḥasidim, belongs to the same class of ethical works of the tannaitic period as does Pirḳe di Rabbenu ha-Ḳadosh, which begins with a farewell address of Judah ha-Nasi to his children. All these are probably survivals of an ancient Ḥasidean literature, and therefore lay especial stress on the virtues of Essenism, chastity, humility, and saintliness.

It is therefore not merely accidental that the ethical works ("sifre musar") in medieval Jewish literature present the same features of extreme piety, or Ḥasidism, since they were written by German mystics who claimed to be adepts in the Essenic traditions or Cabala coming from older Oriental authorities. The oldest one among these works, belonging to the middle of the eleventh century, bears the title "Ethical Will of R. Eliezer the Great," bceause it starts with a farewell address of R. Eliezer b. Hyrcanus; but it is really a work of Eliezer B. Isaac of Worms entitled "Orḥot Ḥayyim." The most elaborate and popular ethical work of this kind is the "Sefer Ḥasidim" of Judah b. Samuel, the Ḥasid of Regensburg. His pupil, Eleazar b. Judah of Worms, wrote a halakic-ethical work under the title of "Roḳeaḥ." Asher ben Jehiel wrote an ethical will addressed to his children; so did his son Judah b. Asher (see Wills, Ethical). An anonymous ethical work, under the title of "Orḥot Ẓaddiḳim," which Güdemann believes to have been composed by Lippman Mülhausen, appeared in the fifteenth century in Germany. Abraham ha-Levi Horwitz's "Yesh Noḥalin," at the close of the sixteenth century, and the popular ethical work "Ḳab ha-Yashar," by Hirsh Kaidenower, at the beginning of the eighteenth century, belong to the same class of German ethical works with a tinge of Ḥasidean mysticism. More systematic, though not philosophical, are the ethical works "Menorat ha-Ma'or," by Israel Alnaqua, a large part of which has been embodied in Elijah b. Moses di Vidas' "Reshit Ḥokmah," and the popular "Menorat ha-Ma'or," by Isaac Aboab. Regarding these and other ethical works see Zunz, "Z. G." pp. 122–157, which contains examples of each; also Bäck, "Die Sittenlehrer vom 13ten bis 18ten Jahrhundert," in Winter and Wünsche, "Die Jüdische Literatur," iii. 627–651, where examples are also given; and Abrahams, "Chapters on Jewish Literature," 1899, pp. 189–199. All these medieval ethical books have one characteristic trait: they teach compassion and love for Jew and Gentile alike, and insist on pure, unselfish motives, and on love toward God and man, instead of on hope for paradise.

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K.

——**Philosophical:** The term "Philosophical ethics" is here understood to mean the philosophical principles on which Jewish thinkers endeavored to base the ethics of Judaism. The first of these thinkers was Philo. The discussion of moral questions enters very largely into his writings; and although his treatment is unsystematic, his doctrines can be traced easily. Like almost all other Greek philosophers, Philo considers the end of moral conduct to be the desire for happiness. The so-called external and corporeal "goods," such as wealth, honors, and the like, are only "advantages," not in reality good ("Quod Deterius Potiori Insidiari Soleat," ed. Mangey, pp. 192–193). Happiness, then, must consist in the exercise of, and the actual living in accord with, excellence, and, naturally, in accord with the very highest excellence—namely, with that which is the best in man. This best is the soul, which, being an emanation of the Deity, finds its blessedness in the knowledge of God and in the endeavor to imitate Him as far as possible ("De Migratione Abrahami," i. 456). The opposite of this "summum bonum" is the mental self-conceit which corresponds in the moral sphere to self-love ("Fragmenta," ii. 661). It consists in ascribing the achievements in the domain of morality to man's creative intellect (νοῦς ποιήτικος), instead of to the universal mind (Logos). In this Philo is in direct opposition to the Stoics, whose ethical principle he otherwise follows; for according to them man is self-sufficing for the acquisition of the virtues which lead to the "summum bonum." Cain (= "possession") typifies, according to Philo, the self-conceited, who ascribes all to his own mind, while Abel (= "breath") typifies him who attributes all to the universal mind ("De Sacrificiis Abelis et Caini," i. 163). "Complete self-knowledge involves self-despair, and he who has despair of self knows the Eternal" ("De Somnis," i. 629).

Responsibility and Free Will.

In order that man may be responsible it is necessary that he should possess the knowledge of right and wrong. In fact nothing is praiseworthy even in the best actions unless they are done with understanding and reason ("De Posteritate Caini," i. 241). Man therefore was endowed with conscience, which is at the same time his accuser, judge, and adviser. Another condition which is essential to man's responsibility is freedom of choice between opposing motives ("De Posteritate Caini," i. 236). Man has a twofold mind: (1) the rational, directed toward the universal, and (2) irrational, which seeks the particular and transient ("De Opificio Mundi," i. 17). The latter, which is the real moral agent, is, in its original condition, morally neutral, and has the choice between good and evil. Therefore praise is reserved for conduct which requires some exertion of the will, and involuntary offenses are blameless and pure.

The source of evil is the body, which plots against the soul ("De Allegoriis Legum," i. 100). Closely connected with the body are the senses and their offspring, the passions, which, although, as a divine gift, they are not evil in themselves, are in antagonism to reason. The highest principle of morality is therefore that taught by Plato and the Stoics; namely, the utmost possible renunciation of sensuality and the extirpation of desire and the passions (*ib.*). This does not mean, however, the adoption of asceticism ("De Abrahamo," ii. 4, 14). Before addicting oneself to a contemplative life he must have discharged the duties toward mankind — toward relatives, friends, members of the tribe, country, and race—and even toward animals.

> "If you see any one," says Philo, "refusing to eat or drink at the customary times, or declining to wash and anoint his body, or neglecting his clothes, or sleeping on the ground in the open air, and in these ways simulating self-control, you should pity his delusions, and show him the path by which self-control may really be attained" ("De eo Quod Deterius Potiori Insidiari Soleat," i. 195).

Cardinal Virtues.

Like Plato, Philo recognizes four CARDINAL VIRTUES and considers goodness to be the highest of them. This idea is represented by the river which watered paradise. As this river is said to have divided into four great streams, so goodness comprises four virtues; namely, prudence, fortitude, temperance, and justice ("De Allegoriis Legum," i. 56). Elsewhere Philo describes the chief virtues as piety and humanity ("Human." ii. 39) or as piety and justice ("Prœmiis et Pœnis," ii. 406). Of these piety takes the leading place. It consists in loving God as the Benefactor, or at least fearing Him as the Ruler and Lord ("De Vict. Offer." ii. 257). "A life according to God is defined by Moses as a life that loves God" ("De Post. Caini," i. 228). The virtue of temperance is of great importance. It is typified by the brazen serpent; for if the mind, having been bitten by pleasure, the serpent of Eve, is able to behold the beauty of temperance, the serpent of Moses, and through it to see God, it shall live ("De Allegoriis Legum," i. 80). Closely connected with temperance is self-control, which is also the enemy of pleasure and desire ("De Opificio Mundi," i. 39). As waging war against pleasure, Philo, in opposition to Greek philosophers, considers labor as a means of human progress ("De Sacrificiis Abelis et Caini," i. 168). Fortitude, according to Philo, does not consist in martial but in moral courage (comp. Abot iv. 1). He values prayer greatly, which is the fairest flower of piety; but it must be sincere and inward; for piety does not consist in making clean the body with baths and purifications ("Cherubim," i. 156). Those who mistake bodily mortifications for temperance, and ritual for holiness, are to be pitied ("De eo Quod Deterius Potiori Insidiari Soleat," i. 195).

Characteristics of Saintliness.

The four characteristics of a pious soul are hope (which is connected with prayer), joy, peace, and forgiveness. "Behave to your servants," says Philo, "as you pray that God may behave to you. For as we hear them so shall we be heard, and as we regard them so shall we be regarded. Let us show pity for pity so that we may receive back like for like" ("Fragmenta," ii. 672). Philo recognizes the efficacy of repentance. "Never to sin," says he, "is the peculiar quality of God, perhaps also of a divine man; to repent is the quality of a wise man" ("De Profugis," i. 569).

For the doctors of the Talmud, the Saboraim, and the Geonim of the time of Saadia the ruling principles of life were derived from the current conception of God and of the relation in which the Jewish people stood toward Him. Morality was to these Jewish philosophers the embodied will of God. Their maxim was: "It is not speculation that is essential, but practise"; and for the practise of morality the Jews had to follow the injunctions of the Bible and Talmud. Under the influence of Greek and Arabic philosophy, Jewish thinkers turned their attention to the ethical side of Judaism also, the underlying principles of which they endeavored to systematize and to bring as far as possible into accordance with the ethical teachings of the philosophers. Saadia in several passages of his religio-philosophical work "Ha-Emunot weha-De'ot" deals with ethical questions, as those of free will, providence, and others, and devotes his last chapter to human conduct. That happiness is the result of morality is assumed by him as a fact; the only question for him is, which is the highest virtue leading thereto. Accordingly he points out thirteen different views on the highest virtue, and warns against adopting any one of them. For him the ideal order of life lies in the cooperation of all the legitimate inclinations suggested by the two ruling faculties of the soul, love and aversion, with each inclination in its due place and proportion; the third faculty of the soul, the faculty of discernment (כח הכרה) being the judge that is to control the other two. Saadia condemns complete asceticism, and disapproves of the total neglect of the world's pursuits even when such neglect is due to the desire for learning.

No Moral Philosophy in Talmud.

However, Saadia's excursion in the field of ethics was of small importance. He touches very slightly upon the qualities which result from the forces of the soul, and thus leaves his readers in the dark as to one-half of the system which he proposes to construct. A system of the principles of ethics, independent of religious dogma or belief, was given by Solomon ibn Gabirol in a special work entitled "Tiḳkun Meddot ha-Nefesh" (The Improvement of the Moral Qualities), in which he deals with the principles and conditions of virtue, the goal of life, and the particular circumstances, phenomena, and results of moral conduct. Man is, according to Gabirol, the final object of the visible world. He has two divine gifts in common with angels—speech and reason. Like Plato, Gabirol holds that evil is not innate in man; the immortal and rational soul comes pure from the hands of God; only the vegetative soul is the home of sensual desires, which are the source of all evil. The aim of man therefore must be to restrain his sensual desires to the indefensible minimum. This can be done by the acquisition of knowledge of his own being and of the ultimate cause, and by moral conduct. The qualities of the soul, or the virtues and vices, are ascribed by Gabirol to the five senses, which are constituted by the five humors. As the humors may be modified one by another, so can the senses be controlled, and the qualities of the soul be trained unto good or evil. The goal of human endeavor is to bring about the union of man's soul with the higher world. The more he divests himself of bodily sensuality the nearer his soul approaches to an immediate vision of the highest stages of the spiritual world. Ibn Gabirol's system has the defect of being one-sided, in that it treats only of the five physical senses and not of the intellectual senses, such as perception and understanding, which partake of the nature of the soul.

Ibn Gabirol's Ethics.

A system of ethics was propounded by Ibn Gabirol's contemporary, Baḥya ben Joseph ibn Paḳuda, in his work "Ḥobot ha-Lebabot." It has many points in common with the system of Gabirol; but it is more definitely religious in character, and deals more with the practical side of Jewish ethics. Like Ibn Gabirol, Baḥya teaches that man is the final object of this visible world, distinguished alike by his form, activity, and intellect. The aim and goal of all ethical self-discipline he declares to be the love of God. Amid all the earthly attractions and enjoyments, the soul yearns toward the fountain of its life, God, in whom alone it finds happiness and joy. Study and self-discipline are the means by which the soul is diverted from the evil passions. The standard of morality is the Law; but one must penetrate into the sentiments embodied in the 613 precepts which show the "via media," equally removed from sensuality and from contempt of the world, both of which are abnormal and injurious. Like Philo, Baḥya values hope highly, and shares the opinion of Ibn Gabirol that humility is the highest quality of the soul; it causes its possessor to be gentle toward his fellow men, to overlook their shortcomings, and to forgive injuries. The characteristic feature of Baḥya's ethical system is his tendency toward asceticism, which, although not directly advocated, may be seen in every line. He recommends fasting, withdrawal from the world, and renunciation of all that is not absolutely necessary.

Baḥya's Ethics.

Abraham bar Ḥiyya followed Baḥya. In his homily in four chapters on repentance, entitled "Hegyon ha-Nefesh," he divides the laws of Moses, to correspond with the three classes of pious men, into three groups, namely: (1) the Decalogue, the first commandment of which is merely an introduction accentuating the divine origin and the eternal goal of the Law; (2) the group of laws contained in the second, third, and fourth books of Moses, intended for the people during their wandering in the desert or during the Exile, to render them a holy congregation; (3) the Deuteronomic legislation, intended for the people living in an agricultural state and forming a "kingdom of justice." All these laws are only necessary while sensuality prevails; but in the time of the Messianic redemption, when the evil spirit shall have vanished, no other laws than those given in the Decalogue will be necessary. The note of asceticism is still more accentuated in the "Hegyon ha-Nefesh" than in "Ḥobot ha-Lebabot," and Abraham bar Ḥiyya went so far as to praise celibacy, which is in direct opposition to the law of Moses. According to Ḥiyya, the non-Jew may attain as high a degree of godliness as the Jew ("Hegyon ha-Nefesh," 8a).

Abraham bar Hiyya.

As the firm adversary of any kind of speculation, Judah ha-Levi is not much concerned with ethical philosophy; and when, under the influence of his time, he treats philosophically some ethical questions, such as free will, rewards, and punishment, he follows the beaten tracks of his predecessors, especially Saadia. The versatile Abraham ibn Ezra in his "Yesod Moreh" laid down the important doctrine that the fundamental moral principles which relate to all times and peoples were "known by the power of the mind before the Law was declared by Moses," or, in other words, ethical laws are universal (comp. Kant's "Categorical Imperative"). He furthermore declared that the motive leading to right acting was internal.

The Ethics of Maimonides.

Moral and Intellectual Virtues.

A new departure in the field of ethics was taken by Maimonides. As in metaphysics, he closely follows Aristotle. Maimonides' ethical views are to be found in his introduction and commentary to Abot, in various passages of the "Sefer ha-Miẓwot," and in his "Yad ha-Ḥazaḳah," especially in the "Hilkot De'ot" and "Hilkot Teshubah." In Maimonides' opinion ethics and religion are indissolubly linked together, and all the precepts of the Law aim either directly or indirectly at morality ("Peraḳim," iv.; "Moreh Nebukim," iii. 33). The final aim of the creation of this world is man; that of man is happiness. This happiness can not consist in the activity which he has in common with other animals, but in the exercise of his intellect which leads to the cognition of truth. The highest cognition is that of God and His unity; consequently the "summum bonum" is the knowledge of God, not through religion, but through philosophy. This is in accordance with the teachings of the philosopher and, according to Maimonides, of the prophet Jeremiah, who praises (ix. 23) neither bodily perfection, nor riches, nor ethical perfection, but intellectual perfection. The first necessity in the pursuit of the "summum bonum" is to subdue sensuality and to render the body subservient to reason. In order that man should be considered the aim and end of the creation of this world he must be perfect morally and intellectually. Neither the wise lacking virtue nor the virtuous lacking knowledge can be perfect. Virtue and vice have their source in the five faculties of the soul: the nutritive, the sensitive, the imaginative, the appetitive, and the deliberative. The soul is to the intellect what matter is to form: it is susceptible to both good and evil, according to the choice made by the deliberative faculty. Human excellence is either of the appetitive faculty (moral virtues); or of the deliberative faculty (intellectual virtues). The appetitive virtues are numerous, and include courage, temperance, magnanimity, truthfulness, etc. The vices of the appetitive faculty consist in the opposites of the appetitive virtues; for instance, cowardice and rashness are the opposite extremes of courage), and both are vices. However, to make virtue deserving of praise and vice deserving of blame there must be deliberate preference. Man possesses a natural capacity for judging good and evil, and he is perfectly free in his choice (see Free-Will). Therefore the rewards or punishments promised for the observance or infraction of the precepts fall also upon him who has not been forewarned by revelation or religion. Intellectual perfection is to be reached by the study of philosophy, beginning with the preparatory study of mechanics and mathematics. Maimonides distinguishes seven degrees in the religious and intellectual development of man; the lowest being that of barbarism, the highest that of the true knowledge of God, attained only when one's intellectual energy is so predominant that all the coarser functions of the body are held in abeyance.

These are the main principles upon which Maimonides based the general ethical system of Judaism. They are essentially those of Aristotle, but clad in a Jewish garb and supported by quotations from the Bible and Talmud. In the field of personal ethics Maimonides established rules deduced from the teachings of the Bible and of the Rabbis. These rules deal with man's obligations to himself and to his fellow men. To the obligations of man to himself belong the keeping of oneself in health through leading a regular life, by seeking medical advice in sickness, by observing cleanliness of the body and of clothing, by earning a livelihood, etc. The requisites for the soundness of the soul are peace (contentment), moderation in joy and in grief. Maimonides considers as a noble characteristic of the soul the disinclination to receive presents. Pity is a generous quality of the soul. To develop this sentiment the Law forbade cruelty to animals. Mutual love and sociability are necessary for men. The sentiment of justice prescribed by the Law consists in respecting the property and honor of others even though they be one's slaves.

Shem-Ṭob Falaquera wrote four works on various ethical questions, namely: "Iggeret Hanhagat ha-Guf weha-Nefesh," on the control of the body and the soul; "Ẓeri ha-Yagon," on resignation and fortitude under misfortune; "Reshit Ḥokmah," treating of moral duties; "Sefer ha-Ma'alot," on the different degrees of human perfection. In all these works Shem-Ṭob followed closely the teachings of Maimonides.

In the Cabala.

Ethics occupies a prominent place in the Cabala. According to the cabalists, moral perfection of man influences the ideal world of the Sefirot; for although the Sefirot expect everything from the En Sof, the En Sof itself is dependent upon man: he alone can bring about the divine effusion. The dew that vivifies the universe flows from the just. By the practise of virtue, by moral perfection, man may increase the outflow of heavenly grace. Even physical life is subservient to virtue. This, says the Zohar, is indicated in the words "for the Lord God had not caused it to rain" (Gen. ii. 5), which mean that there had not yet been beneficent action in heaven because man had not yet given the impulsion.

The necessary requirements for deserving the title of "just" are love of God, love of man, truth, prayer, study, and fulfilment of the precepts of the Law. Love of God is the final object of the being of the soul. "In love is found the secret of the divine unity; it is love that unites the higher

The Virtues of the Just.

and lower stages, and that lifts everything to that stage where all must be one" (Zohar ii. 216a). The life beyond is a life of complete contemplation and complete love. Love, which by the action of the Sefirah "Grace" spreads order and harmony in the ideal world, must also bring order and harmony into the earthly world, especially into the society of man. Truth is the basis of the world. To use the very words of the cabalists, it is the great seal by which the human spirit was engraved on matter; and as an earthly king likes to see his effigy on the coins of his realm, the King of the universe likes to see the stamp of truth on man. In the act of prayer the body cooperates with the soul, and by this the union of this world with the ideal is effected. The divine wisdom which governed the creation of the world finds its expression in human knowledge. Accordingly, knowledge of the Law, in its ethical as well as religious aspects, is a means toward influencing the ideal world. Moreover, through study man escapes the seductions of evil. Evil lies in matter, and is conscious of itself; therefore it can be conquered. Evil is necessary, for without it there can be no good. The Zohar says that every man should so live that at the close of every day he can say, "I have not wasted my day" (i. 221b).

The later philosophic writers, *e. g.*, Gersonides and Albo, mainly repeat the ethical views of Maimonides till the epoch-making appearance of SPINOZA, who neither in source nor in influence is strictly Jewish.

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E. C. I. BR.

——**Modern:** Under this heading it is proposed to treat of the agreements and differences between the concepts and theories and the resulting practises of Jewish ethics and those of the main ethical schools of modern times. The fundamental teachings of Judaism base ethics on the concept that the universe is under purpose and law—that is, that it constitutes a moral order, created and guided by divine will, a personal God, in whom thought, will, and being are identical and coincident, and who therefore is the All-Good, his very nature excluding evil. Man, "created in the image of God," is a free moral agent, endowed (1) with the perception which distinguishes right from wrong, right being that which harmonizes with the moral order of things and serves its purposes, wrong being that which is out of consonance with this order and would conflict with and oppose it; and (2) with the will and the power to choose and do the right and eschew and abandon the wrong.

The moral law, therefore, is autonomous; man finds it involved in his own nature. Man being composed of body and soul, or mind, moral action is not automatic or instinctive. It has to overcome the opposition arising from the animal elements (appetites, selfishness), which are intended to be under the control, and serve the purposes, of the mind and soul. Recognition of right, the resolve to do it, and the execution of this resolve, are the three moments in the moral act. The impelling motive is not what outwardly results from the act (reward or punishment), but the desire and intention to be and become what man should and may be. Man thus is a moral personality, as such able to harmonize his conduct with the purposes of the All, and through such concordance lift his individual self to the importance and value of an abiding force in the moral order of things. Every man is and may act as a moral personality; the "summum bonum" is the realization on earth of conditions in which every man may live the life consonant with his dignity as a moral personality. This state is the "Messianic kingdom" (מלכות שמים). The assurance that this kingdom will come and that right is might has roots in the apprehension of the universe and the world of man as a moral cosmos. Israel, by virtue of being the historic people whose genius flowered (1) in the recognition of the moral purposes underlying life and time and world (see GOD), and the ultimate (באחרית הימים) triumph of right over wrong, as well as (2) in the apprehension of man's dignity and destiny as a moral personality, derives from its history the right, and is therefore under obligation, to anticipate in its own life the conditions of the Messianic fulfilment, thus illustrating the possibility and potency of a life consonant with the implications of the moral order of things, and by example influencing all men to seek and find the aim of human life in the ambition to establish among men the moral harmonies resulting from the recognition that man is a moral personality, and that the forces of the universe are under moral law.

Intuitional.

I. Jewish ethics, then, differs from the Christian in insisting that man, now as in the beginning, still has the power to discern between right and wrong and to choose between them. The consciousness of sin, and the helplessness of the sinner, are not taught or recognized. Therefore Jewish ethics is not tinged with quietism or Asceticism. Resignation and submission are not among the tendencies it fosters or justifies. Resistance to evil, and its discomfiture by remedial and positive good, is the keynote of Jewish morality, individual as well as social. Pessimism and optimism alike are eliminated by a higher synthesis; the former as negative of the inherent godliness (or morally purposed creation) of the universe and the essential worthiness of human life, the latter as ignoring the place assigned to man in the economy of things, and, with its one-sided insistence that "whatever is, is right," paralyzing man's energies. Meliorism, the conscious effort at improvement, perhaps expresses the character of Jewish ethics.

Autonomous.

II. Neither is Jewish ethics on the same plane as the common-sense moralism of Shaftesbury and Hutcheson, or that of Wolff and the school of the "Aufklärungsphilosophie." Theirs is a system of moral hedonism, which reduces the moral life to an equation in happiness, gross or refined, sensual or spiritual. The desire for happiness is not the true basis of ethics. Nor is it true, as insisted on by this school, that happiness, except in the sense of the feeling of inner harmony with the implications and obligations of human personality, attends moral action as does effect follow upon cause. Like all hedonism, that of the moralists, too, verges on utilitarianism, the theory that what is useful (to oneself, or to the greater number) is moral. In the modification of the original equation between utility and morality, which makes the "happiness of the greater number" the test of goodness and the motive of moral action, utilitarianism has virtually abandoned its main contention without explaining why, in cases of conflict between individual interest and the welfare of the greater number, the individual should forego his immediate or ultimate advantage; for the contention that egotism always is shortsighted, reaching out for immediate and cheaper pleasure at the loss of remoter but more precious advantages, virtually denies the efficiency of utilitarianism as normative of human conduct and relations. Jewish ethics does not deny that spiritual pleasure is a concomitant of moral action, nor that moral conduct leads to consequences redounding to the welfare of society. But, contrary to the doctrine of hedonism and utilitarianism, Jewish ethics does not regard these attending feelings or resulting consequences as other than morally inconsequential. They are not proposed as motives or aims. In other words, worthiness (holiness) is the aim and the test of moral conduct, according to Jewish ethical teaching.

This reveals how far Jewish ethics agrees with that of Kant, who more than any other has left his impress upon modern ethical thought. Kant, in insisting that no ulterior purpose should determine human action—going even to the extreme of holding that the degree of repugnance which must be overcome, and the absence of pleasure and delight, alone attest the moral value of a deed—was moved, on the one hand, by his dissent from the shallow "hedonism" of the "moralists" (intuitionalists), and on the other by a psychology still under the influence of the Christian dogma of original sin. Nothing is good but the "good will." But man's will is not naturally good. The "good" man, therefore, must struggle against his natural inclination. The absence of gratification, the amount of the unwillingness overcome, are indicative of the goodness of the will. Christian and hedonistic predications of rewards and punishments (temporal or eternal), for good and evil conduct respectively, led Kant to the demand that purpose be eliminated altogether from the equation of moral conduct. Jewish ethics shares with Kant the insistence that consequences, temporal or eternal, shall not determine action. But the psychology upon which Jewish ethics is grounded recognizes that while pleasure and delight, or social utility, are not to be lifted into the potencies of motives, they are possible results and concomitants of moral action. As with Kant, Jewish ethics is based on the solemnity and awfulness of the moral "ought," which it regards as the categorical imperative, implied and involved in the very nature of man.

But Jewish ethics sees in this immediate fact of human consciousness and reason a relation, beyond the human, to the essential force of the universe (God). Because man is created in the image of God he has, with this consciousness of obligation, "conscience," the sense of harmony, or the reverse, of his self with this essential destiny of man. The fundamental maxim of Jewish as of Kantian ethics insists upon such action as may and should be imitated by all. But in Jewish ethics this applicability is grounded on the assurance that every man, as God's image, is a moral personality, therefore an agent, not a tool or a thing. Equally with Kant, Jewish ethics insists on the autonomy of the moral law, but it does this because this moral law is in God and through God; because it is more inclusive than man or humanity, having in itself the assurance of being the essential meaning and purpose of all that is realizable. It is not a mere "ought" which demands, but a certainty that man "can" do what he "ought to do," because all the forces of the universe are attuned to the same "ought" and are making for righteousness. This view alone gives a firm basis to the moral life. It gives it both reality and content. The categorical imperative as put by Kant is only formal. Jewish ethics fills the categorical imperative with positive content by holding that it is man's duty as determined by the ultimate destiny of the human family, and as purposed in the moral order of things, to establish on earth the Messianic kingdom, or, in Christian ethics, "the community of saints," the "kingdom of God."

III. Jewish ethics deduces and proclaims its demands from the freedom of man's will. Determinism in all its varieties denies human freedom for the following reasons:

Free Will.

(1) Because the "soul" is dependent upon, and therefore controlled and limited by, the body. The contention of the determinists has not been proved. The material elements are substrata of the human person; as such they are factors of his being. But the "soul" or "will" nevertheless has the power to resist and neutralize the effects of the material factors. The latter, within certain extent, hamper or help; but whether increasing the difficulties or not, which the "will" encounters in asserting itself, the material elements may be and are under the will's control, even to their destruction (*e. g.*, in suicide). The materialistic constructions have not weakened the foundations of Jewish ethics.

(2) Because empirically invariable regularity of human action has been established by moral statistics. At most the tables of moral statistics prove the influence of social conditions as brakes or stimuli to human will-power; but, confronted by the crucial question, Why does one individual and not another commit the (irregular) act? the theory fails ignominiously. It does not prove that social conditions are permanent. Man has changed them at his own will under deeper insight into the law of his moral rela-

tions to other men. Hence the arguments derived from moral statistics do not touch the kernel of the Jewish doctrine of the moral freedom of man.

(3) Because will is determined by motives, and these arise out of conditions fixed by heredity and environment. The utmost this contention establishes is that men are responsible for the conditions they bequeath to posterity. These conditions may render difficult or easy the assertion of the will in the choice of motives, but they can not deprive the will of the power to choose. Environment may at will be changed, and the motives arising from it thereby modified. Jewish ethics is not grounded on the doctrine of absolute free will, but on that of the freedom of choice between motives. Man acts upon motives; but education, discipline, the training of one's mind to recognize the bearing which the motives have upon action and to test them by their concordance with or dissonance from the ideal of human conduct involved in man's higher destiny, enable man to make the better choice and to eliminate all baser motives. Even conceding the utmost that the theory of determining motives establishes, Jewish ethics continues on safe ground when predicating the freedom of the human will.

(4) Because human freedom has been denied on theological grounds as incompatible with the omnipotence and prescience of God (see LUTHER, MARTIN; and PREDESTINATION; comp. Koran, sura xvii.; D. F. Strauss, "Die Christliche Glaubenslehre," i. 363: Spinoza's "immanent" God). The difficulties of the problem have been felt also by Jewish philosophers (see Stein, "Das Problem der Willensfreiheit"). Still, the difficulties are largely of a scholastic nature. Jewish ethics gives man the liberty to range himself on the side of the divine purposes or to attempt to place himself in opposition to them. Without this freedom moral life is robbed of its morality. Man can do naught against God except work his own defeat; he can do all with God by working in harmony with the moral purpose and destiny underlying life.

Relation to Evolutionist Ethics.

IV. Jewish ethics is not weakened by the theories that evolution may be established in the history of moral ideas and practise; that the standards of right and wrong have changed; and that conscience has spoken a multitude of dialects. Even the theory of Spencer and others that conscience is only a slow accretion of impressions and experiences based upon the utility of certain acts is not fatal to the main principles of the Jewish ethical theory. Evolution at its best merely traces the development of the moral life; it offers no solution of its origin, why man has come to develop this peculiar range of judgments upon his past conduct, and evolve ideals regulative of future conduct. Human nature, then, in its constitution, must have carried potentially from the beginning all that really evolved from and through it in the slow process of time. Man thus tends toward the moralities, and these are refined and spiritualized in increasing measure. Jewish ethics is thus untouched in its core by the evolutional method of treatment of the phenomena of the moral life of man.

Based on Religion.

V. Jewish ethics and Jewish religion are inseparable. The moral life, it is true, is not dependent upon dogma; there are men who, though without positive dogmatic creeds, are intensely moral; as, on the other hand, there are men who combine religious and liturgical correctness, or religious emotionalism, with moral indifference and moral turpitude. Furthermore, the moral altitude of a people indicates that of its gods, while the reverse is not true (Melkarth, Astarte, Baal, Jupiter, reflect the morality of their worshipers). Nevertheless, religion alone lifts ethics into a certainty; the moral life under religious construction is expressive of what is central and supreme in all time and space, to which all things are subject and which all conditions serve. God is, in the Jewish conception, the source of all morality; the universe is under moral destiny. The key to all being and becoming is the moral purpose posited by the recognition that the supreme will of the highest moral personality is Creator and Author and Ruler of All. In God the moral sublimities are one. Hence the Jewish God-concept can best be interpreted in moral values (see God's thirteen MIDDOT). Righteousness, love, purity, are the only service man may offer Him. Immorality and Jewish religiosity are mutually exclusive. The moral life is a religious consecration. Ceremonies and symbols are for moral discipline and expressive of moral sanctities (see M. Lazarus, "Jüdische Ethik"). They appeal to the imagination of man in a way to deepen in him the sense of his moral dignity, and prompt him to greater sensitiveness to duty.

Religious Basis Necessary.

VI. The ethical teachings of religion alone, and especially the Jewish religion, establish the relation of man to himself, to his property, to others, on an ethical basis. Religion sets forth God as the Giver. Non-religious ethics is incompetent to develop consistently the obligations of man to live so that the measure of his life, and the value and worth of all other men, shall be increased. Why should man not be selfish? Why is Nietzsche's "overman," who is "beyond good and evil," not justified in using his strength as he lists? Religion, and it alone, or a religious interpretation of ethics makes the social bond something more comprehensive than an accidental and natural (material) compact between men, a policy, a prudential arrangement to make life less burdensome; religion alone makes benevolence and altruism something loftier than mere anticipatory speculations on possible claims for benefits when necessity shall arise, or the reflex impulse of a subjective transference of another's objective misery to oneself, so that pity always is shown only to self (Schopenhauer). Religion shows that as man is the recipient of all he is and has, he is the steward of what was given him (by God) for his use and that of all his fellow men.

On this basis Jewish ethics rests its doctrines of duty and virtue. Whatever increases the capacity of man's stewardship is ethical. Whatever use of time, talent, or treasure augments one's possibilities of human service is ethically consecrated. Judaism, therefore, inculcates as ethical the ambition to develop physical and mental powers, as enlargement of service is dependent upon the measure of the increase of man's powers. Wealth is not immoral; poverty is not moral. The desire to increase one's stores of power is moral provided it is under the consecration of the recognized responsibility for larger service. The weak are entitled to the protection of the strong. Property entails duties, which establish its rights. Charity is not a voluntary concession on the part of the well-situated. It is a right to which the less fortunate are entitled in justice (צדקה). The main concern of Jewish ethics is personality. Every human being is a person, not a thing. Economic doctrine is unethical and un-Jewish if it ignores and renders illusory this distinction. Slavery is for this reason immoral. Jewish ethics on this basis is not individualistic; it is not under the spell of other-worldliness. It is social. By consecrating every human being to the stewardship of his faculties and forces, and by regarding every human soul as a person, the ethics of Judaism offers the solution of all the perplexities of modern political, industrial, and economic life. Israel as the "pattern people" shall be exponential, among its brothers of the whole human family, of the principles and practises which are involved in, pillared upon, and demanded by, the ethical monotheism which lifts man to the dignity of God's image and consecrates him the steward of all of his life, his talent, and his treasure. In the "Messianic kingdom," ideally to be anticipated by Israel, justice will be enthroned and incarnated in institution, and this justice, the social correlative of holiness and love, is the ethical passion of modern, as it was of olden, Judaism.

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ETHICS OF THE FATHERS. See Abot.

ETHIOPIA: The translation in the Authorized Version, following the ancient versions, of a name covering three different countries and peoples, viz.: (1) Ethiopia proper; (2) parts of northern Arabia; and (3) the regions east of Babylonia. See Cush for this name and the problems involved.

The versions, beginning with the Septuagint, did not know any other country than Kûsh (Egyptian, "Ko[']sh"), that is, Nubia south of Egypt. In the Bible "Cush," the son of Ham and brother of Mizraim (Egypt; Gen. x. 6; I Chron. i. 8), evidently means the ancestor of the Nubians. Originally the Egyptians used the name Ko[']sh only of tribes living south of the second cataract, extending it after 1500 B.C. to the whole valley of the Nile south of Egypt; never, however, to the highlands of Abyssinia, which, by a late literary usurpation, and much to the confusion of modern scholars, acquired the name "Ethiopia."

The Greeks often included under the term "Ethiopians" (dusky-faced ones) all nations of eastern or central Africa, but designated as Ethiopia proper the Nile valley from Syene (compare Ezek. xxix. 10) to the modern Khartum. The inhabitants of this country were more or less pure negroes. Isa. xviii. 2 (R. V.) calls them "tall and smooth"; but it is very doubtful if that obscure description of a land "rustling with wings, which is beyond the rivers of Ethiopia" (*ib.* xviii. 1), could mean Nubia.

Those barbarous tribes were at an early period tributary to the Pharaohs who made the northern part of the country a real Egyptian province after 2000 B.C., and the southern half after 1600. The viceroys of this province became independent about 1000 B.C. Napata and Meroe were the capitals. The Ethiopian kings occupied Thebes about 800, and P‘ankhy attempted to conquer the whole of Egypt some fifty years later; but actual possession could only be effected by Shabako about 700. After Shabatako, the third Ethiopian Pharaoh, Taharḳô came to the throne (the Tirhaka of II Kings xix. 9 and Isa. xxxvii. 9). His meddling with Syrian affairs caused the Assyrian conquest of Egypt, which country he and his successor, Tanut-amon (Tandamani), were unable to regain permanently (compare Nahum iii.; Isa. xx. 3). Cambyses fulfilled the threat of Ezek. xxx. 4, and made Ethiopia tributary (compare Esth. i. 1, viii. 9; I Esd. iii. 2). About 210 King Ergamenes broke the power of the high priests of Amon, who, by means of their oracles had virtually been rulers until this time.

Under Augustus a violation of the Roman frontier at Syene caused the punitive expedition of Petronius and the destruction of Napata. A few miserable remnants of the kingdom and of ancient Egyptian culture existed in Meroe for a while; the wild tribes of the Nobades and Blemmyans took the place of the Ethiopians, whose language and race are usually assumed to be represented by the modern Nubas.

The Bible, furthermore, mentions Ethiopia as the type of a remote land (Ps. lxviii. 31, lxxxvii. 4; Amos ix. 7; Zeph. ii. 12, iii. 10; Dan. xi. 43). Isa. xliii. 3 seems to imply Ethiopia's wealth, probably in gold, precious stones, etc. (compare Job xxviii. 19, "the topaz of Ethiopia"; Isa. xlv. 14, "the merchandise of Ethiopia"). Ethiopian mercenaries in Egypt are mentioned in Jer. xlvi. 9. See also Cush.

E. G. H. W. M. M.

ETHNARCH (*ἐθνάρχης* = "chieftain"): In the Greco-Roman world, one that stood at the head of any community, though not an independent ruler. The Hebrew word "rosh" (ראש), especially in the Biblical works of the post-exilic time, had perhaps a meaning related to "ethnarch" (Nestle, in Stade's "Zeitschrift," xv. 288; Schrader, "K. A. T." 3d ed., p. 310). The obscure *Σαραμέλ* (I Macc. xiv. 28) is probably merely the Hebrew title of Simeon (שר עם אל = "prince of the people of God"), who bore this title in addition to that of high priest. He was called both "strategos" and "ethnarch" (*ib.* xiv. 47). The title *Σαρβήθ Σαβαναιέλ*, given by Origen to the Book of the Maccabees, would then mean שרבית שר עם אל (= "scepter of the prince of the people of God"), referring to Judas Maccabeus, the chief hero of the book. It would follow from this that there were two ethnarchs even in this period: Judas Maccabeus and Simeon. Josephus calls the latter "ethnarch," probably following the Book of Maccabees ("Ant." xiii. 6, § 7). Yet Willrich, not without reason, considers this statement to be erroneous ("Judaica," p. 83).

The title "ethnarch" was officially given to Hyrcanus II., though Pompey refused him the crown ("Ant." xx. 10, § 4). Hyrcanus' title, as given in a document of Cæsar, was "high priest and ethnarch," and his children were to be designated in the same way (xiv. 10, § 2; xiv. 8, § 5). Herod the Great also is called *ἐθνάρχης* on a coin (Eckhel, "Doctrina

Nummorum," i., iii. 484), although Saulcy, Levy, and others, ascribe this coin to Archelaus. Herod's son Archelaus was deemed unworthy of the title of "king," and received simply that of "ethnarch" ("Ant." xvii. 11, § 4; "B. J." ii. 6, § 3).

The head of the Jewish community of Alexandria had the title of "ethnarch" (Strabo, in "Ant." xiv. 7, § 2), and was probably identical with the ALABARCH. This may be gathered from a decree of Claudius permitting the succession of ethnarchs (*ib.* xix. 5, § 2). But Philo says expressly that at the time of Augustus the gerusia took over the functions of the "genarch" ("In Flaccum," § 10), and γενάρχης here is doubtless equivalent to ἐθνάρχης. Philo must refer to some interval during which, the permission of Augustus not having been obtained, no ethnarch could be appointed. At Damascus the Nabatæan king Aretas IV. had an ethnarch at the time of the apostle Paul (II Cor. xi. 32); yet there is no reason for regarding this dignitary as at the head of the Jews of that city, as does Grätz ("Gesch." 4th ed., iii. 371), following earlier scholars, for the chieftain or sheik of some tribe of nomads is meant (Schürer, "Gesch." 3d ed., ii. 83).

In an epitaph at Smyrna the Jewish community is called "people" (ἔθνος) of the Jews (Reinach, in "R. E. J." vii. 161–166); hence the head of this community must have had the title of "ethnarch" (comp. Suidas, *s.v.* ἔθνος). Origen ("Epist. ad Africanum," § 14) calls the patriarch of the Jews of Palestine "ethnarch," ascribing to him great power; but this seems merely an alternative for "patriarch."

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G. S. KR.

ETHNOLOGY. See BIBLICAL ETHNOLOGY.

ETIQUETTE: Rules governing intercourse in polite society. Such rules are supposed by the Rabbis to have been laid down by the Bible itself. Moses modestly uses the plural in saying to Joshua, "Choose for *us* men and go fight with Amalek" (Ex. xvii. 9, Hebr.), though he referred only to himself. The obeisance of Abraham as he "bowed himself toward the ground" and said to each of his visitors, "My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant," is a form of Oriental politeness, and is recorded as a model of address even when coming from a greater man to one who occupies a lesser station (Gen. xviii. 2–3). The gallantry displayed by Eliezer toward Rebekah, by Jacob toward Rachel, and by Moses to the daughters of Jethro are instances of respectful behavior toward women. The appeal of Abigail to David is an example of courtly address (I Sam. xxv.), as is also that of the "wise woman" of Tekoah (II Sam. xiv.). The suavity of Queen Esther toward Ahasuerus in her desire to counteract the influence of Haman (Esth. v.) is also distinguished by good breeding. The command is given to rise before the aged and to honor the elder (Lev. xix. 32). When a rabbi enters the bet ha-midrash or synagogue it is customary for the congregation to rise until he occupies his seat. For reverence to parents see HONOR; FATHER; MOTHER.

In rabbinical literature the term "derek ereẓ" (the way of the world) comprises among other things etiquette, that is, good breeding, dignified behavior, urbanity, and politeness. A general rule is laid down by R. Eliezer: "One from whose mouth the words of the Torah do not pass can not conduct himself according to the rules of etiquette" (Kallah, ed. Coronel, 1b, Vienna, 1864).

An introduction is necessary before dining with a stranger, or sitting in judgment, or affixing a signature with another witness to a document (Sanh. 23a; comp. Derek Ereẓ Zuṭa v.).

A person to be spoken to must first be called by his name; even the Lord first "called" unto Moses and then "spake" unto him (Yoma 4b). But a parent or a teacher must not be called by name. Gehazi was visited with leprosy for naming Elisha (Sanh. 100a; comp. II Kings viii. 5). The principle "ladies first" has Biblical authority according to the Rabbis. The most important message of Moses to prepare the Israelites for the reception of the Torah on Mount Sinai was addressed first to the women and then to the men ("Thus shalt thou say to the house of Jacob [women], and tell the children of Israel [men]": Ex. xix. 3, according to Mekilta, *ib.* 2 [ed. Friedmann, p. 62b]).

Modes of Address.

Written communications usually begin "With the help of God," giving the week-day, day of the month, and year from Creation. Letters are addressed in the choicest terms of endearment, honor, or respect. Religious questions were sent to Hai Gaon addressed "our lord"; a letter to a representative rabbi styled him "the king among the rabbis," "the prince in Israel," "the commander in Law," "the famous governor," or "the great light." To women were applied such forms as "to the virtuous woman"; "the crown of her husband"; "blessed shall she be above the women of the tent" (Judges v. 24; see TITLES). The personal name generally follows the titles, even in case of a parent or a teacher. After the name is added "may his light ever shine" or "long may he live."

Letters written in the third person became the proper form in the eighteenth century among the German Jews. The addressee is referred to as "his highness," "his honor," or "the honor of his learning." The communication concludes with an expression of affection and respect, and a wish for the addressee's good health, peace, and prosperity. A rabbinic signature is sometimes preceded with the words "the little" or "who rests here among the holy congregation." A letter of introduction begins with "The deliverer of this writing" (המוכ"ז). One must be careful not to blot his writing, and should answer his correspondents promptly ("Reshit Ḥokmah," ed. Constantinople, 1736, p. 300a).

Regular visiting was not generally indulged in except in the case of some worthy object; but it was a duty to visit the sick and to console the bereaved. The Rabbis visited one another very often for the purpose of learning. The custom of visiting the prophet on every new moon, or even on every Sabbath, is adduced from the question asked the Shunammite (II Kings iv. 23). Hence a scholar should visit his teacher every holiday (R. H. 16b). Johanan, when he visited his master R. Ḥanina, used to make a stir (by ringing a bell) before he entered, in compliance with the Scriptural injunction, "his sound shall be heard when he goeth in unto the holy place" (Ex. xxviii. 35; Lev. R. xxi.; see Rashi to Ps. 112a). The answer "yes" to a knock on the door does not mean "enter," but "wait" (B. Ḳ. 33a). Ben Sira is quoted in the Talmud as saying, "One must not suddenly enter his neighbor's house"; to which R. Johanan added, "not even his own house" (Niddah 16b; comp. Ecclus. [Sirach] xxi. 22).

Meals.

There are numerous regulations for etiquette at meals. Moses fixed the hours for dinner and breakfast: "This shall be when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full" (Ex. xvi. 8; Yoma 75b). One who eats in the street is like a dog, and some say is incapacitated as a witness (Ḳid. 40b). One shall not bite off a piece of bread and offer the rest to his neighbor, nor offer his neighbor a drink from the cup from which he has drunk first. Not even shall a teacher let his pupil drink water out of the vessel which has just been touched by his own lips, until he has spilled some of the water from the top (Tamid 27b).

Anything that causes expectoration or an odor should not be eaten in company (Ket. 40a). Once Rabbi ha-Nasi, lecturing before his disciples, smelled garlic and requested the offender to leave. R. Ḥiyya, however, rather than put the transgressor to shame, caused the session to be suspended (Sanh. 11a). Etiquette prohibits eating the last morsel on the table or platter, but the pot may be emptied (*ib.* 92a; 'Er. 53b). Ben Sira teaches to "Eat as becometh a man. . . . And eat not greedily. . . . Be first to leave off for manners' sake; . . . and if thou sittest among many, reach not out thy hand before them" (Ecclus. [Sirach] xxxi. 16–18).

Banquets; Toasts.

Invitations, as to a feast, were extended to even slight acquaintances by special messengers. In some instances the messenger mistook the name and called on the wrong person. Thus Bar Kamẓa was mistaken for Kamẓa, which error, it is claimed in the Talmud, was the original cause of the destruction of Jerusalem (Giṭ. 55b). In later times the beadle acted as the messenger, and usually invited every member of the congregation. The evil effect of such wholesale receptions was to make entertainment very expensive. The congregation of the expelled Spanish Jews (1492) who settled in Fez adopted in 1613 stringent measures to check excessive feasting ("Kerem Ḥamar, ii. § 94, Leghorn, 1169), "One guest must not invite another" (B. B. 98b; Derek Ereẓ Zuṭa viii.; comp. Ben Sira xxxi.).

The custom of appointing one as the head of a feast (probably as toast-master) is mentioned by Ben Sira: "Have they made thee ruler of a feast? Be not lifted up; be thou among them as one of them" (Ecclus. in [Sirach] xxxii. 1). The guests drank wine to one another's health. "Wine and health to the lips of the rabbis and their disciples" was the formula of the toast for rabbis; in ordinary gatherings, "Le-ḥayyim" (To your health). After saying grace, toasts were given in honor of the host, his parents, wife, and children, or on other occasions in honor of the bride and groom or the "ba'al berit," always beginning with "The Merciful shall bless the host," etc. A person who drains his cup in one draft is a glutton; in three drafts, a cad; the proper way is to take it in two (Beẓah 25b).

Personal Appearance.

Personal appearance is of vital importance: "Cleanliness promotes holiness" ('Ab. Zarah 20b). The washing of the hands before and after meals, bathing for the Sabbath and the holidays, the paring of the nails on Friday, and hair-cutting once a month are part of Jewish etiquette. When bathing, one must not dive or plunge into the bath (Kallah, ed. Coronel, 18b). For other rules of etiquette in the bathing-place see Derek Ereẓ, ix.

Women must not ride astride like men, except in cases of emergency or from the fear of falling off (Pes. 3a).

Artificial beautifying of the person by means of hair-dye is restricted to women. Garments distinctive of one sex must not be worn by the other (Deut. xxii. 5).

R. Johanan called his garments "my honor." The priest was ordered to change his garments when removing the ashes from the altar (Lev. vi. 4). Thus, says R. Ishmael, the Torah taught as a lesson in etiquette, that the servant waiting at the table should not wear the garments in which he did the cooking (Sanh. 94a). The Sabbath garment must be distinguished from every-day apparel (Shab. 113a). A scholar whose garment is soiled by grease almost deserves death, as he disgraces the honor of the Law (*ib.* 114a). "This cleanliness in person and speech . . . was a direct consequence of the religion. . . . Cleanly habits were in fact codified . . . the medieval code-books of the Jewish religion contain a systematized scheme of etiquette, of cleanly custom, and of good taste" (Abraham, "Jewish Life in the Middle Ages," p. 16).

Proposals.

In matrimony the man, not the woman, shall propose, as it is written "if any man take a wife" (Deut. xxii. 13). The Talmud declares that since usually the one who loses an article looks for it, the man must look for his lost rib (Ḳid. 2b). The bride is accompanied by a chaperon, who brings her and introduces her to the groom under the canopy, as "the Lord God . . . brought her [Eve] unto the man" (Gen. ii. 22; Ber. 61a).

Another rule in etiquette demands the use of euphemisms: "Keep aloof from what is ugly and whatever resembles it" (Ḥul. 44b; comp. Derek Ereẓ Zuṭa viii.). R. Joshua b. Levi said: "Never use an indecent expression, even if you have to employ many more words to complete the sentence." Noah was ordered to provide the ark with clean beasts and with "beasts that are not clean" (Gen. vii. 2), a long negative being used in preference to a short positive expression of "contamination" (Pes. 3a). Otherwise conversations should be precise and concise, especially when speaking to a woman (Ab. i. 5; 'Er 53b). See EUPHEMISMS; GREETINGS; PRECEDENCE.

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S. S. J. D. E.

ETOILE (Old French, **Estoile** or **Estelle**; Hebrew, כוכב): Town in the ancient province of Dauphiné, France. It must not be confounded with Estella (Latin, *Stella*), Spain. In the fourteenth century there were living in Dijon Jews who had originally come from "Estoile" (Simmonet, "Juifs et Lombards," in the "Mémoires de l'Académie des Sciences et Belles-Lettres de Dijon," 1865, p. 186); and in the sixteenth century Jews from "Estelle" went to Carpentras ("R. E. J." xii. 160, 200, 204).

Among the scholars of Etoile may be mentioned: Abba Mari ben Joseph and his son Judah, who, at Moras in 1333, copied a portion of the "Halakot" of Alfasi (Gross, "Gallia Judaica," p. 52); Meïr Kokabi ("star"), author of a commentary on the Pentateuch (1313); Samuel Kokabi, commentator on a work on the calendar, written about 1402 (*ib.* p. 53); David ben Samuel of Estelle, member of the rabbinical college of Avignon in 1305 (doubtless identical with the celebrated scholar David ben Samuel Kokabi, the author of "Migdal Dawid" and "Ḳiryat Sefer"; comp. "R. E. J." ix. 214, 230); Jacob ben Moses of Bagnols, author of an important work on ethics and casuistics, written about 1357–61 (*ib.* ix. 51).

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G. S. K.

Citron-Tree with Etrogim.

(From a photograph.)

ETROG (אתרוג, אתרוגא, and אתרונגא in Ḳid. 70a; תרוג in Targ. Yer. to Lev. xxiii. 40; compare the Arabic "turujjah"): The citron (*κίτρον*, *κίτριον*); fruit of a tree of the orange and lemon family. It is oblong in shape, and sometimes as much as six inches in length. The skin is thick, somewhat hard, fragrant, and covered with protuberances; the pulp is white and subacid. Modern naturalists assume the north of India to be its native home; but it passed to the countries of the Mediterranean from Media or Persia; hence the name of the tree, "Citrus medica," and of the fruit, "Malum medica," or "Malum Persica" (compare Pliny, "Historia Naturalis," ii. 3; *μῆλον Μηδικόν*, Josephus, *l.c.* iii. 10, § 4: *μ. τῆς Περσέας*). It is therefore possible that the Jews brought the tree with them from Babylonia to Palestine on their return from the Captivity.

The etrog is used with the "lulab" at the Feast of Booths, or Sukkot. Of the four species of plants enumerated in Lev. xxiii. 40 (R. V.), on which the carrying of the lulab is based, tradition takes "the fruit of the goodly tree" (פרי עץ הדר, properly "the fruit of a fair or noble tree") to designate the citron. For the haggadic justification of this interpretation see Suk. 35a, and for a further discussion of the subject see LULAB. It is evident from Josephus and the Talmud that the custom of carrying the lulab and the etrog was well established in the time of the Maccabees. Josephus ("Ant." xiii. 13, § 5) relates that once, while Alexander Jannæus was ministering at the altar on the Feast of Booths, the people pelted him with their citrons, reproaching him with being the son of a captive woman and therefore debarred from the priesthood. In Suk. 48b the episode of being pelted with etrogs is related of an unnamed Sadducee who wrongly poured out the water-libation at the foot of the altar.

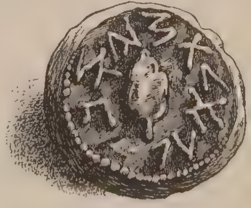
The etrog is also called "Adam's apple," or "paradise apple," and in Gen. R. xv. 7 among other fruits the etrog is suggested as having been the forbidden fruit of which Adam and Eve ate in the Garden of Eden; "for it is said, 'the tree was good for food' (Gen. iii. 6). Which is the tree whose wood can be eaten as well as its fruit? It is the etrog."

Etrog.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

To see an etrog in a dream is regarded as an assurance that one is "precious [הדר] before his Maker" (Ber. 57a). It is a wide-spread, popular belief that a pregnant woman who bites into an etrog will bear a male child.

In modern times, especially since the anti-Jewish demonstrations of 1891 at Corfu, a movement was inaugurated to boycott the etrog-growers of that island and to buy etrogim raised in the agricultural colonies of Palestine. Isaac Elhanan Spector favored the Palestinian fruit ("Almanach Achiasaf," iv. 293), while others contended that the etrogim of Palestine, being raised on grafted trees, were prohibited ("Peri 'Eẓ Hadar," ed. Solomon Marcus, Cracow, 1900).

The etrog was occasionally the object of special taxation. Empress Maria Theresa demanded from the Jews of the kingdom of Bohemia July 17, 1744, an annual tax of 40,000 florins ($16,000) for the right of importing their etrogim, which tax was later on reduced to 12,000 florins ("Oest. Wochenschrift," 1901, p. 727). Some Galician Jews in 1797 offered to pay 150,000 florins for the privilege of levying a tax on etrogim, but Emperor Francis II., in 1800, refused to interfere with a religious practise ("Israel. Familienblatt," Hamburg, Oct. 10, 1901).


Copper Coin of Simon Maccabeus, Bearing an Etrog.
(After Madden, "History of Jewish Coinage.")

Bibliography: Tristram, *Natural History of the Bible*, pp. 347 *et seq.*

A. I. M. C.

ETTHAUSEN, ISAAC SECKEL BEN MENAHEM: German rabbi; flourished in the first half of the eighteenth century, officiating as rabbi in various German towns during a period of fifty-five years. He was the author of "Or Ne'elam," a collection of fifty-eight responsa relating to subjects he had discussed with Baruch Rapoport, Jonathan Eybeschütz, and others; and "Ur Lo be-Ẓiyyon," novellæ on Berakot and Halakot Ḳeṭannot. Both works were published after his death by his son, Judah Löb Etthausen (Carlsruhe, 1765).

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K. M. Sel.

ETTING: Name of an American family, prominent in national and civic affairs, whose history is associated with the states of Maryland and Pennsylvania, chiefly with the cities of Baltimore and Philadelphia, though some of its members are connected with the history of New York and Connecticut. Of the following members of the family little is known: **Benjamin Etting:** Resident of New York; made a freeman in 1769; fled with other patriots at the time of the capture of the city by the British, and went to Norwalk, Conn., where he died in 1778 ("Pub. Am. Jew. Hist. Soc." ii. 66, vi. 102). **Moses Etting:** Resident at Easton, Pa.; died during the early part of 1778 (*ib.* ii. 66). **Reuben Etting:** Joined the Revolutionary army when nineteen years of age; was taken prisoner at Charlestown; died shortly after his release (*ib.* ii. 66). **Solomon Etting:** Mentioned in a subscription list as being in Baltimore in 1773 (*ib.* vi. 155).

Silver Box for Etrog.
(In the possession of J. D. Eisenstein.)

The history of the following members of the family is known more fully:

Charles Edward Etting: American general officer; born in Philadelphia Feb. 5, 1844; served with distinction as a volunteer in the army during the Civil war. He entered the Federal service as a member of the One Hundred and Twenty-first Regiment, with the grade of second lieutenant of Company D, and was promoted in turn to first lieutenant, captain, and adjutant. Assigned to the third division of the Army of the Potomac (1861), he took part in the operations at Sharpsburg (Sept. 29, 1862) and in the battles of Fredericksburg (Dec. 13, 1862), Chancellorsville (May 1–4, 1863), and Gettysburg (July 1–3, 1863), acting as staff-officer and aide-de-camp throughout the campaign. Subsequently he took an active part in organizing new regiments in his state (1864), and retired from military service June 2, 1865. At the close of the war Etting returned to Philadelphia and engaged in commerce.

Elijah Gratz Etting: Son of Reuben Etting; born in Baltimore July 14, 1795; died in Philadelphia May 25, 1849. He was educated at the University of Pennsylvania, graduating in 1812. He studied law in Pennsylvania, and was admitted to the bar in 1816. On his return to Maryland he was elected district attorney for Cecil county in that state.

Frank Marx Etting: American officer; son of Benjamin Etting; born Dec. 17, 1833; died in Philadelphia June 4, 1890. After studying for the legal profession he commenced practising at the bar of Philadelphia Oct. 10, 1857. Abandoning law some years later, he entered the army, and was appointed paymaster, with the rank of major, in 1861. Continuing in office throughout the Civil war, he became chief paymaster to the forces (1864–67). On the expiration of his term of office he was brevetted lieutenant-colonel (of Volunteers, March 13, 1865; of Regulars, 1868). In 1868 he was appointed to the staff of Gen. Irwin McDowell as chief paymaster for disbursing the Reconstruction Fund. At the opening of the Centennial Exposition in 1876 Etting was elected chief historian of the Department of the Exposition. He was the author of a "History of Independence Hall," and at one time during his public career served as director of public schools. Other representative members of this family in Philadelphia were **Benjamin Etting** and **Edward J. Etting**, the latter of whom had four sons, Reuben, Charles Edward, Theodore Minis, and Gratz.

Henry Etting: American naval officer; born in Baltimore May 20, 1799; died at Philadelphia, Feb. 15, 1876. He commenced his career Jan. 1, 1818, as midshipman, and by Nov. 7, 1826, attained the rank of purser. Four years later he was appointed paymaster, with the rank of commander (Nov. 7, 1830), and retired from the navy with the rank of captain Dec. 21, 1861. Throughout the Civil war Etting held at New York the office of purser and fiscal agent of the Navy Department. After fifty-three years of active service he was finally placed on the retired list as pay-director, with the rank of commodore (March 3, 1871).

Reuben Etting: Citizen of Baltimore; born at York, Pa., 1762; died in Philadelphia 1848. He chose a military career, and was commissioned (1798) first captain of the Independent Blues. In 1801 he was appointed United States marshal for Maryland by Thomas Jefferson.

Solomon Etting: Born in York, Pa., 1764; died in Baltimore, Md., 1847. He was one of those American citizens who opposed a treaty with Great Britain in 1795. He afterward removed to Baltimore, where he was elected to the city council (1825), ultimately becoming president of that body.

Theodore Minis Etting: American naval officer; born in Philadelphia May 25, 1846. During the Civil war he volunteered, and received the appointment of acting midshipman Nov. 28, 1862, being promoted to full grade June 2, 1868. In turn he advanced through the grades of ensign (April 19, 1869) and master (July 12, 1870), attaining that of lieutenant (March 3, 1874). Etting resigned July 1, 1877, and immediately took up the study of law under Henry B. Edmunds of Philadelphia. He commenced to practise as a marine and corporation lawyer in 1879, and was the author of a treatise on "Admiralty Jurisdiction." Elected to represent the eighth ward as member of the Select Council in 1885, Etting from that time on has taken an active part in the municipal affairs of his native city, and has been reelected repeatedly. He held also the chairmanship of the municipal committee on law.

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A. F. H. V.

ETTINGER (OETTINGER): Family name derived from the city of Oettingen in Bavaria, and found all over Europe among Ashkenazim families. The Galician and Russian family of Ettingers contains many rabbis and writers of some distinction. The best-known members are:

Ḥayyim Judah Löb Ettinger: Austrian rabbi; died in 1739; son of Eliezer ha-Levi Lichtenstein Ettinger. He succeeded his father in the rabbinate of Holleschau and in the directorate of its Talmudical school, which was at that time one of the most important in Moravia, and at which his brother, the author of "'Edut be-Yosef" (Sulzbach, 1761), was a pupil. In 1717 Ḥayyim was appointed head of the Talmudical school of Lemberg, and in 1730 succeeded the author of the "Pene Yehoshua'" in the rabbinate of that place. Although Ettinger wrote several works and numerous responsa, nothing was published under his own name. Only in the works of others, as, for instance, in those of his brother-in-law, Ḥayyim Cohen Rapaport, rabbi of Lemberg, may there be found a few scattered responsa and notes of Ettinger's, which give but slight indication of his Talmudical knowledge.

Isaac Aaron Ettinger (also called **Reb Itzsche**): Galician rabbi and scholar; son of Mordecai Ze'eb Ettinger; born at Lemberg 1827; died there Jan. 16, 1891. Distinguished for his intellectual activity and industry, he was invited by several communities of Galicia to assume a rabbinate, but, being wealthy, he declined until, in 1868, he was persuaded to accept the rabbinate of Przemysl. He had occupied this position less than two years, when the pressure of his private affairs compelled him to relinquish it and retire to Lemberg. His responsa exerted considerable influence; Mitnaggedim and Ḥasidim submitted to him questions of ritual; the thaumaturgic rabbis of Sadagora referred questions of inheritance to his decision; and he was regarded even by the government as the leader of the Galician Jews. He was officially recognized by the Austrian minister of the interior as Nasi of Palestine, and as such he sent annually to Palestine about 50,000 gulden. When Ẓebi Hirsch Ornstein died in 1888, Ettinger was chosen rabbi of Lemberg, an office which he filled until his death. A highly cultured man, his influence was felt also by the Reform party. He often appeared in the Polish city council to uphold his opinions. Some of his responsa were posthumously published by his children under the title ש"ות מהרי"א הלוי (Lemberg, 1892).

Bibliography: Buber, *Anshe Shem*, p. 123, Cracow, 1895.

Mordecai Ze'eb Ettinger: Father of Isaac Aaron; born 1804; died June 30, 1863, at Lemberg. He published in collaboration with his brother-in-law, Joseph Saul Nathanson, the following: "Mefareshe ha-Yam" (Lemberg, 1827), a commentary to the work of his uncle, Moses Joshua Heschel, rabbi at Tarnogrod, who had published a work on Baba Ḳamma under the title "Yam ha-Talmud"; "Me'irat 'Enayim" (Wilna, 1839; Zolkiev, 1842); "Magen Gibborim," on the Shulḥan 'Aruk, Oraḥ Ḥayyim (part 1, Lemberg, 1834; part 2, Zolkiev, 1839); "Haggahot 'al ha-Shas" (printed in the Wilna Talmud ed.); "Ner Ma'arabi," annotations to the Jerusalem Talmud (printed in the Jitomir ed.); "Ma'aseh Alfas," on the רי"ף.

After a collaboration of twenty-five years a difference arose between the two brothers-in-law, which was brought to a crisis by Rabbi Solomon Klüger's "Moda'ah le-Bet Yisrael" in reference to the baking of maẓẓot by machinery, Rabbi Joseph Saul's answer, "Biṭṭul Moda'ah" (1859), not meeting with Ettinger's approval. Ettinger even before this had commenced to work alone, publishing "Ma'amar Mordekai" to the Shulḥan 'Aruk (Lemberg, 1852), and writing much that is still in manuscript.

Bibliography: Buber, *Anshe Shem*, p. 153, Cracow, 1895.

K. M. W. R.

Solomon Ettinger: Physician and Yiddish poet; died about 1855. He studied medicine in Lemberg, Galicia; and, after graduating, settled in Zamoscz, Russian Poland, which probably was his native place. A. B. Gottlober, who met him there in 1837, relates that Ettinger was prohibited from practising under his foreign diploma, and that he afterward joined an agricultural colony. Failing to succeed as a colonist, he settled in Odessa. He is the author of a Yiddish drama entitled "Serkele" (Johannisberg, 1861; 2d ed., Warsaw, 1874), which is still considered one of the best literary productions in that dialect. Some of his songs and fables were published by his friend and fellow townsman A. Zederbaum, in the periodicals "Ḳol Mebasser" and "Jüdisches Volksblatt." A collection of his fables and songs was published by his family (St. Petersburg, 1889 [?]). An excellent parody of Heine's "Zwei Grenadiere," which appeared in J. L. Gordon's "Siḥat Ḥullin," is also attributed to Ettinger. His song "Das Licht" ("Jüdisches Volksblatt," vol. vi.) is an imitation of Schiller's "Glocke."

Bibliography: Gottlober, in *Jüdische Volksbibliothek*, i. 353–354; *Jüdisches Volksblatt*, vol. v., No. 25, and vol. vi., No. 6; Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 101-102, New York, 1899.

S. P. Wi.

ETTLINGER, JACOB: German rabbi and author, and one of the leaders of modern Orthodoxy; born at Carlsruhe March 17, 1798; died at Altona Dec. 7, 1871. He received his early education from his father Aaron, who was "Klausrabbiner" at Carlsruhe, continuing his studies under Abraham Bing at Würzburg, where he also attended the university. He was thus among the earliest German rabbis who possessed academic training. In 1826 he was appointed "Kreisrabbiner" of Ladenburg, with his seat in Mannheim, where he was at the same time chief prebendary ("Klausprimator"). This position he held until he was called as chief rabbi to Altona, where he officiated from 1836 until his death. In this position he became one of the most prominent representatives of German Orthodoxy, which stood for the union of secular learning with strict adherence to the tenets and practises of traditional Judaism. A typical story is reported by Abraham Geiger, who formed Ettlinger's acquaintance as a student in 1829. At a school examination a teacher said that Joseph's brothers had acted in an unbrotherly fashion, whereupon Ettlinger rebuked him indignantly for speaking ill of "the twelve tribes of Israel" (Abraham Geiger, "Leben in Briefen," p. 17, Berlin, 1878). His views can be judged from his first work, "Bikkure Ya'aḳob," in the preface of which he says that he chose this title because it had the numerical value of Jacob and Rachel, who are mystically represented in the law of the Sukkah, with which the book deals. A similar belief in the doctrines of the Cabala is expressed in a sermon in which he urged early burial, because as long as the body remains unburied the evil spirits ("ḥiẓonim") have power over it ("Allg. Zeit. des Jud." 1845, p. 193). In his will he left the request that the four capital punishments should be performed symbolically on his body.

Ettlinger became one of the strongest opponents of the Reform movement, and headed the protest of the one hundred and seventy-three rabbis against the Brunswick Conference of 1844 (see Conferences, Rabbinical). In the following year he established the first organ of Orthodox Judaism, "Der Zionswächter, Organ zur Wahrung der Interessen des Gesetzestreuen Judenthums," with a Hebrew supplement, "Shomer Ẓiyyon ha-Ne'eman," edited by S. J. Enoch. His school was attended by a great many students preparing for the ministry, and many of them became leaders of Orthodoxy. Samson Raphael Hirsch was his disciple in Mannheim, and Israel Hildesheimer in Altona. Four of his sons-in-law became prominent Orthodox rabbis—Isaacsohn of Rotterdam, Solomon Cohn of Schwerin, Freymann of Ostrowo, and M. L. Bamberger of Kissingen. He was the last German rabbi who acted as civil judge. Much against his will the Danish government, to which Altona then belonged, abolished this right of the Altona rabbi in 1863. The purity of his character and the sincerity of his religious views were acknowledged even by his opponents. He provided in his will that nobody should call him "ẓaddiḳ" (righteous), and that the inscription on his tombstone should contain merely the titles of his works and a statement of the number of years during which he was rabbi of Altona. The congregation obtained permission from the government to bury him in the old cemetery of Altona, which had been closed a year before.

His published works are: "Bikkure Ya'aḳob," on the laws of Sukkot, Altona, 1836 (2d ed. with the addition of "Tosefot Bikkurim," *ib.* 1858); "'Aruk la-Ner," glosses on various Talmudic treatises (on

Yebamot, Altona, 1850; on Makkot and Keritot, *ib.* 1855; on Sukkah, *ib.* 1858; on Niddah, *ib.* 1864; on Rosh ha-Shanah and Sanhedrin, Warsaw, 1873); "Binyan Ẓiyyon," responsa, Altona, 1868; "She'elot u-Teshubot Binyan Ẓiyyon ha-Ḥadashot," Wilna, 1874 (a continuation of the preceding); "Minḥat 'Ani," homilies, Altona, 1874. He published various sermons in German, among them "Antrittsrede, Gehalten in der Grossen Synagoge zu Altona," Altona, 1836; "Rede beim Trauergottesdienst beim Ableben Friedrich III," *ib.*, 1840; and numerous articles in the "Zionswächter," a collection of which was published by L. M. Bamberger under the title "Abhandlungen und Reden," Schildberg, 1899.

BIBLIOGRAPHY: *Ha-Maggid*, 1870, p. 118, and 1871, pp. 379, 386; *Der Israelit*, pp. 940-943 *et seq.*, Mayence, 1871.

S. D.

EUCHEL, ISAAC ABRAHAM: Hebrew author; born at Copenhagen 1758; died at Berlin (June?) 14, 1804. He studied at the University of Königsberg under Immanuel Kant, and acquired a fine Hebrew style from Moses Mendelssohn and Naphtali Wessely. A proposal to appoint him professor of Oriental languages at the University of Königsberg was resisted by Kant, as dean of the faculty of philosophy, on the ground that "it is hardly possible for a Jewish teacher of the Hebrew language to abstain from the rabbinic expositions to which he has been accustomed from his youth." Euchel was one of the founders of the periodical "Ha-Meassef" (1783), the organ of the Biurists. For some time subsequently he was bookkeeper in the establishment of Meyer Warburg in Berlin. In the winter of 1791 he founded, with other young scholars, like Joseph Mendelssohn, E. Wolfssohn, and N. Oppenheimer, the Gesellschaft der Freunde in Berlin.

Euchel's' chief works are: "Gebete der Deutsch-Polnischen Juden" (translated from the Hebrew, with notes, Ratisbon, 1786-88; Vienna, 1790-98); "Die Sprüche Salomos" (translated from Hebrew, with Hebrew commentary, Berlin, 1789-98; Offenbach, 1805-08); "Ist nach Jüdischen Gesetzen das Uebernachten der Todten Wirklich Verboten?" (Breslau, 1797-98); "Mose Maimuni's 'More Nebuchim,' mit einem Kommentar von Mose Narboni und einem Kommentar von S. Maimon" (Berlin, 1791; Sulzbach, 1829). The most brilliant example of Euchel's Hebrew style is found in his biography of Moses Mendelssohn, entitled "Toledot Rambeman: Lebensgeschichte Mos. Mendelssohns, mit Excerpten aus Seinem 'Jerusalem'" (Berlin, 1789; Vienna, 1804).

BIBLIOGRAPHY: Max Letteris, in the new edition of the המאסף, 1784, pp. 41-47, Vienna, 1805; *Allg. Zeit. des Jud.* 1837, p. 488; *Das Jüdische Literaturblatt*, 1882, No. 33.

S. A. Ko.

EUCLID (Heb. אקלידם, אקלידים, also אקלידום and אוקלידים): Greek geometer; flourished in the fourth century B.C. He is mentioned, perhaps for the first time in Hebrew literature, by Rabbi Abraham bar Ḥiyya (d. 1136). Jacob ben Nissim also speaks of אקלידם פילוסופום.

Most of the oldest Hebrew manuscript now extant are translations of Euclid strikingly similar in style and method, and are apparently the work of the same man, Moses ibn Tibbon. As he usually dated his works, it is learned that the first translation of Euclid's Στοιχεῖα ("Elements") was made in Elul, 5030 (= 1270). Another translation, called "Yesodot" or "Shorashim" (*c.* 1273), and including Hypsicles' books, is commonly supposed to have been made by Jacob ben Makir (died about 1306), though some attribute it to Moses ibn Tibbon.

The "Elements."

Commentaries.

Not only was the text itself translated into Hebrew, but also the commentaries on it by Arabic scientists. Those made by Al-Farabi and by Ibn Haitham (known as "Alhazen") were rendered anonymously, probably by Moses ibn Tibbon. Kalonymus ben Kalonymus, the assumed translator of part of book xiv., according to Simplicius' commentary (Feb. 2, 1309), also rendered Ibn Haitham's commentary on the introduction to book x. (Sept. 9, 1314; Berlin MS. No. 204). Other commentaries, original and adapted, are by a pupil of Jacob b. Makir, by Abba Mari (*c.* 1324; Munich MS. No. 91) on the introduction to book i., by R. Levi ben Gershon (d. 1344) on the propositions of books i., iii., iv., v. (MSS. Jews' Coll., No. 138, 4; D. Guenzburg, St. Petersburg, No. 340), and by Abraham ben Solomon Yarḥi Ẓarfati. According to Joseph Delmedigo, there was also an original commentary to the entire Euclid by Elijah Mizraḥi (d. 1526).

The "Elements" are usually divided into books ("ma'amarim"). An annotated translation of book i. and part of book ii., belonging to the sixteenth century, is still extant (Paris MS. No. 1015).

Euclid's "Data" was rendered into Hebrew (*c.* 1272) by Jacob ben Makir, and called by him "Sefer ha-Mattanot" (Book of the Gifts), from the Arabic of Ḥunain ibn Isḥaḳ ("Kitab al-Mu'ṭayat") as revised by Thabit ibn Ḳurrah. Tibbon, however, speaks of Ḥunain ibn Isḥaḳ without reference to the reviser. Ḥunain's version of Euclid's "Optic," as revised by Thabit ibn Ḳurrah, was translated into Hebrew by Jacob ben Makir and called "Ḥilluf ha-Mabbaṭim" (The Variety of Aspects).

Later Translations.

At the end of the eighteenth century the study of Euclid, which had been neglected for several centuries, was resumed among Jews in Germany, and especially in Poland. Three new translations were made between 1775 and 1875. A new edition with four plates was published by Abraham Joseph (ben Simon) Minz, and annotated by Meïr of Fürth, the title being ראשית למודים הוא ספר אקלידם (Berlin, 1775). The learned Baruch Schick, usually known as "Baruch of Sklow," published five years later a new translation of the first six books of the "Elements," illustrated with 140 geometrical figures on three plates (The Hague, 1780). A hundred years later Naḥman Hirsch Linder translated books xi. and xii., with notes and explanations, and with illustrations on two plates (Jitomir, 1875).

BIBLIOGRAPHY: Steinschneider, *Hebr. Uebers.* ii. 503-513; idem, *Die Mathematik bei den Juden*, in *Bibliotheca Mathematica*, new series, xi. 14, 35, 77, 79, 103, 108; xii. 86; xiii. 36; *idem*, in *Monatsschrift*, xxxvii. 519; Fürst, *Bibl. Jud.* iii. 338; Roest, *Cat. Rosenthal. Bibl.* i. 366; Zeitlin, *Bibl. Post-Mendels.* pp. 213, 343-344.

G. J. S. R.

EULENBURG, ALBERT: German neuropathist and electrotherapist; born Aug. 10, 1840, in Berlin; son of the physician Moritz Michael Eulenburg (1811–87). He received his education at the gymnasium of Berlin and the universities at Bonn, Zurich, and Berlin, and received his doctorate in 1861.

From 1863 to 1866 Eulenburg was assistant and later chief physician of the hospital of the university at Greifswald, where he was also admitted as privat-docent in 1864. As army surgeon he took part in the campaigns of 1866 and 1870–71, receiving the Iron Cross for non-combatants. From 1867 to 1873 he practised in Berlin, being attached to the clinical staff of the university hospital from 1869–71. In 1874 he was appointed professor at the university of Greifswald and director of the pharmacological institution, which positions he resigned in 1882, when he moved to Berlin, where he opened a private hospital for nervous diseases. In 1890 he became assistant professor at the university of Berlin, and in 1896 he received the title of "Geheimer Medizinalrath."

Eulenburg is an authority on nervous diseases. He is the editor of the well-known "Realencyklopädie der Gesammten Heilkunde," a standard work which was published in 15 vols. by Urban und Schwarzenberg, Vienna, 1880–83 (2d ed. 1885–90, 22 vols.; 3d ed. 1893–1901, in 27 vols.); a supplementary volume, entitled "Encyklopädische Jahrbücher," appears annually. Besides this great work, Eulenburg has written: "Die Hypodermatische Injection der Arzneimittel," Berlin, 1864; 3d ed. 1875; "Lehrbuch der Nervenkrankheiten auf Physiologischer Basis," *ib.* 1871; 2d ed. 1878; together with Paul Guttmann, "Die Physiologie und Pathologie des Sympathicus," *ib.* 1873, a work which, republished in London in 1879, received the Astley-Cooper prize; "Die Hydroelectrischen Bäder," Vienna, 1883; "Sexuale Neuropathie," Leipsic, 1895.

He is also the editor of the "Handbuch der Allgemeinen Therapie und der Therapeutischen Methodic," Berlin and Vienna, 1898–99, and, since the death of Samuel Guttmann in 1895, joint editor, with J. Schwalbe, of the "Deutsche Medizinische Wochenschrift."

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S. F. T. H.

EULOGY. See INVOCATIONS.

EUNUCH (Hebrew, סרים; Greek, εὐνοῦχος). —**Biblical Data:** As throughout the Orient in very ancient times, and more especially in Egypt and Assyria, where they seem to have held the most important offices, there were eunuchs in the kingdom of Israel. The reference to them in I Sam. viii. 15 (Hebr.) is general; but in other passages they are mentioned as attendants of the kings; for instance, Ahab (I Kings xxii. 9, Hebr.) and Jehoram (II Kings viii. 6; comp. ix. 32). No allusion to eunuchs in the kingdom of Judah occurs before the time of Josiah (comp. II Kings xxiv. 12, 15, Hebr.; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16). In II Kings xxv. 19, Hebr; Jer. lii. 25, a military officer taken captive at the conquest of Jerusalem is called a eunuch. Among the Jews, as among others, the existence of eunuchs was connected with polygamy, for in passages like II Kings xxiv. 15; Jer. xli. 16 (comp. II Kings ix. 32), they are expressly mentioned when reference is made to the women of the king's harem. Consequently there is no reason to interpret "saris" as applying to all royal offices in general.

It is questionable whether the eunuchs were Jews. A passage in Jeremiah (xxxviii. 7), in which the eunuch is an Ethiopian, indicates that they were not always natives of Judea, and it is probable that they were usually non-Jews, since in Deut. xxiii. 1 castration was forbidden the Israelites; that is, castrates might "not enter into the congregation of the Lord." Later regulations were milder, and the author of Isaiah (lvi. 3 *et seq.*) did not consider the fact of being a eunuch a reason for exclusion from the congregation. Eunuchs were more expensive than ordinary slaves, but there was no difficulty in obtaining them.

Josephus shows that eunuchs were important members of a regal household, especially under Herod the Great, the care of whose drink was entrusted to one, the bringing of his supper to another, and the putting of him to bed to a third, "who also managed the principal affairs of the government" ("Ant." xvi. 8, § 1). Herod's favorite wife, Mariamne, was attended by a eunuch ("Ant." xv. 7, § 4).

E. G. H. W. N.

—**In Rabbinical Literature:** The Rabbis distinguished two kinds of eunuchs: (1) "seris adam," a eunuch made by man; (2) "seris ḥamma," a eunuch made by the sun; that is to say, one born incapable of reproduction, so that the sun never shone on him as on a man. According to the Shulḥan 'Aruk, "seris ḥamma" means "castrated in consequence of fever." The Talmud gives various criteria by which the eunuch of the second kind may be recognized, and refers to various disabilities due to the state, especially as regards ḤALIẒAH.

A seris adam is not allowed to enter into the assembly of the Lord (Yeb. 70a), as it is written (Deut. xxiii. 2 [A.V. 1]): "He who is wounded in the stones . . . shall not enter into the congregation of the Lord"; that is to say, shall not marry an Israelitish wife. Removal of or defect in either or both of the testicles disqualifies for admission to the assembly of the Lord.

A eunuch of either kind is not to be judged as a rebellious son (see Deut. xxi. 18) because he is not considered as a man (Yeb. 80b). As every Israelite is commanded to perpetuate his race, it is a sin liable to severe punishment to cause one to become a eunuch (Shab. 111a). Still there is a difference whether one castrates another with his own hands or causes him to be castrated. In the first case the punishment is "malḳot," that is, thirty-nine stripes; in the second an indefinite number of stripes may be inflicted.

Finally, one whose only son is a eunuch has not accomplished the commandment to perpetuate the race.

BIBLIOGRAPHY: *Yeb.* 75a, 79a, 80b, 94b; *Niddah*, 47b; *B. B.* 155b; Maimonides, *Yad Ishut*, ii., xiii., xiv., xvii.; *Shulḥan 'Aruk, Eben ha-'Ezer*, 5, 1–13; 172, 1, 3, 5, 7.

S. S. M. SEL.

EUPATORIA: Town in the government of Taurida; on the western coast of the Crimea. It was formerly called by the Tatars "Gezelew" (in Hebrew גוזלאוו), pronounced "Kozlow" by the Russians; but on its annexation to Russia in 1784 it received its present name. Eupatoria is the spiritual center of the Karaites of the Crimea, and an important Karaite community has existed there for many centuries. The community, which counts now about 1,500 persons, is administered by a bet din consisting of three persons: the ḥakam, the ḥazzan, and the shammash (beadle). The authority of the bet din in religious matters is recognized by the Russian government, and its decisions have legal force for all the Karaite communities of the Crimea. Eupatoria possesses the finest Karaite synagogue of the Crimea; to it is annexed a library containing many valuable books and manuscripts on Karaite history and theology. A printing-office for Karaite religious books was established there in 1833, and many interesting works, like the "Eshkol" of Hadassi and the "Aderet Eliyahu" of Bashyazi, were issued from its presses.

Besides the Karaite community, there exist a small Rabbinite one, consisting of several families of the old Jewish settlers called "Krimchaki," and about 150 persons newly established. The Jews of Eupatoria are mostly artisans and wine-dressers. A Rabbinite synagogue was built there in 1841.

BIBLIOGRAPHY: *Syn Otechestva*, 1839, pp. 1 *et seq.*; *Semenev*, ii. 174; Deinard, *Massa' ba-Ḥaẓi ha-I Kerim*, pp. 41 *et seq.*

H. R. I. BR.

EUPHEMISM (*εὐφημισμός*): A figure of speech by which a softened, indirect expression is substituted for a word or phrase offensive to delicate ears though more accurately expressive of what is meant. Instances of euphemisms are found in the Bible; and in the Talmud they are frequent, having been used whenever it was necessary to avoid unsuitable expressions. "Man should always express himself in fitting terms" (Sanh. viii. 1; Pes. 3a) was a favorite saying of the Rabbis. The technical expressions for "euphemism" in Talmudic literature are: לשון נקיה, לשון כבוד, לשנא מעליא (lit. "pure expression," "expression of honor," "beautiful expression"). In post-Talmudic writings it is called also לשון סגיא נהור ("expression of much light").

Euphemisms were used in deference to considerations of taste and delicacy. The ancients also had a strong belief in the power of ill-omened words to inflict misfortune, and generally avoided them by substituting euphemisms (לעולם אל יפתח פיו לשטן: "man should never open his mouth for Satan"; Ber. 19a). The following are some examples from the Old Testament:

For dying: איננו כי לקח אתו אלהים ("he was not, for God took him"; Gen. v. 24); שכב עם אבתיו or את אבתיו ("he rested with his fathers"; Gen. xlvii. 30; II Sam. vii. 12; comp. *κοιμᾶσθαι*, "requiescere"); נאסף ("to be joined" or "united"; more often with various additions, as "to his people," "tribe," or "forefathers," or to his "grave"; comp. the Latin "abire ad plures" and "illuc, quo priores abiere"); הלך בדרך כל הארץ ("he went the way of all the earth;" Kings ii. 2; comp. Job xvi. 22 and אורחא דעלמא; Targ. Yer. to Gen. xxxv.); ישן שנת עולם ("sleep the eternal sleep"; Jer. li. 39, 57); ירד שאלה ("go down to She'ol" Gen. xxxvii. 35). The dead are called שוכני עפר ("that dwell in the dust"; Isa. xxvi. 19,17) and ישני אדמת עפר ("that sleep in the dust of the earth"; Dan. xii. 2). For urinating: הסך את רגליו (lit. "to cover one's feet"; Judges iii. 24; I Sam. xxiv. 4; also in the Talmud, as in Yeb. 103a, according to Rashi). For coition: ידע ("know"; Gen. iv. 1); שכב ("lie," generally with עם); בא ("enter," with אל); נגש אל אשה ("come near to a woman"; Ex. xix. 15); likewise קרב, with the preposition אל ("approach"; Gen. xx. 4). For menstruation: ארח כנשים (*ib.* xviii. 11) and דרך נשים ("the way of women"; *ib.* xxxi. 35; comp. Niddah 16a, 64b, and the play on words there). For cursing: ברך (with an import directly opposite to the original one of "blessing"; I Kings xxi. 10, 13; Job i. 5, 11; ii. 5; perhaps, also, Ps. x. 3; further, in the later literature, as Sanh. 56a, where ברכת השם occurs).

In the O. T.

A peculiar kind of euphemism is that occurring in the "ḳeri," as against that in "ketib." Thus, the verb שגל (Deut. xxviii. 30) is always replaced by the synonym שכב; the disease termed עפלים (Deut. xxviii. 27), by טהורים. These and similar cases are treated in the closing part of Tosef., Meg., as also in Meg. 25b.

From the later literature, especially the Talmudic, many examples may be cited. For "to die" the following phrases occur· נפטר ("depart"), common in Neo-Hebrew; also with the addition מן העולם ("from the world") or לגן עדן ("to the Garden of Eden"; B. B. 16b; Tem. 16a); נעקר מן העולם ("be rooted out from the world"; Suk. 45b); יצאה נשמתו ("his spirit departed"; Ber. 61b; Shab. 88b; Aramaic, נפקת נשמתה; Meg. 16b); similarly, פרח רוחו (Ket. 62b); פרחה נשמתו (Gen. R. xciii. 8; compare with these phrases "animam exspirare," *ἀποψύχειν*, *ἐκπνεῖν*); נח נפשה ("his soul rested"; M. Ḳ. 25a, b; Ket. 104a). In modern times the expressions הלך לעולמו (lit. "he went to his eternity"); שבק חיים לכל חי; נתבקש למרום; נתבקש לישיבה של מעלה ("he was called to the dwelling on high") are used.

For death: פטירה ("departure"; 'Ab. Zarah 20b); יציאת נשמה ("going out of the soul"; M. Ḳ. 25a; with מן הגוף, "from the body," *ib.* 28b); הליכה ("departure"; Soṭah 12b); גויה and אסיפה ("departure" and "being gathered"; B. B. 16b); קץ ("end"; Ned. 41a; comp. Gen. vi. 13); נשיקה (said of an easy death, lit. "kiss"; Ber. 8a; M. Ḳ. 28a).

For a cemetery (in the old popular parlance, "the good place"): בית החיים ("house of life"); בית עולם, בית עולמים, and בית עלמין ("eternal house"; see Eccl. xii. 5); בית מנוח and בית מנוחה ("house of rest"); בית כבוד ("house of honor"). The Talmudic treatise on funeral ceremonies is called euphemistically מסכת שמחות ("Treatise on Joy"), instead of אבל רבתי (probably with reference to Ps. xvi. 11).

For sicknesses: Besides epilepsy, whose victims are referred to as נכפה ("overcome" by a demon; *e.g.*, Bek. vii. 6; Giṭ. 70a), and concerning which in the classic languages a series of peculiar euphemisms occur, there are many other infirmities, especially those frequently encountered in the Orient, *e.g.*, blindness and leprosy, which are indicated by softened paraphrases. Euphemistic expressions for blindness and the blind, occurring also in the Arabic, are cited by Landau ("Die Gegensinnigen Wörter," etc., pp. 199 *et seq.*). The most familiar of them (for blindness) is סגי נהור or סגיא נהורא ("having much light," "seeing much"), which later was considered a typical euphemism, as was also מאור עינים ("light of the eyes"). Abdominal complaints are named concisely תחהוניות (from תחתון = "below"; Ber. 55a; Shab. 81a; Ket. 10b).

In the Talmud.

For certain organs and their functions: Instead of the more literal expressions יצא לנקביו, or צרך לנ״ (*e.g.*, Giṭ. 70a), one frequently meets with עשה צרכיו, which is also used to express the sexual relations (Ber. 62a; Ḥag. 5b; Sanh. 82b; comp. the Latin "necessaria"), and occasionally simply נצרך (Ex. R. ix. 7), פנה and נפנה ("go aside"; Ṭoh. x. 2; Shab. 140b). Urine is called מי רגלים or סילון (Ber. 25a); excrement, צואה or עמוד; a privy, בית מים (Meg. iii. 2, 27b) or בית הכסא. The expressions for sexual intercourse (בעל) are: שמש את המטה (comp. the picture of the כלי, B. M. 84b), עשה כדרך שיעשו בני אדם (Ab. R. N. xvi. 2), פקד (Yeb. 62b), נזקק (B. M. 107b; Soṭah 11b), תבע (with the object suppressed; 'Er. 100b; Ket. 65a). Compare also the expressions הפך את השלחן, and, especially of the female, אכלה (Ket. 65b; Yoma 75a; see Prov. xxx. 20, and comp. תבשיל, Ber. 62a), נסתרה and מדברת (both = נבעלה; Yeb. 11b; Ket. 13a). The respective nouns are תשמיש המטה, or תשמיש alone, or מטה alone (Kallah); ביאה, עונה (ענתא) [Ex. xxi. 10], Ket. 47b); according to circumstances, דבר מצוה (B. B. 10b; Pes. 72b), and דבר עבירה (Soṭah 11b); דרך ארץ (Giṭ. 70a; Yoma 74b); ביתא (Targ. to Eccl. x. 18). For the sexual organs—masculine: אבר, איברא (B. M. 84a); עצם (Kallah; Niddah 13b); בשר; גיד; אמה; גויה (Ḳid. 25a); עבר (Tem. 30a); ניברא (Targ.) or Hebr. נבר (Bek. vii. 5, 44b); מילה (Shab. 118b; comp. זקן התחתון, Sanh. viii. 1, and מילא בישא for קרי, Yer. Yeb. ii. 4). Feminine: אותו מקום (Kallah; Ned. 20a); פתח (Ket. 9a; Pes. 87a); קבר (Sanh. 82b); עקבה (Ned. 20a; see 'Aruk, *s.v.*). For זונה, Targ. Onḳ. to Gen. xxxiv. 31 and xxxviii. 15 has נפקת ברא, for which the Hebrew equivalent (החוץ) יוצאת לחוץ is used (Kelim xxiv. 16, xxviii. 9).

Finally, in the category of euphemisms belong such general expressions as מילתא and דבר. The first is used for "bleeding" in Shab. 129a, for "mourning" in M. Ḳ. 18a (comp. Vulg. "factus" in the sense of "death"; literally, "happening"), for "magic formulas" in Ḥul. 105b; דבר in the phrase הרגל דבר, 'Ab. Zarah 17a, means the same as תשמיש. Very peculiar is the euphemistic term דבר אחר ("something else"), used in designating certain repulsive objects which one does not wish to name directly; thus it is used for "leprosy" (Pes. 76b, 112b; Shab. 129b; Giṭ. 57b, 70a); "swine" (Ber. 43b; Pes. 76b; Shab. 129b); "coition" (Ber. 8b; Beẓah 22a); "immorality" (Ket. vii. 5, 71b, 72a); "idolatry" (Men. xiii. 10, 109a; Shab. 17b).

Cacophemy.

The antonym of "euphemism" is "cacophemism," the application of expressions of contempt to desirable objects. The basis of the use of cacophemisms seems to be the wide-spread fear that too great happiness may attract envy (see Evil Eye). It was thought to avert this by giving a bad name to the thing which was in reality highly esteemed. The best-known though almost isolated example of this kind in Hebrew is כושית = "the Ethiopian woman" (Num. xii. 1), which, according to Rashi, stands for "beautiful woman," and is so translated by the Targum of Onḳelos. Abraham ibn Ezra (*ad loc.* and on Ps. vii. 1) opposes this view very energetically; and in general denies that cacophemisms ever occur in Hebrew. Instances do occur, however. Buxtorf, for instance (*s.v.* כער), quotes מכוער, "ugly," as meaning "beautiful" also.

Another motive for the use of cacophemisms is the belief that it is a practise approved by one's own religion to treat with contempt everything which is in any way connected with the worship of strangers. The general term דבר אחר, when used to denote "idolatry" (Men. 109a; Shab. 17b), may perhaps be regarded as an example of cacophemism; generally, however, some disparaging, belittling expression (comp. 'Ab. Zarah 46a; Tosef., 'Ab. Zarah, 7) was chosen. Such cases are more numerous than those previously mentioned, and to them belong the various expressions used to denote idols: גלולים (Lev. xxvi. 30, etc., and often in Ezekiel); שקוצים (Deut. xxix. 16; II Kings xxiii. 24); שקץ (I Kings xi. 7); תועבה (II Kings xxiii. 13); טעו, טעוא (properly "aberration"; often in the Targumim, as Onḳ. on Num. xxv. 2; Targ. II Chron. xxxii. 15). Other examples are: בית טעותא ("idolatrous temple"; Targ. Judges xvii. 5); זבחי מיתים (properly, "sacrifices of the dead," Ps. cvi. 28, and corresponding to the Aramaic מרזיחים, *i.e.*, "mourning-feast," Targ. Yer. Num. xxv. 2); יום נבול ("day of abuse," for "heathen festival day"; Gen. R. lxxxvii. 9; Cant. R., beginning); גיעולי עובדי כוכבים ("impurities of the Gentiles" = "their food and garbage"; 'Ab. Zarah 75b, 76a); שם טומאה, for sorcery and demoniac work (Rashi on Sanh. 91a); comp. טומאה (used in later times also for places of worship belonging to believers in other gods, just as they are popularly designated as שקצים). See Abomination.

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G. S. E.

EUPHRATES (Heb. **Perat**; Babylonian, **Purattu**): The main river of nearer Asia, often mentioned in the Bible (the fourth river of paradise, Gen. ii. 14), and frequently designated as "ha-nahar" (the river). It is formed by the union of two branches, the Kur (the western Euphrates), which rises north of Erzerum, and the Murad (the eastern Euphrates), which issues from Lake Wan. It flows, with many turns and over various falls, through the Taurus range; unites—though this was not the case in antiquity—with the Tigris; and finally empties below Bassora into the Persian Gulf. Its main tributaries are the Balikh and the Khabur (see HABOR).

For the surrounding country the Euphrates is of the highest importance, inasmuch as its inundations make the soil very rich. Moreover, in ancient times it served as the highroad of commerce and was navigable by large vessels as far as Babylonia (Herodotus, i. 194); while farther north it was navigable by boats and rafts.

The Euphrates is referred to as a boundary of the land of the Israelites (Gen. xv. 18; Deut. i. 7, xi. 24; Josh. i. 4; Ps. lxxii. 8; comp. I Chron. v. 9). In the Prophets the river is the symbol of the great Assyrian world-empire (Isa. vii. 20, viii. 7; Jer. ii. 18). The decisive battle between the Egyptian king Necho and Nebuchadnezzar took place on the Euphrates (II Kings xxiii. 29).

On the other hand, it is doubtful whether in Jer. xiii. 4–7 the River Euphrates is meant, especially in view of the fact that there is reference to a rocky shore. According to Marti (in "Zeitschrift des Deutschen Palästinavereins," iii. 11) and others, the correct reading in Jeremiah is "Farata," and the river in question is the Wadi Fara, northeast of Anathoth.

E. G. H. F. BU.

EUPOLEMUS: Son of John, son of Accos; envoy of Judas Maccabeus to the Romans. To secure himself against the Syrians Judas sent Eupolemus with Jason, son of Eleazar, to win the Romans as friends and allies. The Romans granted his request, and the "senatus consultum," inscribed on brass tablets and given his envoys by Rome, was set up in Jerusalem (I Macc. viii. 17–28). As the mission of Eupolemus is referred to in general terms, without any specific statement of the underlying motives (II Macc. iv. 11), and as his genealogy seems historically correct—Accos (הקוץ) is a noble family of Jerusalem (Ezra ii. 61; Neh. iii. 21)—historians like Mommsen, Mendelssohn, Grätz, Niese, and Schürer regard his mission as authentic. Niese, however, questions the genuineness of the treaty with Rome, and Willrich thinks that the whole story, as well as the similar one in connection with Simeon, is a fiction on the ground that relations between Rome and Judea began only under Hyrcanus I., to whom the above-mentioned "senatus consultum" was granted. Josephus ("Ant." xii. 10, § 6) says that the document was issued for the "high priest Judas," whom Willrich identifies with ARISTOBULUS I., also called "Judas." These questions are connected with that of the genuineness of the documents quoted in the Books of the Maccabees and by Josephus, and do not refer to the embassy of Eupolemus, which must be regarded as historical. The assumption that this Eupolemus is identical with the Hellenistic writer of that name is not supported.

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G. S. KR.

EUROPE: I. Early Period (163 B.C. to 500 C.E.): The first settlements of Jews in Europe are obscure. There is documentary evidence only for the fact that in 163 B.C. Eupolemus, son of John, and Jason, son of Eleazar, went to Rome as ambassadors from Judas Maccabeus and sealed a compact of friendship with the republic (I Macc. viii.). Twenty-five years later other visitors to Rome are said to have made an attempt to win over wider circles to the Jewish faith (Valerius Maximus, i. 2, 3); and in the time of Cicero there was already a fairly large Jewish community in Rome (Cicero, "Pro Flacco," 28). Its numbers grew steadily; and in the year of Herod's death (4 B.C.) not fewer than 8,000 Jews of Rome supported the commission from Jerusalem to Augustus (Josephus, "B. J." ii. 6, § 1). The settlements in the provinces also increased. There were Jews at Vienne (Vienna), Gallia Celtica, in the year 6 C.E.; at Lugdunum in 39; and the apostle Paul preached in the synagogues of Athens, Corinth, and Thessalonica. The number of Jews was also augmented by converts. The communities were well organized. They had houses for prayer, and cemeteries, and, under the protection of the law, went peaceably about their business. They were farmers, artisans, and, later, merchants. They attained to Roman citizenship when Caracalla granted civil rights to all the inhabitants of the empire (212).

Christianization of Europe.

But toleration came to a sudden end when Constantine the Great bowed to the sign of the cross, and the Church established the doctrine, unheard of in pagan antiquity, that the possession of municipal and state rights is dependent on submission to certain articles of faith. At the Council of Nicæa (325) she broke the last threads which bound her to the mother religion. She declared officially that the Jews were cast off by the God of their fathers because they had refused to accept the Christian dogmas. Constantine's successors promulgated many exceptional regulations aiming to lower the Jews both socially and economically. The stream of the migration of nations set in, which shook the Roman world to its foundations. In Italy, in southern Gaul, on the Pyrenean peninsula, and in Germany these hordes found large numbers of Jews who experienced no change at the hands of their new masters.

Attitude of Church.

While thus the gradual decay of the world-empire was terrifying the unprotected Jews and scattering them still more, the ecclesiastics, and especially the holy Ambrose of Milan, endeavored to hasten the destruction of Judaism. Theodosius II., by a law dated Jan. 31, 439, took away civil rights from the Jews, set limits to the free exercise of their religion, forbade them to build synagogues, made it difficult for them to own slaves, and excluded them from holding office in the state. This law remained the basis for the contemptuous treatment of the Jews in all Christian countries during the succeeding 1,500 years.

II. Period of Many-Sided Development (500-1500): The East-Roman empire was at first affected but little by the barbarian invasion. The legislation of Justinian culminated in the principle of taking away civil rights from heretics and unbelievers and of making their existence as difficult as possible. The restrictive laws of Constantine and Theodosius were renewed with increased rigor. The public observance of their religion was forbidden the Jews. The loss of their civil rights was followed by disregard for their personal freedom. In the wars waged by the Iconoclasts (eighth and ninth centuries) the Jews especially had to suffer, and mostly at the hands of iconoclastic emperors who were suspected of being heretics with Jewish tendencies. Many Jews fled to the neighboring states of the Slavs and Tatars, which were just coming into existence, and found refuge and protection on the lower Volga and on the northern shores of the Black Sea in the realm of the CHAZARS.

While the East-Roman empire was prolonging its inglorious existence by perpetual warfare with neighbors who were ever growing stronger, the Western empire fell a prey to the barbarians. With the exception of the restrictive laws of the first Christian emperors, which still remained in force, the Jews were not troubled on account of their faith. Not until the beginning of the ninth century did the Church succeed in drawing all humanity within her jurisdiction, and in bringing together and definitely settling the regulations in canonical law which the authority of the Church ordained for believers and their treatment of non-believers. Intercourse with Jews was almost entirely forbidden to believers, and thereby a chasm was created between the adherents of the two religions, which could not be bridged.

Church Laws on Usury.

On the other hand, the Church found herself compelled to make the Jew a fellow citizen of the believer; for she enforced upon her own communities the Biblical prohibition against usury; and thus the only way left open to her of conducting financial operations was to seek loans at a legally determined rate of interest from the adherents of another faith. Through these peculiar conditions the Jews rapidly acquired influence. At the same time they were compelled to find their pleasures at home and in their own circles only. Their sole intellectual food came from their own literature, to which they devoted themselves with all the strength of their nature.

This was the general condition of the Jews in Western lands. Their fate in each particular country depended on the changing political conditions. In Italy they experienced dark days during the endless wars waged by the Heruli, Rugii, Ostrogoths, and Longobardi. The severe laws of the Roman emperors were in general more mildly administered than elsewhere; the Arian confession, of which the Germanic conquerors of Italy were adherents, being in contrast with the Catholic characterized by its tolerance. Among the Burgundians and Franks, who professed the Catholic faith, the ecclesiastical sentiment, fortunately for the Jews, made but slow progress, and the Merovingian rulers rendered only a listless and indifferent support to the demands of the Church, the influence of which they had no inclination to increase.

Arabs in Spain.

In the Pyrenean peninsula, from the most ancient times, Jews had lived peaceably in greater numbers than in the land of the Franks. The same modest good fortune remained to them when the Suevi, Alani, Vandals, and Visigoths occupied the land. It came to a sudden end when the Visigothic kings embraced Catholicism and wished to convert all their subjects to the same faith. Many Jews yielded to compulsion in the secret hope that the severe measures would be of short duration. But they soon bitterly repented this hasty step; for the Visigothic legislation insisted with inexorable severity that those who had been baptized by force should remain true to the Christian faith. Consequently the Jews eagerly welcomed the Arabs when the latter conquered the peninsula in 711. See SPAIN.

Those Jews who still wished to remain true to the faith of their fathers were protected by the Church herself from compulsory conversion. There was no change in this policy even later, when the pope called for the support of the Carolingians in protecting his ideal kingdom with their temporal power. Charlemagne, moreover, was glad to use the Church for the purpose of welding together the loosely connected elements of his kingdom when he transformed the old Roman empire into a Christian one, and united under the imperial crown all the German races at that time firmly settled. When, a few decades after his death, his world-empire fell apart (843), the rulers of Italy, France, and Germany left the Church free scope in her dealings with the Jews, and under the influence of religious zeal hatred toward the unbelievers ripened into deeds of horror.

The Crusades.

The trials which the Jews endured from time to time in the different kingdoms of the Christian West were only indications of the catastrophe which broke over them at the time of the CRUSADES. A wild, unrestrained throng, for which the crusade was only an excuse to indulge its rapacity, fell upon the peaceful Jews and sacrificed them to its fanaticism. In the first Crusade (1096) flourishing communities on the Rhine and the Danube were utterly destroyed. In the second Crusade (1147) the Jews in France suffered especially. Philip Augustus treated them with exceptional severity. In his days the third Crusade took place (1188); and the preparations for it proved to be momentous for the English Jews. After unspeakable trials Jews were banished from England in 1290; and 365 years passed before they were allowed to settle again in the British Isles.

False Accusations.

The justification for these deeds was found in crimes laid to the charge of the Jews. They were held responsible for the crime imputed to them a thousand years before this; and the false charge was circulated that they wished to dishonor the host which was supposed to represent Jesus' body. They were further charged with being the cause of every calamity. In 1240 the plundering raids of the Mongols were laid at their door. When, a hundred years later, the BLACK DEATH raged through Europe, the tale was invented that the Jews had poisoned the wells. The only court of appeal that regarded itself as their appointed protector, according to historical conceptions, was the "Roman emperor of the German nation." The emperor, as legal successor to Titus, who had acquired the Jews for his special property through the destruction of the

Temple, claimed the rights of possession and protection over all the Jews in the former Roman empire. They thus became imperial "servi cameræ." He might present them and their possessions to princes or to cities. That the Jews were not utterly destroyed was due to two circumstances: (1) the envy, distrust, and greed of princes and peoples toward one another, and (2) the moral strength which was infused into the Jews by a suffering which was undeserved but which enabled them to resist persecution. The abilities which could find no expression in the service of country or of humanity at large, were directed with all the more zeal toward the study of the Bible and Talmud, toward ordering communal affairs, toward building up a happy family life, and toward bettering the condition of the Jewish race in general.

"Servi Cameræ."

Everywhere in the Christian Occident an equally gloomy picture was presented. The Jews, who were driven out of England in 1290, out of France in 1394, and out of numerous districts of Germany, Italy, and the Balkan peninsula between 1350 and 1450, were scattered in all directions, and fled preferably to the new Slavic kingdoms, where for the time being other confessions were still tolerated. Here they found a sure refuge under benevolent rulers and acquired a certain prosperity, in the enjoyment of which the study of the Talmud was followed with renewed vigor. Together with their faith, they took with them the German language and customs, which they have cultivated in a Slavic environment with unexampled faithfulness up to the present time.

Expulsions.

As in Slavic countries, so also under Mohammedan rule the persecuted Jews often found a humane reception, especially from the eighth century onward in the Pyrenean peninsula. But even as early as the thirteenth century the Arabs could no longer offer a real resistance to the advancing force of Christian kings; and with the fall of political power Arabic culture declined, after having been transmitted to the Occident at about the same period, chiefly through the Jews in the north of Spain and in the south of France. At that time there was no field of learning which the Spanish Jews did not cultivate. They studied the secular sciences with the same zeal as the Bible and Talmud.

But the growing influence of the Church gradually crowded them out of this advantageous position. At first the attempt was made to win them to Christianity through writings and religious disputations; and when these attempts failed they were ever more and more restricted in the exercise of their civil rights. Soon they were obliged to live in separate quarters of the cities and to wear humiliating badges on their clothing. Thereby they were made a prey to the scorn and hatred of their fellow citizens. In 1391, when a fanatical mob killed thirty thousand Jews in Seville alone, many in their fright sought refuge in baptism. And although they often continued to observe in secret the laws of their fathers the Inquisition soon rooted out these pretended Christians or Maranos. Thousands were thrown into prison, tortured, and burned, until a project was formed to sweep all Spain clean of unbelievers. The plan matured when in 1492 the last Moorish fortress fell into the hands of the Christians. Several hundred thousand Jews were forced from the country which had been their home for 1,500 years. Many of them fled to the Balkan peninsula, where a few decades before the Crescent had won a victory over the Cross through the Osmanli Turks. These exiles have faithfully preserved the language of the country they were forced to leave; and to-day, after a lapse of more than 400 years, Spanish is still the mother tongue of their descendants.

III. Period of Decay (1500–1750): The renaissance of art and science was coeval with the death of the Byzantine empire; and the newly discovered art of printing scoffed at canonical laws which tried to enslave thought. In the same year in which Spain expelled the unbelievers the shores of America appeared above the horizon. The age of inventions and discoveries brought about an immense change in ideas. Only the Jews remained in the night of the Middle Ages. These homeless people were crowded from the west of Europe ever farther toward the east. They had to seek refuge in the realms of the Slavs and the Turks, in which a native culture was as yet unknown. Their external circumstances were not at first unfavorable. They even attained to high positions in the state, at least in Turkey. Don Joseph Nasi was made Duke of Naxos; and Solomon Ashkenazi was ambassador of the Porte to the republic of Venice.

In Poland the Jews were an indispensable link between the pomp-loving nobility and the peasant serfs; and trade and industry were entirely in their hands. Not finding a higher civilization in their new homes, their only mental nourishment came from their national literature, and they either pursued the one-sided study of the Talmud, which exercised the understanding only, or dived deep into the mysterious depths of the Cabala. The persecution of the Jews in Turkey and Poland in the middle of the seventeenth century came to the aid of the visionaries and dreamers. Especially disastrous were the trials which were brought upon the Polish and Lithuanian Jews through the Cossack hetman CHMIELNICKI (1648) and by the Swedish wars (1655). According to trustworthy reports, hundreds of thousands of them were killed in these few years. Once more fugitives and unsettled, the anxious Jews waited trustfully for the message which should announce to them that at last the deliverer had appeared in the far East.

Thus it came about that a talented youth from Smyrna, Shabbethai Ẓebi, succeeded in passing himself off as the promised Messiah. Numberless followers crowded about him; and these still clung to Shabbethai in their delusion even after he had adopted Islam through fear of the death penalty with which the sultan had threatened him. The incomprehensible extent of his following was due to the fact that even those Jews who enjoyed greater intellectual freedom than their brethren in Poland were yet severely oppressed and gave themselves up to cabalistic reveries.

Shabbethai Ẓebi.

Hebrew Books Burned.

Fugitives from Spain and Germany had come also to Italy, and founded new communities beside the existing ones. Here they greeted the dawn of the new period, and together with the Greeks—who had fled hither from Constantinople bringing the treasures of classical antiquity with them—became the leaders and guides of the humanists to the source of Jewish antiquity. The Italian Jews taught Hebrew, and learned Latin and Greek. The clergy in Italy and Germany armed itself to fight against the victoriously advancing enlightenment and civilization, and directed its attacks chiefly against Jewish literature. Jewish apostates in the pay of the Dominicans spread false calumnies concerning the Talmud. In its defense the German humanists arose in a body, not so much out of friendliness toward the Jews as out of zeal for free investigation. In these straits the Jesuits, who were the most faithful defenders of the Church, came into existence. They took up the fight against the Talmud in Italy, and as early as 1553 pyres were lighted upon which copies of it and other Hebrew books without number were burned. Guided by apostates, the Council of Trent expurgated the Talmud of all pretended objectionable passages, and the numerous spies of the Inquisition forced the educated Jews to secrecy and hypocrisy. The only study they were allowed to pursue unhindered was the Cabala, which the Jesuits erroneously believed supported Christian ideas. Thus here also the soil was prepared for belief in the dreamer Shabbethai Ẓebi.

The inclination to study esoteric doctrines spread at that time even among the Jews who had founded new communities in the Protestant states on the shores of the North Sea under Dutch and English protection. This new mysticism strongly influenced the German Jews, who in consequence of superstitious error were plunged into the deepest ignorance, and were watching for a speedy redemption after the sufferings of the Thirty Years' war. Judaism was saved only when a beam of enlightenment shone in the night of its existence. Shabbethai Ẓebi was still alive when the Jews were driven out of Vienna (1671). The elector Friedrich Wilhelm of Brandenburg allowed them to settle in Berlin, and protected them with a strong hand from injury and slander. Even here they were hampered by oppressive taxation and narrow-minded regulations; but their versatile minds could not long remain shut out from the growing enlightenment. For the third time a Moses appeared in the midst of them, to lead his people from darkness to light, from slavery to freedom.

IV. The New Period (1750 to the Present Time): Moses Mendelssohn translated the Bible into High German for his coreligionists, and thus tore down the wall that separated the German Jews from their fellow citizens. With the newly acquired possession of a mother tongue the homeless Jew acquired also the right to a fatherland. By the end of the eighteenth century the Jews were taking an active part in German education and civilization. They had their youth instructed in secular studies, and aimed at ennobling the internal affairs of the religious community. This was not accomplished without severe inner struggles. To the adherents of a radical reform like Holdheim and Geiger stood opposed the champions of tradition like Samson Raphael Hirsch, who in religious matters would not deviate a hair's breadth from the traditional observances, while Zacharias Frankel tried to pave the way for an intermediary position on a historically positive basis. The rabbinic councils (1844–46) and synods (1869–71) acquired no authoritative influence (see Conferences, Rabbinical). But the change in western Europe gradually came about of itself. To-day in every large community sermons are preached in the vernacular; the synagogue service is accompanied by a trained choir and presided over by a scientifically educated rabbi.

Political Equality.

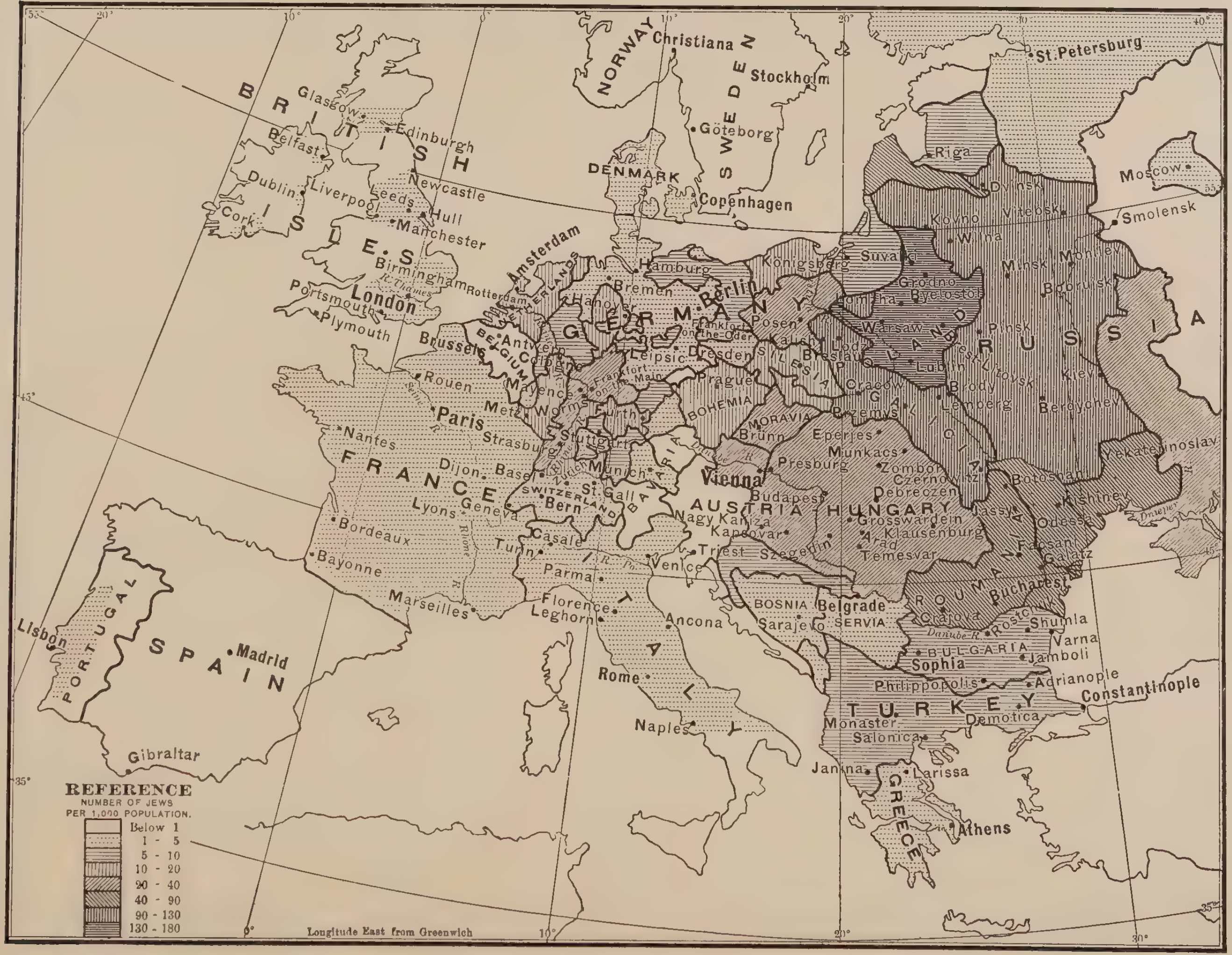
Thus Judaism was enabled to take part in the work of civilization. North America and France showed how salutary it might be to make use of all the forces in the state. Prussia adopted the same opinion when in its years of trial it collected the weakened remnants of the fatherland and in 1812 made Jews full citizens in the land of their birth. The new ideas, then, which were prevalent in the constitutional states of Europe in the middle of the nineteenth century recognized the political equality of all citizens without regard to difference in belief.

The mental development of the Jews kept pace with their civil recognition, and the science of Judaism was developed. Its founder was Leopold Zunz (1794–1886). Berlin was again the starting-point of the new science, which succeeded in giving a firm foundation to modern Judaism.

Anti-Semitism.

Notwithstanding the fact that political equality was secured to the Jews in the revolutions of 1848, the majority of them still live outside the sphere where liberal ideas predominate. A certain relaxation of vigilance was shown in Russia during the reign of Alexander II.; but upon his death (March 13, 1881) a series of outbreaks against the Jews occurred which were followed by more systematic persecution on the part of the Russian bureaucracy, so that the state of the Russian Jews at the end of the nineteenth century was almost worse than it had been at the beginning. Similarly, in Rumania for the last quarter of a century restriction has been added to restriction till the very existence of a Jew in that country has been rendered almost impossible, notwithstanding the fact that the Berlin Congress, which gave autonomy to Rumania, did so on condition that full political rights should be granted to all Rumanian citizens without distinction of creed. Even in the European countries where political equality exists there have been certain signs of social antagonism, which gave rise to the movement known as Anti-Semitism. Beginning in 1875 in Germany, this spread to Austria, and ultimately to France, where it culminated in the Dreyfus Case. Neverthless, its virulence has perceptibly declined, and Russia and Rumania remain the chief sources of ill will against the Jews on the continent of Europe. See also articles on the various countries of Europe.

G. M. Br.



V.—18

MAP SHOWING THE COMPARATIVE DENSITY OF JEWISH POPULATION PER 1,000 IN EUROPE, 1900.

The following table gives the number of Jews in the different European countries at the four most recent census periods, 1880, 1890, 1900, and 1910; the first from I. Loeb's article "Juifs," in Vivien de St. Martin, "Dictionnaire de Géographie"; the second from J. Jacobs, "Jewish Year Book," 1900; the third from I. Harris, in "Jewish Year Book," 1903; the fourth from the "American Jewish Year Book," 1915. Estimates are asterisked.

JEWS IN EUROPE

Country.	1880.	1890.	1900.	1910.
Austria	1,005,394	1,143,305	1,224,899	1,313,687
Belgium	4,000*	3,000*	12,000*	15,000
Bosnia	3,426	....	5,845	12,100
Bulgaria	10,000	....	28,000*	37,656
Denmark	3,946	4,080	5,000*	5,146
Eastern Rumelia	4,177	....	6,982	......
England, etc.	60,000*	101,189	179,000*	245,000
France	76,897	72,000	86,885	100,000
Germany	561,610	567,884	586,948	615,000
Greece	2,652	5,792	8,350	6,127
Holland	81,693	97,324	103,988	106,309
Hungary	638,314	716,801	851,378	932,406
Italy	40,430*	50,000*	44,037	43,929
Luxemburg	777	1,000*	1,200*	1,270
Norway and Sweden.	3,027	3,402	5,000*	4,957
Portugal	200*	300*	1,200*	481
Rumania	265,000*	300,000*	269,013	269,015
Russia (European) and Poland	2,552,145	4,500,000*	5,142,195	6,060,415
Servia	3,492	4,652	5,100	5,729
Spain (with Gibraltar)	1,902	2,500	4,500*	4,000
Switzerland	7,373	8,069	12,551	19,023
Turkey, etc.	115,000*	120,000*	75,295	188,900
Cyprus and Malta	....	....	130	1,470
Totals	5,441,455	7,701,298	8,659,496	9,987,620

J.

EURYDEMUS BEN JOSE: One of the sons of Tanna Jose b. Ḥalafta. His name has been transmitted in the most varying forms: "Awradimus" (אורדימוס), "Abirodimus" (אבירדימוס), "Abdimus" (אבדימוס), and "Wradimus" (ורדימוס). As a basic form Bacher assumes "Eurydemus" (compare the Biblical רחבעם), a name which occurs in Herodotus. Levy ("Neuhebr. Wörterb." i. 505a) and Kohut ("Aruch Completum," iii. 257b), on the other hand, favor the name "Eudaimon." Others, following the Palestinian sources, read all these names, "Abdimus," whom they identify with Menahem b. Jose (compare ABDIMUS BEN R. JOSE). The few remarks ascribed to Eurydemus contain admonitions to benevolence.

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 416-417; idem, *Ag. Bab. Amor.* p. 64, note 21.

S. S. M. SC.

EUSEBIUS: Bishop of Cæsarea and the "father of Church history"; born about 270. Though animated by zeal for the conversion of the Jews, he often gives evidence of his bitter dislike of them. In his "Demonstratio Evangelica," which is a direct attack on Judaism, he charges the Jews with serious errors in the exposition of Scripture, and advises that efforts should be made to induce them to abandon their heresies (iv. 16). His advice doubtless influenced the enactment of anti-Jewish laws by Constantine, at whose right hand Eusebius sat in the Council of Nicæa. The "Demonstratio Evangelica" is divided into twenty books, of which only ten have been preserved. Eusebius first endeavors to demonstrate that the Mosaic law had only a local character and was not intended for a universal religion. For instance, the injunction to appear "thrice in the year" before God (Ex. xxxiv. 23) can only be applicable to the inhabitants of Palestine (*ib.* i. 2). He then comments upon the Messianic prophecies of the Bible, which, according to him, were fulfilled in the appearance of Jesus.

Of great interest for Jews is Eusebius' "Præparatio Evangelica." It is divided into fifteen books, of which the last eight treat of Judaism, its religion, history, and institutions, and show its superiority over paganism. Especially valuable are books viii. and ix., in which he reproduces fragments of Jewish-Hellenic writers, such as Eupolemus, Demetrius, Artapanus, Philo, Ezekielus, and Josephus. The fragments, taken from the writings of Alexander Polyhistor, are faithfully rendered. Eusebius seems to have had a Jewish teacher, who instructed him in Hebrew, and through whom he became familiar with many haggadot and Jewish traditions; of these he made use in his works on Biblical exegesis. See CHURCH FATHERS.

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 312; S. Krauss, *The Jews in the Works of the Church Fathers*, in *Jewish Quarterly Review*, vi. 82; Freudenthal, *Hellenistische Studien*, pp. 1 *et seq.*; Grätz, *Haggadische Elemente bei den Kirchenvätern*, in *Monatsschrift*, 1854; L. Ginzberg, *Die Haggada bei der Kirchenvätern und in der Apokryphischen Literatur*, Berlin, 1900.

J. I. BR.

EUTOLEMUS: Name borne by a number of Palestinian Jews. R. Jose quotes in reference to several halakic questions the testimony of a certain "Eutolemus," who gave a decision in the name of five elders (R. H. 15a; Suk. 40a; 'Er. 35a), and whose full name was "Eutolemus ben Reuben" (Soṭah 49b). He is quoted in the Talmud as having been permitted by the Rabbis to cut his hair in conformity with pagan custom because of his intercourse with court officials (B. Ḳ. 83a). In Hebrew the name "Eutolemus" is variously spelled אבטולם, אבטלמוס, אבטולמוס.

BIBLIOGRAPHY: Krauss, in *Byzantinische Zeitschrift*, ii. 510; idem, *Griechische und Lateinische Lehnwörter*, p. 4; Weiss, *Seder ha-Dorot*, p. 22, Warsaw, 1882.

S. S. I. BR.

EVANS, SAMUEL (Young Dutch Sam): English pugilist; born in London Jan. 30, 1801; died of consumption Nov. 4, 1843. Evans' first encounter in the prize-ring took place at Knowle Hill, Maidenhead, Berkshire, July 5, 1825, when he beat Ned Stockman in seventeen rounds. His next match was with Harry Jones, whom he defeated at Sheremere, Bedfordshire, Oct. 18, 1825. These two victories were succeeded by others in 1826 and 1827. Then followed two more victories: the first, over Jack Martin, which took place at Knowle Hill, Berkshire, Nov. 4, 1828, and ended in the sixteenth round; the second, over Ned Neale, "a youth," at Ludlow, April 7, 1829, which terminated in the seventy-first round. On Jan. 18, 1831, Evans and Neale met again, Evans defeating his opponent in fourteen rounds, which occupied fifty-two minutes. His next victory was over Tom Gaynor of Bath, which took place June 24, 1834, near Andover, in the seventeenth round.

Evans' career as a pugilist is remarkable for the number of victories he achieved.

BIBLIOGRAPHY: *American Jews' Annual*, 5647 (1886–87); Evans, *Boxiana*, London, n.d.

J. F. H. V.

EVANSVILLE. See INDIANA.

EVARISTUS: The fifth pope; consecrated about 100; died about 109. The breviary of Pope Pius V. reserves Oct. 26 to the memory of "Evaristus Græcus ex Judæo patre Trajano Imperatore Pontificatum gessit." From this it would follow that this pope was a Jew, whose father was a native of Bethlehem, and therefore, no doubt, a Roman provincial. Evaristus, then, must have been a Greek-speaking Jew, and, under the laws of the empire, a Roman subject. Of his life little is known. He died under either Trajan or Hadrian, and is said to be buried near St. Peter's body in the Vatican.

BIBLIOGRAPHY: *Acta Sanctorum* (Bollandus), lviii. (ad Octob. xxvi., tom. xi.), Paris, 1870; *Analecta Romana*, vol. i., ed. H. Grisar, Rome, 1899; A Harnack, *Die Chronologie der Altchristlichen Litteratur*, i. 1897; W. H. Simcox, *The Beginnings of the Christian Church*, 2d ed., 1892; Milman, *History of Later Christianity*, i.

G. G. DR.

EVE (חוה).—Biblical Data: The wife of Adam. According to Gen. iii. 20, Eve was so called because she was "the mother of all living" (R. V., margin, "Life" or "Living"). On the ground that it was not "good for man to be alone" God resolved to "make him an help meet for him" (*ib.* ii. 18), first creating, with this end in view, the beasts of the field and the fowl of the air and then bringing them unto Adam. When Adam did not find among these a helpmeet for himself, YHWH caused a deep sleep to fall upon him, and took one of his ribs, from which He made a woman, and brought her unto the man (*ib.* ii. 22). Upon seeing her, Adam welcomed her as "bone of my bones, and flesh of my flesh" (*ib.* ii. 23), declaring that she should be called "ishshah" because she was taken out of "ish" (man.)

Dwelling in the Garden of Eden with Adam, Eve is approached and tempted by the serpent. She yields to the reptile's seductive arguments, and partakes of the forbidden fruit, giving thereof to her husband, who, like her, eats of it. Both discover their nakedness and make themselves aprons of fig-leaves. When God asks for an accounting Adam puts the blame on Eve. As a punishment, the sorrows of conception and childbirth are announced to her, as well as subjection to her husband (*ib.* iii. 16). Driven out of Eden, Eve gives birth to two sons, Cain and Abel; herself naming the elder in the obscure declaration "I have gotten a man with the help of YHWH" (*ib.* iv. 1, R. V.). Later, after the murder of Abel, she bears another son, to whom she gives the name "Seth," saying that he is given to her by YHWH as a compensation for Abel (*ib.* iv. 25).

E. G. H.

——In Rabbinical Literature: Eve was not created simultaneously with Adam because God foreknew that later she would be a source of complaint. He therefore delayed forming her until Adam should express a desire for her (Gen. R. xvii.). Eve was created from the thirteenth rib on Adam's right side and from the flesh of his heart (Targ. Pseudo-Jonathan to Gen. ii. 21; Pirḳe R. El. xii.). Together with Eve Satan was created (Gen. R. xvii.). God adorned Eve like a bride with all the jewelry mentioned in Isa. iii. He built the nuptial chamber for her (Gen. R. xviii.). According to Pirḳe R. El. xii., as soon as Adam beheld Eve he embraced and kissed her; her name אשה, from איש, indicates that God (יה) joined them together (see also Ab. R. N. xxxviii.). Ten gorgeous "ḥuppot" (originally, "bridal chambers"; now, "bridal canopies"), studded with gems and pearls and ornamented with gold, did God erect for Eve, whom He Himself gave away in marriage, and over whom He pronounced the blessing; while the angels danced and beat timbrels and stood guard over the bridal chamber (Pirḳe R. El. xii.).

Samael, prompted by jealousy, picked out the serpent to mislead Eve (Yalḳ., Gen. xxv.; comp. Josephus, "Ant." i. 1, § 4; Ab. R. N. i.), whom it approached, knowing that women could be more easily moved than men (Pirḳe R. El. xiii.). Or, according to another legend, the serpent was induced to lead Eve to sin by desire on its part to possess her (Soṭah 9; Gen. R. xviii.), and it cast into her the taint of lust (זוהמא; Yeb. 103b; 'Ab. Zarah 22b; Shab. 146a; Yalḳ., Gen. 28, 130). Profiting by the absence of the two guardian angels (Ḥag. 16a; Ber. 60b), Satan, or the serpent, which then had almost the shape of a man (Gen. R. xix. 1), displayed great argumentative skill in explaining the selfish reasons which had prompted God's prohibition (Pirḳe R. El. *l.c.*; Gen. R. xix.; Tan., Bereshit, viii.), and convinced Eve by ocular proof that the tree could be touched (comp. Ab. R. N. i. 4) without entailing death. Eve thereupon laid hold of the tree, and at once beheld the angel of death coming toward her (Targ. Pseudo-Jon. to Gen. iii. 6). Then, reasoning that if she died and Adam continued to live he would take another wife, she made him share her own fate (Pirḳe R. El. xiii.; Gen. R. xix.); at the invitation of the serpent she had partaken of wine; and she now mixed it with Adam's drink (Num. R. x.). Nine curses together with death befell Eve in consequence of her disobedience (Pirḳe R. El. xiv.; Ab. R. N. ii. 42).

Eve became pregnant, and bore Cain and Abel on the very day of (her creation and) expulsion from Eden (Gen. R. xii.). These were born full-grown, and each had a twin sister (*ib.*). Cain's real father was not Adam, but one of the demons (Pirḳe R. El. xxi., xxii.). Seth was Eve's first child by Adam. Eve died shortly after Adam, on the completion of the six days of mourning, and was buried in the Cave of Machpelah (Pirḳe R. El. xx.). Comp. ADAM, BOOK OF.

S. S. E. G. H.

——In Arabic Literature: Eve is a fantastic figure taken from the Jewish Haggadah. In the Koran her name is not mentioned, although her person is alluded to in the command given by Allah to Adam and his "wife," to live in the garden, to eat whatever they desired, but not to approach "that tree" (suras ii. 33, vii. 18). According to Mohammedan tradition, Eve was created out of a rib of Adam's left side while he was asleep. Riḍwan, the guardian of paradise, conducted them to the garden, where they were welcomed by all creatures as the father and mother of Mohammed.

Iblis, who had been forbidden to enter paradise and was jealous of Adam's prerogative, wished to entice him to sin. He asked the peacock to carry him under his wings, but, as the bird refused, he hid himself between the teeth of the serpent, and thus managed to come near Adam and Eve. He first persuaded Eve to eat of the fruit, which was a kind of wheat that grew on the most beautiful tree in the garden, and she gave some to Adam. Thereupon all their ornaments fell from their bodies, so that they stood naked. Then they were expelled from the garden. Adam was thrown to Serendib (Ceylon), and Eve to Jidda (near Mecca).

Although Adam and Eve could not see each other, they heard each other's lamentations; and their repentance restored to them God's compassion. God commanded Adam to follow a cloud which would lead him to a place opposite to the heavenly throne, where he should build a temple. The cloud guided him to Mount Arafa, near Mecca, where he found Eve. From this the mount derived its name.

Eve died a year after Adam, and was buried outside Mecca, or, according to others, in India, or at Jerusalem.

BIBLIOGRAPHY: Weil, *Biblische Legenden der Muselmänner.*

E. G. H. H. HIR.

——**Critical View:** The account of the creation of woman—she is called "Eve" only after the curse—belongs to the J narrative. It reflects the naive speculations of the ancient Hebrews on the beginnings of the human race as introductory to the history of Israel. Its tone throughout is anthropomorphic. The story was current among the people long before it took on literary form (Gunkel, "Genesis," p. 2), and it may possibly have been an adaptation of a Babylonian myth (*ib.* p. 35). Similar accounts of the creation of woman from a part of man's body are found among many races (Tuch, "Genesis," notes on ch. ii.); for instance, in the myth of Pandora. That woman is the cause of evil is another wide-spread conceit. The etymology of "ishshah" from "ish" (Gen. ii. 23) is incorrect (אשה belongs to the root אנש), but exhibits all the characteristics of folk-etymology. The name חוה, which Adam gives the woman in Gen. iii. 20, seems not to be of Hebrew origin. The similarity of sound with חי explains the popular etymology adduced in the explanatory gloss, though it is W. R. Smith's opinion ("Kinship and Marriage in Early Arabia," p. 177) that Eve represents the bond of matriarchal kinship ("ḥayy"). Nöldeke ("Z. D. M. G." xlii. 487), following Philo ("De Agricultura Noe," § 21) and the Midrash Rabbah (*ad loc.*), explains the name as meaning "serpent," preserving thus the belief that all life sprang from a primeval serpent. The narrative forms part of a culture-myth attempting to account among other things for the pangs of childbirth, which are comparatively light among primitive peoples (compare ADAM; EDEN, GARDEN OF; FALL OF MAN). As to whether this story inculcates the divine institution of MONOGAMY or not, see Gunkel, "Genesis," p. 11, and Dillmann's and Holzinger's commentaries on Gen. ii. 23–24.

E. G. H.

EVE OF HOLIDAYS: Unlike the early Babylonians, whose day began with sunrise, the Jews began theirs with sunset. Some critics, Dillmann among them, attempted to find traces of the Babylonian reckoning in the early portions of the Bible, but there is no doubt that with the spread of the Law the reckoning from evening to evening became established among the Jews (see Ibn Ezra's poem on the Sabbath, in which he decries the custom of a certain sect which began the Sabbath and festivals with sunrise; Rosin's edition, ii. 78, Breslau, 1885). The eve of Jewish holidays is therefore not the evening of the festival, but the day preceding it; in conversation, the expression "'ereb yom-ṭob" is even extended to denote an indefinite period preceding the holiday. It is observed as a day on which is prepared (παρασκευή) such work as it is not permitted to do on the holiday or on the Sabbath.

Announcement of Beginning.

The Rabbis enjoined that the celebration of holidays should begin some time before sunset, in order "to add from the profane to the holy" (R. H. 9a; Yoma 81b). In Temple times the blowing of the trumpet thrice by the Levites on the eve of a Sabbath or holiday notified the people to cease from work (Suk. 53b; Maimonides, "Yad," Kele ha-Miḳdash, vii. 5, 6; see TRUMPET). This custom was retained for a long time in Jewry, although for the trumpet a wooden mallet was substituted, with which the Shammash knocked at the doors of the shops or private dwelling-places to remind the Jews that the Sabbath or holiday had begun (Abrahams, "Jewish Life in the Middle Ages," p. 56). He who engages in regular work late in the afternoon of the eve of the Sabbath or holiday will receive no blessing upon his work (Pes. 50b). Eating late in the afternoon before Sabbath is also forbidden, because the appetite must be reserved for the evening meal (Pes. 99b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 529, 1: Isserles' gloss). It was considered a commendable act to bathe on the eve of the Sabbath or holiday (Shab. 25b; Oraḥ Ḥayyim, 260, 1; 471, 3: Isserles' gloss). In the afternoon services the penitential psalm ("Taḥanun") was omitted, as it was on all holidays or festive occasions (*ib.* 131). But besides these general rules which applied to the eves of all holidays, there are certain laws and ceremonies prescribed for the eve of each holiday in particular.

As there is no restriction of work on the day of the New Moon (Rosh Ḥodesh), the eve of that day would have remained unnoticed were it not for the haggadic parallel between the Jewish nation and the moon (Ḥul. 60b). The various phases of the moon are compared to the various vicissitudes of Israel, and the last day of the month reminds the Jew of his shortcomings in the service of God, and thus becomes a day of repentance, a miniature of the Day of Atonement ("Yom Kippur Ḳaṭan"). The afternoon prayer therefore includes many penitential hymns and formulas of confession of sin ("widdui"). These, however, are recited only by the very pious, who are also accustomed to fast on that day, at least until after the afternoon service (Oraḥ Ḥayyim, 417; comp. "Magen Abraham" and "Be'er Heṭeb" *ad loc.*).

While the special additional prayers ("seliḥot") are recited before dawn during the week preceding New-Year's Day, the prayers for the day before New-Year's are much more numerous and are recited with greater contrition. The hymn commencing with the words "Zekor Berit" (Remember the Covenant) is included in these prayers, and the day is frequently designated by the initial words of that hymn. It is also customary to fast on that day, or at least until noon, although pious Jews fast the greater part of the ten penitential days (Tanḥuma, Emor, 22; Oraḥ Ḥayyim, 581, 2). It is different, however, with the eve of the Day of Atonement. Not only is it forbidden to fast on that day, but feasting is encouraged; it is said that he who eats and drinks on the eve of the Day of Atonement will be rewarded as if he has fasted both days (Yoma 81b; Oraḥ Ḥayyim, 604, 1). The early prayers for that day are also considerably reduced, and after the morning service a repast prepared by the congregation is served in the synagogue for the purpose of establishing a feeling of general fellowship. Each one begs the forgiveness of those he has wronged during the year. See also Kapparot and Stripes.

The meal taken before sunset should consist of light dishes, easily digestible, so that the evening prayer can be recited with devotion. A certain solemnity usually prevails in every household during this meal, after which the parents bless the children and immediately repair to the synagogue. This meal should be concluded before twilight sets in (*ib.* 604–608).

In Temple times the paschal lamb was offered during the afternoon of the eve of Passover; therefore more laws and ceremonies are grouped around this day than around the eve of any other holiday. On the evening of the day preceding Passover the ceremony of searching for leaven is performed by the master of the house (Pes. 2a; see Jew. Encyc. ii. 628 *s.v.*; Bediḳat Ḥameẓ). If Passover falls on a Sunday, the searching is begun on Thursday evening. The leaven found during this examination is burned the next morning before noon (Pes. 21a). No leaven should be eaten after the fourth hour of the day, and after the sixth hour it is not permissible to derive any benefit from the leaven left over (*ib.* 28b). Work on the eve of Passover is absolutely forbidden, and the transgressor exposes himself to the danger of being excommunicated. Even in the forenoon some are accustomed to cease work, and he who lives in a community where this custom prevails must conform to it (*ib.* 50a *et seq.*; see Custom).

The male first-born fast the whole day in commemoration of the miracle performed in Egypt, when the first-born in Israel were saved while those of the Egyptians were slain (Soferim xxi. 3; comp. Yer. Pes. x. 1; see First-Born). As is the case on the eve of the Sabbath, it is forbidden to begin a meal after the tenth hour (four P.M.) of the day, so that the appetite for the evening meal be not spoiled. Some are accustomed to fast the entire day in order to be better prepared for the festival meal in the evening (Pes. 99b, 108a). It is forbidden to eat any maẓẓah during the day preceding Passover, so that after the fourth hour no bread, leavened or unleavened, may be eaten (Yer. Pes. x. 1; see Rosh to Pes. iii. 7; Oraḥ Ḥayyim, 468, 470, 471).

S. S. J. H. G.

EVICTION. See Ejectment.

EVIDENCE: Whenever in proceedings at law an issue arises—that is, in civil cases when a fact is asserted on one side and denied on the other—the issue is generally determined by evidence, which the party having the burden of proof must proffer; and evidence to the contrary may be brought forward by the other party. The evidence may consist either of the testimony of witnesses or of documentary writings. What here follows applies in the main to civil cases.

I. Witnesses: In order to prove a disputed fact, witnesses must fulfil the following requirements:

Number and Qualifications.

1. Two must testify to the same fact. This rule is laid down in Deut. xxv. 15 and in other passages apparently for criminal cases only, but it has been extended to civil cases as well. In civil cases, however, it is not necessary that the two witnesses should agree very closely as to time and place. Thus, if of two witnesses to a loan one should say, "A lent B a jar of oil"; the other, "He lent him a jar of wine"; or if one should say, "I was present when the money was paid at Jerusalem"; the other, "I saw it paid at Hebron"; or if one should say, "I saw it paid in the month of Nisan"; the other, "I saw it paid in Iyyar," their testimony would be void. But if one says he saw it paid in the upper, and the other in the lower, story; or if one says on the first of the month, and the other on the second of the month, such evi- is within the limit of fair mistake, and the testimony stands. Even less does a disagreement as to circumstances other than time and place affect the testimony; for instance, if one says the money was black from usage, the other that it was new, this would be regarded as an immaterial circumstance, and the testimony would stand. Where the two witnesses vary only in the matter of quantity, the lesser quantity is sufficiently proved. In criminal cases, as has been shown under Acquittal in Talmudic Law, a much closer agreement is required.

2. The witness must be an Israelite. The Talmud seems to take this for granted; though it allows some facts to stand proved upon a statement "made innocently" by a Gentile; that is, not as a witness in court. In damage cases the Mishnah (B. Ḳ. i. 3) says expressly that the witnesses must be freemen and sons of the Covenant.

3. The witness must be a man, not a woman (R. H. i. 8); of full age, that is, more than thirteen years old; not a deaf-mute or a lunatic, and, according to the better opinion, not a blind man, and not either deaf or dumb. A boy not much over thirteen, and having no understanding of business, must not testify in a cause involving title to land (B. B. 155a). Nor should a person of full age testify as to what he said or heard as a minor, except in matters of frequent observation; *e.g.*: "This is my

father's," or "my teacher's," or "my brother's handwriting"; "This woman I used to see go out walking in maidenly hair and attire"; "Such a man used to go to the bath of evenings," indicating that he was a kohen (Ket. ii. 10).

Moral Qualifications.

4. He must not be a "wicked" man; for the Law says (Ex. xxiii. 1): "put not thy hand with the wicked, to be an unrighteous witness." The Mishnah (Sanh. iii. 3) names as those incompetent the vicious rather than the wicked; dicers (משחקי קוביא), usurers, pigeon-fliers, and those who trade in the fruits of the Sabbatical year. A baraita in the Gemara on this section (*ib.* 25a, b) disqualifies also tax-collectors and shepherds as presumably dishonest, unless their good character is proved, as well as butchers who sell "ṭerefah" meat for "kasher"; and it provides that they can reinstate themselves only by quitting their unlawful trade and by giving up for charitable purposes all the unlawful gains made therein. Maimonides ("Yad," 'Edut, x. 3) draws from the Talmudic passages Sanh. 25a, b and B. Ḳ. 72b the inference that one who purposely commits a sin to which the Law attaches the punishment of death or of forty stripes, or who robs or steals, although these latter offenses are not punishable by stripes or death, is "wicked" in the sense of being an incompetent witness. The same is true of one proved to be a "plotting witness" (Sanh. 27a). But the ground of incompetency must be proved by two other witnesses; the sinning witness can not become incompetent by his own confession.

Informers, "Epicureans," and apostates are incompetent (Maimonides, *l.c.* x, end, followed by later codes). Also men who show lack of all self-respect—by eating on the street, walking about naked at their work, or living openly on the charity of Gentiles—are incompetent (Maimonides, *l.c.* xi. 6, based on Sanh. 26b). Where the incompetency arises under rabbinical provisions, the objectionable man must be publicly proclaimed incompetent (פסול) before his testimony can be excluded (*ib.*).

Where A and B are called as witnesses, and B knows that A is "wicked" (for instance, a robber), so as not to give force to the testimony of A, B should not testify (Shebu. 30b).

5. The witness must not have any interest in the litigation. The Talmud carries this doctrine so far as to state (B. B. 43a) that where some one raises a claim of title to the public bath-house or the square of the city, none of the citizens can testify or act as judge until he divests himself of all share in the title. Similarly, where the suit is on grounds common to two joint owners of land, one may not testify for his companion until he has sold his own share without warranty. In a suit for a field a tenant on shares may not testify for his landlord, for he is interested in the crop.

6. The witness must not be related to the party that calls him: in criminal cases the witnesses for either side must not be related to the accused. The degrees of consanguinity and affinity are the same as for judges, and are laid down under AGNATES. The rule is derived from a rather bold interpretation of Deut. xxiv. 16, which is rendered, "Fathers shall not be put to death on [the testimony of] sons, nor sons on [the testimony of] fathers" (see Sanh. 27b); but the principle is extended from capital cases to civil suits, and far beyond the mere relationship between father and son. Relationship by marriage is at an end when the wife dies. The objection of friendship or hate that applies to judges does not hold as against witnesses.

The Geonim disqualify a man who has publicly threatened a litigant that he will ruin him by a denunciation, from testifying against him (see Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 34, 20, and Be'er Golah thereon). The later codes follow the Palestinian Talmud on Sanh. iii. in holding that witnesses akin to each other or to the judges are incompetent (Ḥoshen Mishpaṭ, 33, 17).

II. Mode of Examination: 1. Witnesses do not testify under oath, but under the sanction of the ninth commandment. The presiding judge admonishes the witnesses before they testify. All persons other than the litigants and the witness to be examined are then dismissed from the room; the same procedure applies to all following witnesses.

2. He who knows testimony of benefit to his neighbor should, under the Mosaic law (Lev. v. 1), make it known to him; and an oath may be imposed on him to say whether he knows anything and what he knows. The Talmud (B. Ḳ. 56a) points to the words "he shall bear his iniquity"; hence, he is liable only to heavenly, not to earthly, punishment. With a view to the former, the litigant may ask that a ban (the "sound of the curse" of Lev. v. 1, Hebr.) be pronounced in the synagogue against all those who know aught in his favor and will not come forward to testify. Otherwise he has no remedy, no compulsory process against witnesses, and no means to force them to answer questions. But when the court finds that the witnesses for one party are intimidated by his opponent from appearing, it may compel the latter himself to bring those witnesses into court.

3. From "the mouth of witnesses," says the text, a man shall be condemned, not upon their written statement; hence, testimony should be given by word of mouth in open court, not by way of deposition. In all criminal cases, and in all suits for penalties or damages to the person, this rule is invariably followed; but in actions on contract, especially on behalf of the defendant, depositions are admitted for good reasons, such as that the witnesses are sick or absent from the place of trial, or that one of the parties is sick, so that the trial can not be had, while the witnesses are about to depart. In all such cases notice must be given to the opposite party, and the deposition, in the nature of minutes of judicial proceedings, must be taken before a court of three judges.

In Presence of the Litigant.

4. As a rule, witnesses may be heard only in the presence of the opposing litigant, so that he may suggest to the court points on which to cross-examine them. For this reason witnesses may not be received against a minor, because he would not know how to direct the cross-examination. Later authorities maintain that the rule, "No witness without the chance of cross-examination," ap-

plies to the plaintiff's witnesses only; but the debtor may be the plaintiff, when he sues a minor heir of his creditor for the cancelation of his bond, by presenting his receipt attested by witnesses: it is held (Ḥoshen Mishpaṭ, 108, 17) that he must wait till the infant heir comes of age, as in the "parol demurrer" of the common law.

5. In civil cases, other than those for personal injury, the court is not bound to go, on its own motion, through the formal cross-questions as to time and place (see Acquittal), with a view of finding a contradiction between the two witnesses, for such a course would "close the door before borrowers"; but where the judges have reason to suspect that the claim or defense is fraudulent (מרומה; *ib.* 15) they should take all proper means to break down the testimony on that side.

6. Where the witnesses testify to an admission made by a litigant they should give, as far as they can, the very words, not their general import. Let the court decide whether the words amount to an admission, or whether they can be explained away as having been made in jest or for an ulterior purpose. The position is drawn from a section of the Mishnah and a baraita (Sanh. 29a).

7. Speaking generally, after a witness has been allowed to depart he may not retract his testimony by saying, "I was mistaken"; "I did not recollect"; etc. Even if he gives a plausible reason he is not listened to. But when other witnesses are called to attack the character of one who has testified, the latter may explain or retract (Sanh. 74b; Ket. 19b).

III. Documentary Proof: This is often spoken of as ראיה, which is the general term for "evidence" or "proof."

1. It is in general either an instrument written by an adverse party, which has to be proved by witnesses acquainted with his handwriting, or the more formal instrument, known as a "sheṭar," or Deed, attested by two witnesses, but not necessarily signed by the grantor or obligor. When a deed (a conveyance of land, or a bond, or an acquittance) is the basis of an action or defense, it ought to be regularly proved by the testimony of the attesting witnesses; but if they are absent, or refuse to testify, other men may establish the deed by proving the handwriting of the attesting witnesses (there being, of course, two witnesses to the handwriting of each attester). When this is so proved, the attesting witnesses are not allowed to attack the validity of the deed. But if the party interested in the deed must rely on the word of the attesting witnesses, these may say: "True it is, we signed the deed, but we did so from fear for our lives"; or "The obligor delivered a protest to us, showing that he acted under duress"; or "We were under age, or incompetent on other grounds"; or "The deed had a condition attached which has not been fulfilled"; and they may thus defeat the testimony given by themselves in support of the deed. But if they say the sheṭar (say, a bond) was entrusted to the obligee without consideration, or that they acted under duress of pecuniary loss, or that they were incompetent by reason of sinfulness, or that the grantor was under age, their testimony in favor of the deed stands, and their attempt to defeat it is "not listened to" (Ket. ii. 3). But the attesting witnesses are always competent to state that the grantor or obligor made a protest to them by reason of duress; for this is not incompatible with the deed (Ḥoshen Mishpaṭ, 46, 37, 38).

Establishing a Deed.

2. A method to establish a deed, more especially a bond, at the instance of the holder, is given in the Talmud (B. Ḳ. 112a; see also B. B. 40a and Ket. 21a) and is recognized by the codes ("Yad," 'Edut, vi.; Ḥoshen Mishpaṭ, 46, 3–4). The two witnesses, at the instance of the holder, come before an improvised court, made up of any three respectable Israelites; and the latter write at the bottom of the deed "A B and C D appeared before us this day and testified to their own signatures, whereupon we have approved and established this deed"; and the three "judges" sign. Being in the nature of a judgment, this must be done in the daytime; but the proceeding is wholly ex parte. A deed thus established may, without further proof, be presented upon the trial of a case. The gloss of RaMA states that one expert is as good as three laymen, and that "in these countries" (meaning those of the German "minhag") it is customary for any rabbi at the head of a school (ישיבה) to establish a deed.

Circumstantial Evidence.

IV. Effect of Evidence: 1. The sages had very little more confidence in circumstantial evidence given for the purpose of "taking money out of" the defendant's pocket than in that given for the purpose of inflicting the penalty of death or stripes. Ket. ii. 10 has been cited, according to which a witness may testify that, when a boy, he saw a woman walk about in maidenly attire; the object being to prove that she married as a maiden, not as a widow, and is therefore entitled to a greater sum for her jointure. In discussing this clause the Talmud remarks that this is only arguing from the majority of cases: for though in most cases those wearing maidens' attire are not widows, occasionally they are; and money ought not be taken out of a man's pocket on mere reasoning from the greater number of cases. In fact, circumstantial evidence was generally rejected.

2. Hearsay evidence was barred equally in civil as in criminal cases, no matter how strongly the witness might believe in what he heard, and however worthy and numerous were his informants ("Yad," 'Edut, xvii. 1).

3. The length of time between the observation of the fact and the testimony is no reason for rejecting the latter, even though the witness has to refresh his memory by looking at a written memorandum (Ket. 20a).

4. It has been shown under Alibi how a "set" of witnesses may be convicted as "plotters" by another set or sets proving an alibi on them. But the opposite party may prove an alibi on the convicting set, or in some other way show that the facts testified to by the first set were impossible or untrue. Under such circumstances a modern judge or jury would weigh the credibility of the witnesses and the probability of their stories, and decide between them accordingly. The sages did not trust themselves or their

successors with this discretion. If there were no indicia of fraud, they held that, as some one evidently was lying, they could not decide which of them it was; and that there was no evidence on the point. This would generally defeat the plaintiff's demand; for, as has been said under BURDEN OF PROOF, the burden lies on him who desires to get something from his neighbor. If there were any indicia of fraud, the judges would seek for some ground to disqualify as incompetent the witnesses who seemed at fault. Speaking broadly, the judges considered it their duty to decide the effect of the testimony as a question of law, not as one of the greatest probability; though in some matters the "lucky throw of the judge" (שודא דדיינא; *i.e.*, his decision) was held indispensable.

For the effect which the testimony of a single witness has in certain cases, short of proving the affirmation of the issue, see PROCEDURE.

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S. S. L. N. D.

EVIL EYE (Hebrew, עין הרע; Aramaic, עינא בישא): A supposed power of bewitching or harming by spiteful looks, attributed to certain persons as a natural endowment. The belief that a glance can damage life and property is wide-spread among both savage and civilized peoples (for the Chaldeans and Egyptians see Lehmann, "Aberglaube und Zauberei," p. 32, Stuttgart, 1898; Budge, "Egyptian Magic," pp. 97 *et seq.*, London, 1899; Lane, "Customs and Usages of the Egyptians of To-day" [German transl. by Zenker], ii. 66; and L. Krehl, "Der Talisman James Richardson's," p. 7, *s.v.* "Araber," Leipsic, 1865). This belief was also held by the Jews in Biblical times (see JEW. ENCYC. i. 546, *s.v.* AMULET).

Simeon ben Yoḥai and the popular amora R. Johanan could, with a look, transform people into a heap of bones (Pesiḳ. 90b, 137a; B. M. 84a; B. Ḳ. 11a; see Blau, "Das Altjüdische Zauberwesen," p. 50). According to R. Eliezer (Sanh. 93a), Hananiah, Mishael, and Azariah, after they had been rescued from the fiery furnace, were killed by the many eyes which were directed at them in astonishment. "When R. Eliezer ben Hyrcanus was shut out of the place of teaching, every spot upon which he turned his eye was burned up; even a grain of wheat upon which his glance fell was half burned while the other half remained untouched, and the pillars of the gathering-place of the scholars trembled" (B. M. 59b; Shab. 33b). Even over the first two tables of the Covenant, because they were given publicly, the eye had power (Grünhut, "Liḳḳuṭim," v. 128a = 'Aruk, *s.v.* פמבי). According to Rab (Yer. Shab. xiv. 14c; B. M. 107b), out of 100 people 99 die through the evil eye. Large masses of people provoke the evil eye, wherefore Joshua (Josh. xvii. 15) advised the sons of Joseph to get themselves up to the forest that the evil eye might not injure them (B. B. 118a). Jacob also said to his sons when they went down into Egypt: "Do not all enter at the same gate on account of the eye" (Gen. R. xci.). Prominent men are peculiarly susceptible to the evil eye. When the people demanded that Judah I. should come up to the pulpit from the school-bench, his father, the patriarch Simeon ben Gamaliel, said: "I have one dove among you, and do you wish to take him from me by destroying him?" meaning thereby, "If Judah I. is raised to the leader's place, the evil eye from the audience may harm him" (B. M. 84b).

To the descendants of Joseph the evil eye can do no manner of harm (Ber. 20a). Whoever is on the point of entering a city and is afraid of the evil eye, should stick his right thumb in his left hand, and his left thumb in his right, and say: "I, N. N., son of N. N., am of the seed of Joseph, whom the evil eye may not touch" (Ber. 55b). The saying is Jewish; the gesture rests on the heathenish notion that obscene gestures protect against the evil eye. The Talmud teachers, however, probably no longer knew the meaning of the gesture prescribed. A glance at the left side of the nose also protects against the evil eye (Ber. *l.c.*). In the case of a horse protection is effected by hanging between his eyes a fox's tail (Tosef., Shab. iv. 5).

Effect on Inanimate Objects.

The evil eye could also affect lifeless objects. Rab forbids standing in a neighbor's field when the corn is in the ear (B. M. 107a). A garment found should not be spread over the bed when guests are in the house, for "it will be burned by the eye" of the guests (B. M. 30a). Blessing comes only upon those things which are hidden from the eye (Ta'an. 8b).

Many a superstition owes its origin to etymology. Shab. 67a says: "If a tree lets its fruit fall, it should be painted red and loaded with stones" (comp. Pliny, "Hist. Naturalis," xviii. 86). Painting the tree red protects it from the evil eye, סקר having the meaning of both "dyeing red" and "glancing." The harm that comes from the eye is neutralized by hanging something between the eyes. The superstitions of the Middle Ages were the same as those of the Talmud period, with the exception that at the later epoch the Jews had more remedies against the influence of the evil glance (comp. Zohar, Num. xxiv.; Manasseh ben Israel, "Nishmat Ḥayyim," p. 141, Amsterdam, 1651).

The belief in the "'en ha-ra'" still prevails in Asia and eastern Europe and to a certain extent in western Europe also.

Children are especially susceptible to the influence of the evil eye. On account of their beauty they arouse the envy of the mothers of other children, who cast upon them their evil glances; but "wise women" understand how to counteract the influence which such glances may exert. R. Ḥisda says: "If the first child be a girl this is a good omen for the succeeding boys, because the evil eye is in that case not irritated."

In Slavic lands old women throw live coals into water, with which they sprinkle the four corners of the room, reciting the while certain formulas as a safeguard against the evil eye (Rubin, "Geschichte des Aberglaubens," etc., p. 164; Grunwald, "Mitteilungen," etc., v. 41, No. 88). People light the Habdalah candle and hold it before the child's open mouth, extinguishing it so as to make the smoke

In Folk-Lore.

go into the mouth (Grunwald, *l.c.* p. 40, note). This is probably an imitation of Catholic exorcism by means of incense. "A piece of bread and salt or of the mazzah from Passover is put into the pockets of particularly beautiful children. A piece from the garment of the person who is suspected of having exercised the charm . . . is placed on glowing coals and the smoke blown into the child's face" (Grunwald, *ib.*). Adults wear rings or beads of amber on a string around the neck as a protection against the evil eye (Rubin, *l.c.* p. 179; Grunwald, *l.c.* v. 60, No. 198, note). The bridegroom, whose conjugal happiness is envied by some one, is especially susceptible to the influence of the evil eye. He may protect himself by walking backward (Grunwald, *l.c.* i. 87, v. 33, note 42). In olden times children were not taken to the wedding-feast for fear of the evil eye in the crowd (Lev. R. xxvi. 7; Tan., Emor, 4; comp. also Grunwald, *l.c.* i. 36, 99).

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K. L. B.

EVIL-MERODACH: Son of Nebuchadnezzar, and third ruler of the New Babylonian empire; reigned from 561 to 560 B.C. His name in Babylonian is "Amil-Marduk" or "Avel-Marduk" = "man," or "servant, of Marduk." No personal or historical inscriptions of his reign have been discovered, and there are only two sources of information concerning him—the Hebrew Scriptures and Berosus. According to the Bible (Jer. lii. 31; II Kings xxv. 27 *et seq.*), he released, in the year of his accession, the imprisoned king Jehoiachin, invited him to his table, clothed him with royal raiment, and elevated him above all other captive kings that were in Babylon. Tiele, Cheyne, and Hommel are of the opinion that perhaps Neriglissar, Evil-merodach's brother-in-law, who is praised for his benevolence, was instrumental in the freeing of the Judean king. Grätz, on the other hand, conjectures the influence of the Jewish eunuchs (referring to Jer. xxxix. 7 and Daniel).

Berosus, however, says that Evil-merodach ruled "unjustly and lewdly." Possibly his treatment of the exiled king was held by the priestly, or national, party to have been unlawful; or it may be that the memory of some injury rankled in the mind of the priestly writer, or writers, of his history (Winckler, "Gesch. Babyloniens und Assyriens," p. 314). Evil-merodach was unable to counteract the danger arising from Median immigration. The party opposed to him soon succeeded in dethroning him, and he was assassinated by order of Neriglissar, who succeeded him.

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E. G. H. R. W. R.—M. Sc.

EVIL SPIRITS. See Demonology.

EVOLUTION: The series of steps by which all existing beings have been developed by gradual modification; term generally applied to the theory concerning the origin of species and the descent of man connected with the names of Charles Darwin and Herbert Spencer, and defended and amplified by Ernst Haeckel and Thomas Huxley, though to a certain degree anticipated by Goethe, Lamarck, Kant, and even Heraclitus. According to this hypothesis all animal and vegetable life may be traced to one very low form of life, a minute cell, itself possibly produced by inorganic matter. This development, according to Darwin, is due to the struggle for existence, and to the transmission through natural (and sexual) selection of those qualities which enable the possessors to carry on the struggle, in which only the fittest survive. Herbert Spencer and others have applied the theory of evolution to every domain of human endeavor—civilization, religion, language, society, ethics, art, etc., tracing the line of development from the homogeneous to the heterogeneous, though recrudescences of and lapses into older forms and types (degeneration, atavism) are by no means excluded. The relation of the teachings of Judaism to this theory is not necessarily one of hostility and dissent.

Judaism and Evolution.

Evolution not only does not preclude creation, but necessarily implies it. Nor are purpose and design (teleology) eliminated from the process. Natural selection in strict construction is teleological. Mechanical design alone is precluded. In its stead the hypothesis of evolution operates with a teleology that is, both in intensity and in extent, much more adequate to the higher conceptions of God. Mechanical teleology is anthropomorphic. Jewish theism, not being anthropomorphic, does not defend mechanical teleology.

The development of life from inorganic matter, the rise of consciousness from preceding unconscious life, the origin of mind, of conscience, are not accounted for by the theory of evolution; and as at the beginning of the chain, so at these links it fails. Jewish theism, while admitting that on the whole the theory throws light on the methods pursued in the gradual rise and unfolding of life, is justified in contending that it does not eliminate the divine element and plan and purpose from the process. Evolution gives answer to the *how*, never to the *what*, and only inadequately to the *why*. Belief in miracles, in catastrophical interruptions of the continuity of nature's processes, indeed, is not compatible with the acceptance of the doctrine of evolution. The Jewish (Talmudical) view of Miracles, as a condition involved in the original design of nature, however, is not inherently irreconcilable with the hypothesis of evolution, while modern (Reform) Jewish theology is not concerned to defend the belief in miracles based on literal constructions of Biblical passages.

Judaism, having never taught the doctrine of the Fall of Man, is not obliged to reject the evolutional theory on the ground that it conflicts with the dogma which demands the assumption of man's original perfection, and which thus inverts the process and sequence posited by the evolutionists.

Evolution of Religion.

The theory of evolution has also been applied to the history of religion. Following the positivists, the writers on this subject from the point of view of the evolutionary school have argued that some species of animism (ancestor-worship) was the lowest form of religion, which, developing and differentiating successively into gross and then refined fetishism (totemism), nature-worship, polytheism, tribal henotheism, and national monolatry, finally flowered into universal ethical monotheism. The history of Israel's religion has also been traced from this point of view, according to which it exhibits vestiges of antecedent animism and totemism, but appears in its earlier historic forms as tribal henotheism of a largely stellar and lunar (agricultural) cast; it then grew, under the influences of environment and historical experiences (national consolidation and Canaanitish contamination), into national monolatry (Yhwhism), which gradually, under Assyro-Babylonian influences, deepened and clarified into prophetic or universal ethical monotheism, again to be contracted into sacerdotal and legalistic Judaism. This theory of the rise and development of religion in general and of that of Israel in particular conflicts with (1) the assumption of an original monotheism and the subsequent lapse of man into idolatry, which, however, is a phase of the doctrine of the Fall of Man; and with (2) the conception of revelation as an arbitrary, local, temporal, and mechanical process of communicating divine truth to man, or to Israel.

The view, however, which looks upon revelation as a continuous, growing, and deepening process, through which divine truth unfolds itself and thus leads man to an ever fuller realization of the divine purposes of human life and the higher moral law of human existence, and Israel to an ever more vital appreciation of its relations to the divine and its destiny and duty in the economy of things and purposes human, is not inherently antagonistic to the evolutional interpretation of the rhythm of religious life.

Evolution and Monotheism.

(1) Evolution confirms religion as a necessary outcome and a concomitant of the development of human life. Thus evolution negatives the theories of the rationalists that regard religion as a benevolent or as a malevolent invention. (2) Evolution does not deny the part played by the great men (prophets) in this process of developing religious consciousness and views. (3) The rise and activity of these great men evolution can not account for. (4) In the history of Israel's religion, evolution has not explained and can not explain how, from original (Kenite) Yhwhism, void of all moral content and all original ,"holiness" (= "taboo" ["ḳodesh"]) ascribed to the Deity, could have sprung the ethical monotheism of the Prophets and the idea of moral holiness ("ḳadosh "). The power of origination vested in genius (prophecy) is thus not eliminated as the main factor from the factors involved in the religious evolution of Israel. Babylonian influences (Delitzsch, "Babel und Bibel") did not, among the Babylonians themselves, develop the higher monotheism. It is thus beyond the range of possibility that what failed of development among its own originators should have evolved into monotheism among the Israelites, unless Israel had a peculiar and distinctive genius for monotheism. This power of originating monotheistic ideals and transmuting other ideals into monotheistic concepts, a power which the Prophets had in a high degree, and which the nation also, as a whole, gradually displayed in the development of its national genius, is the one factor for which evolution can not account. This factor may be rightly denominated "revelation." (5) The evolution theory overthrows Renan's dictum that monotheism is "the minimum of religion." None of the essential contentions of Judaism is vitally affected by the propositions of the evolution school. The philosophy of the Reform wing within Judaism, regarding Judaism as a growth, not a fixed quantity or a rigid law, and as still in the process of developing (tradition being its vital element), has even found corroboration in the theory of evolution.

K. E. G. H.

EVORA: City in Portugal, and the seat of the rabbi of the province of Alemtejo. When the bride-elect of Don Alfonso, the only son of King John II., entered Evora (Nov. 27, 1490), the Jews of the city met her in solemn procession and presented her with gifts of cows, sheep, hens, etc. It was at Evora, in 1497, that King Manuel issued the decree commanding that all Jewish children under fourteen years of age should be forcibly taken from their parents on Easter Sunday and distributed in various parts of the country, to be educated in the Christian faith. In April, 1506, the synagogue was demolished by the populace. Many wealthy Maranos were living there when the institution of the Inquisition was solemnly proclaimed (Oct. 22, 1536). In 1542 it began its work in Evora, and one of the first to be brought to the stake was David Reubeni (see Auto da Fé; Inquisition).

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D. M. K.

EVREUX (Hebrew, איברא or איורא): Capital of the department of Eure, France. In the Middle Ages it was one of the centers of Jewish learning, and its scholars are quoted in the Tosafot on Beẓah 14b, 20b, 24b; on Ḳiddushin 27b, 39a *et passim*; on Soṭah 22a *et passim*; and in the Kol Bo, Nos. 24, 114. The following rabbis are known to have lived at Evreux: **Samuel ben Shneor** (Zunz, "Z. G." p. 38, designates him erroneously "Samuel, son of R. Yom-Ṭob"), called the "Prince of Evreux" ("R. E. J." vi. 168); one of the most celebrated tosafists; **Moses of Evreux,** brother of Samuel; author of the "Tosafot of Evreux"; his name is often abbreviated to ר״ם; **Isaac of Evreux,** often abbreviated to ר״י; **Judah ben Shneor,** or **Judah the Elder,** author of liturgic poems; **Meïr ben Shneor; Samuel ben Judah; Nathan ben Jacob,** father of Jacob ben Nathan, who in 1357 copied the five Megillot with the Targum for Moses ben Samuel.

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G. S. K.

EWALD, FERDINAND CHRISTOPHER: English clergyman; born near Bamberg, Bavaria, 1802; died in Norwood, London, Aug. 9, 1874; baptized at Basel when about 23 years of age; entered (1829) the service of the London Society for Propagating the Gospel Among the Jews, by which he was sent (1831) to Tunis. He labored assiduously among the Jews in North Africa till 1842, when he accompanied as chaplain Bishop Alexander to Jerusalem. Here he remained till 1849, when ill health compelled him to return to London. He was largely instrumental in founding the Wanderers' Home in London (1853), an asylum for doubting Jews and needy proselytes. In addition to reports on his missionary labors in North Africa and Jerusalem, he published a German translation of 'Abodah Zarah (1856).

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J. N. D.

EWALD, GEORG HEINRICH AUGUST: Christian Biblical scholar; born at Göttingen Nov. 16, 1803; died there May 4, 1875; educated at the University of Göttingen, where he studied philology and especially Oriental languages. He became private tutor in 1824 and professor at Göttingen in 1827. Being one of the "Göttingen Seven," who in Nov., 1837, protested against the violation of the constitution by the king, Ernst August, he was removed from office. He was called to Tübingen in 1838, and returned to Göttingen in 1848, and remained there till 1867.

Ewald was an influence both through his works and through his personality; and by his vast learning and genuine piety was eminently fitted to be an expounder of the Old Testament.

Graetz writes of him ("Hist." v. 695) that whereas both the rationalists and the orthodox Christian theologians failed to arrive at a correct understanding of the sacred Scriptures of the Jews, Ewald, "a man of childlike mind, was the first to raise the veil, to comprehend the language of the Prophets and Psalmists, and to reveal the ancient history of the Jewish people in its true light." By his works "a new path was opened up for the comprehension of the Hebrew genius and people." For him and his school the people of Israel was truly "the people of God," and its history the history of true religion, though from the point of view he takes the last page of that history was written eighteen hundred years ago. Singularly enough, Ewald had only contempt for the people whom as the creators of the Old and the New Testment he glorified.

His great appreciation of the work done by medieval Jewish scholars for Biblical exegesis and Hebrew grammar and lexicography was shown by his publishing, in conjunction with Leopold Dukes, specimens of the writings of Saadia, Adonim b. Teonim, Judah ibn Ḳuraish, Menahem ben Saruḳ, Dunash b. Labrat, Judah Ḥayyuj, Jonah ibn Janaḥ, Moses Gikatilla, Judah ibn Balaam, and others, under the title "Literar-Historische Mittheilungen über die Aeltesten Hebräischen Exegeten, Gramatiker, und Lexicographen," Stuttgart, 1844.

In the domain of Old Testament science, he rendered the most effective service. He published his first work, "Die Komposition der Genesis Kritisch Untersucht," in 1822. His "Kritische Grammatik der Hebräischen Sprache," which first appeared in 1827, placed the science of Hebrew philology on a new basis. His other principal works are: "Die Dichter des Alten Bundes," 1835-39; "Die Propheten des Alten Bundes," 1840-41; the monumental "Geschichte des Volkes Israel," with the supplement "Alterthümer des Volkes Israel," 1843-48, which marks an epoch in the treatment of Israelitish history; "Jahrbücher der Biblischen Wissenschaft," 1849-1865; and "Die Lehre der Bibel von Gott, oder Theologie des Alten und Neuen Bundes," 1871-76.

BIBLIOGRAPHY: *Allg. Deutsche Biographie*, vi. 438-442; T. Wilton Davies, *Heinrich Ewald*, London, 1903.

T. K. H. C.

EWALD, JOHANN LUDWIG: German pedagogue and theologian, and advocate of the Jews; born at Hain-zur-Dreieich, grand duchy of Hesse, Sept. 16, 1747; died at Carlsruhe March 19, 1822. He held various positions as preacher and professor, and toward the end of his life was counselor to the government of Baden. As such he took great interest in the affairs of the Jews, which, after the Congress of Vienna, occupied the attention of German statesmen. He also wrote two pamphlets in defense of the Jews and in refutation of the hostile works written by Fries and Rühs: "Ideen über die Nöthige Organisation der Israeliten in Christlichen Staaten" (Carlsruhe and Baden, 1816) and "Einige Fragen und Noch Mehr Unläugbare Wahrheiten, Juden- und Menschennatur, Juden- und Menschenbildung Betreffend" (Carlsruhe, 1820). He argued that the Jews were not worse than others, that their shortcomings were the result of persecution, and that no one had a right to expect them to improve until they had been given equal rights with other citizens. He further pointed out that since the restricted emancipation which the grand duchy of Baden had conceded in 1809 the condition of the Jews had shown marked improvement.

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D.

EWE. See SHEEP.

EWER, LEOPOLD: German physician; born Jan. 4, 1849, at Anklam, Pomerania. He studied from 1868 to 1873 at the University of Berlin (M.D. 1873). During the Franco-Prussian war he was assistant surgeon at the military hospitals at Berlin and Carlsruhe. In 1874 he began to practise in Berlin, where he soon became a specialist for massage and orthopedia.

Ewer has taken an active part in the political life of the German capital and in the religious development of the Jewish congregation of Berlin (1883, 1886). He is the author of: "Heinrich von Rantzau's Buch über die Erhaltung der Gesundheit," 1891; "Kursus der Massage mit Einschluss der Heilgymnastik," 1891; 2d ed., 1901; "Leibesübungen und

Wettkämpfe im Alten Griechenland und Rom," 1896; "Indikationen und Technik der Bauchmassage," 1901; "Der Bau des Menschlichen Körpers, für Masseurs Bearbeitet," 1901; "Gymnastik für Aerzte und Studirende," 1901. He has also contributed many articles to medical and pedagogical journals.

Bibliography: M. Unterweger, in *Zeitschrift für Gesundheitspflege*, Gratz, Austria, Feb. 1, 1902.

S. F. T. H.

EXCHANGE, BILLS OF: Instruments, generally in duplicate, ordering persons to pay money in distant parts. According to Hallam ("Europe in the Middle Ages," iii. 339), Jews were the first to issue orders of this kind addressed to particular persons. An instance as early as 1183 is given in Capmany's "Memorias Historicas Sobre la Marina y Comercio de Barcelona" (i. 297). In 1181 Isaac of Rochester, Isaac of Russia, and Isaac of Beverley were accused of having "exchanged" ("cambivisse") in Southampton (see Jacobs, "Jews of Angevin England," p. 73). It is not clear how this could have formed a subject of offense to the royal treasury, but it makes it probable that the Jews of one country issued demand notes on those of another, the countries in this case being Russia and England. The practise appears to have begun among the Arab traders of the Levant in the eighth century, and from them passed to the Italian traders who followed the Crusades (Grasshoff, "Die Suftaga der Araber," 1901). It was also taken up by the Christians of Aragon from the Arabs of Andalusia, possibly by the intermediacy of the Jews during the course of the twelfth century, but there is little evidence that its further development was due to the Jews. No Jewish names occur in the Marseilles list of drawers of bills given by Schaube in "Jahrbücher für Nationalökonomie und Statistik" (1895), among those attached to the bills sent to the fair of Ypres in the thirteenth century, in the list given by Marez in "Mémoires Couronnés de l'Académie Royale de Belgique" (1901), or in the long list of drafts drawn by St. Louis on Italian merchants which is given by Schaube in the "Jahrbücher" for 1898. For a Jewish form of bill of exchange see "Berliner Festschrift," 1903, pp. 103–109.

A. J.

EXCHEQUER OF THE JEWS ("Scaccarium Judæorum" or "Thesauraria Judæorum"): A division of the Court of Exchequer in England (1200–90) in which the taxes and the law-cases of the Jews were recorded and regulated. It appears to have arisen out of the estate left by Aaron of Lincoln, which needed a treasurer and clerk to look after it, so that a separate "Aaron's Exchequer" was constituted. The riots following Richard I.'s accession showed the danger such property was liable to if no record was kept of the debts owing to the Jews. Accordingly Richard in 1194 ordered that duplicates should be taken of all Jewish debts and kept in this or in other central repositories. It was soon afterward found necessary to have a center for the whole of the Jewish business, and this was attached to the Exchequer of Westminster and called the "Exchequer of the Jews." The first recorded mention of this is in 1200, when four "justices of the Jews" are named, two of them being Jews, Benjamin de Talemunt and Joseph Aaron. These justices had the status of barons of the Exchequer, and were under the treasurer and chief justice. They were assisted by a clerk and escheator; Jews might hold these offices, but, excepting the two mentioned above, none ever became justice of the Jews. The justices were aided in their deliberations by the presbyter or chief rabbi, who doubtless assisted them in deciding questions of Jewish law which may have come before them (see Presbyter).

Functions.

The Exchequer of the Jews dealt with the law-cases arising between Jews and Christians, mainly with reference to the debts due the former. It claimed exclusive jurisdiction in these matters, but many exceptions occurred. In 1250, pleas of disseizin of tenements in the city of London were handed over to the mayor's court, and at times cases of this kind were brought before the ordinary justices in eyre or the hundred-court. It was before this court of the Jewish Exchequer that in 1257 the trial of Chief Rabbi Elyas of London took place. Moreover, the court assessed the contributions of the Jews to the royal treasury in reliefs (comprising one-third of the estate of a deceased Jew), escheats (forfeited to the king for capital offenses), fines (for licenses and concessions), and tallages, or general taxes applied for arbitrarily by the king (see Tallage).

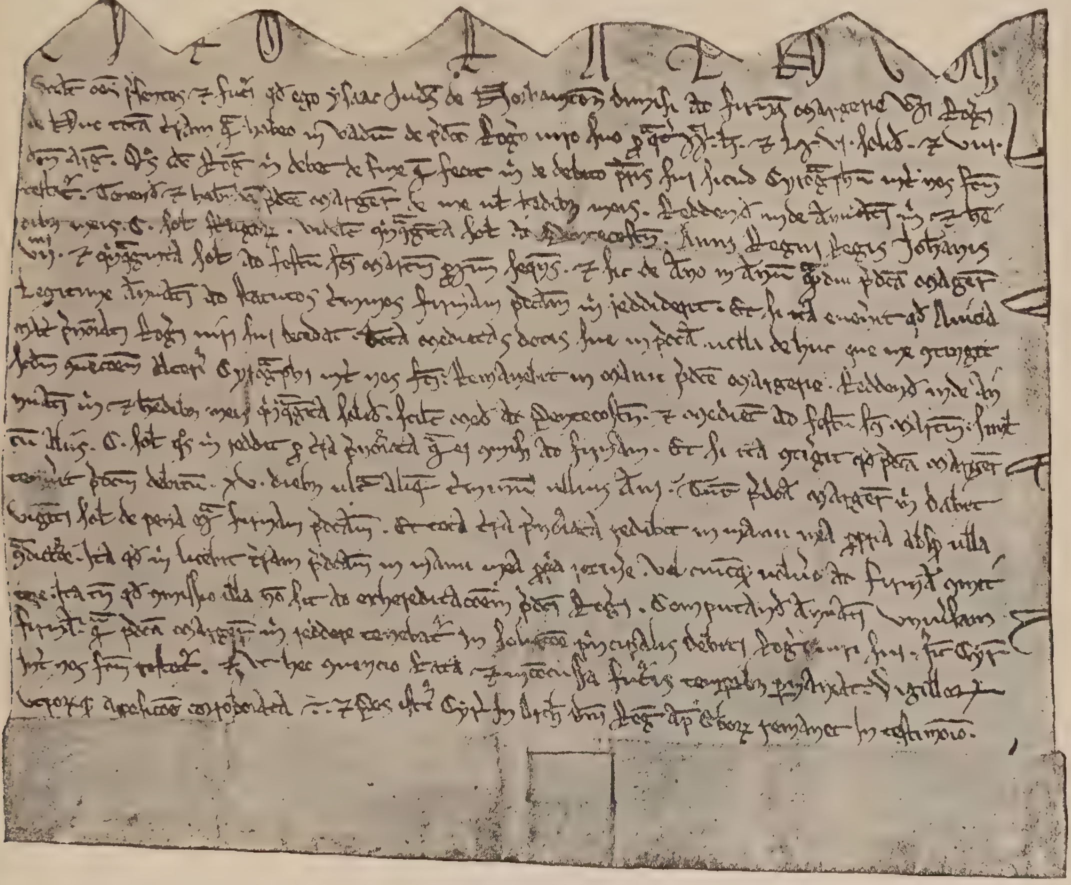
In connection with the tallage, the justices periodically ordered a "scrutiny" of the lists of the debts contained in the archa or chest in which Jewish chirographs and starrs were preserved. The chests themselves, or more frequently lists of the debts contained in them, were sent up for "scrutiny" to Westminster, where the justices would report to the king as to the capability of the Jewry to bear further tallage. In the middle of the thirteenth century the number of such archæ was reduced to twenty-five (see Archa). Arrears of tallage were continually applied for, and if not paid the Jew's wife and children were often imprisoned as hostages, or he himself was sent to the Tower and his lands and chattels were distrained.

The Exchequer of the Jews was one of the means which enabled the kings to bring pressure upon the lesser baronage, who therefore claimed in 1251 the right to elect one of the justices of the Jews. These were at first men of some distinction, like Hugh Bigod, Philip Basset, and Henry de Bath. During the early reign of Henry III. the justices were mainly appointed by Hubert de Burgh, but later on they were creatures of the king's favorites, as in the case of Robert Passelewe. During Edward I.'s rule justices held their posts for a very short time, and in 1272 and 1287 they were dismissed for corruption, handsome presents having been made to them, nominally for the use of the king, in order to expedite the legal proceedings. The court did not survive the expulsion, though cases with references to the debts of the Jews occurred in the year-books up to the reign of Edward II.

The deeds entered in the Jewish Exchequer were mainly the chirographs recording and the starrs annulling indebtedness to the Jews. It has been suggested that the notorious Star Chamber received its name from being the depository for the latter class of deeds.

Deeds and Cases.

The tax-lists for the tallages were made out by the Jewish assistants of the Exchequer, who were acquainted with the financial condition of each Jew on the list; many of these lists still exist. Various pleas entered by Jew or Christian dealt with the rate of interest, its lapse during the minority of an heir, the alleged forgeries of chirographs, and the like, and were recorded on the plea-rolls of the Exchequer. The more important of these have recently been jointly published by the Selden Society and the Jewish Historical Society of England.



CHIROGRAPH CONTAINING AN AGREEMENT BETWEEN ISAAC OF NORTHAMPTON AND DAME MARGARET DE HUC, 1216.

(In the Record Office, London.)

BIBLIOGRAPHY: Madox, *History of the Exchequer*, i. 221–259, London, 1769; Gross, *Exchequer of the Jews of England in the Middle Ages*, in *Papers of the Anglo-Jewish Historical Exposition*, 1888, pp. 170–230; *Select Pleas, Starrs, and Records of the Jewish Exchequer*, ed. J. M. Rigg, 1902.

J.

EXCOMMUNICATION (Hebrew, "niddui," "ḥerem"): The highest ecclesiastical censure, the exclusion of a person from the religious community, which among the Jews meant a practical prohibition of all intercourse with society. For the etymology of the Hebrew terms used in this connection and for a clear exposition of the historical development and of the ethical significance of this institution see ANATHEMA and BAN.

Although developed from the Biblical ban, excommunication, as employed by the Rabbis during Talmudic times and during the Middle Ages, is really a rabbinic institution, its object being to preserve the solidarity of the nation and strengthen the authority of the Synagogue by enforcing obedience to its mandates. Still, the legal instinct of the Rabbis here, as elsewhere, made it impossible for such an arbitrary institution to become dangerous, and a whole system of laws was gradually developed, by means of which this power was hedged in and controlled, so that it practically became one of the modes of legal punishment by the court. While it did not entirely lose its arbitrary character, since individuals were allowed to pronounce the ban of excommunication on particular occasions, it became chiefly a legal measure resorted to by a judicial court for certain prescribed offenses.

The Talmud speaks of twenty-four offenses punishable by excommunication (Ber. 19a; Yer. M. Ḳ. iii. 1), a round number which is not to be taken lit-

Causes of Excommunication.

erally. Later authorities enumerate the twenty-four as follows: (1) insulting a learned man, even after his death; (2) insulting a messenger of the court; (3) calling an Israelite "slave"; (4) refusing to appear before the court at the appointed time; (5) dealing lightly with any of the rabbinic or Mosaic precepts; (6) refusing to abide by the decision of the court; (7) keeping in one's possession an animal or an object that may prove injurious to others, such as a savage dog or a broken ladder; (8) selling one's real estate to a non-Jew without assuming the responsibility for any injury that the non-Jew may cause his neighbors; (9) testifying against one's Jewish neighbor in a non-Jewish court, through which the Jew is involved in a loss of money to which he would not have been condemned by a Jewish court; (10) appropriation by a priest whose business is the selling of meat, of the priestly portions of all the animals for himself; (11) violating the second day of a holiday, even though its observance is only a custom ("minhag"); (12) performing work on the afternoon of the day preceding Passover; (13) taking the name of God in vain; (14) causing others to profane the name of God ("ḥillul hashem"); (15) causing others to eat holy meat outside of Jerusalem; (16) making calculations for the calendar, and establishing festivals accordingly, outside of Palestine; (17) putting a stumbling-block in the way of the blind, that is to say, tempting one to sin; (18) preventing the community from performing some religious act; (19) selling forbidden ("ṭerefah") meat as permitted meat ("kasher"); (20) omission by a "shoḥeṭ" (ritual slaughterer) to show his knife to the rabbi for examination; (21) self-abuse; (22) engaging in business intercourse with one's divorced wife; (23) being made the subject of scandal (in the case of a rabbi); (24) excommunicating one unjustly (Maimonides, "Yad," Talmud Torah, vi. 14; Shulḥan ‘Aruk, Yoreh De‘ah, 334, 43).

Procedure.

While excommunication was pronounced by the court and was considered a legal act, the procedure was not so formal or so rigorous as in other judicial cases. Circumstantial and hearsay evidence and even incompetent witnesses were admitted, thus preserving the arbitrariness of the character of the procedure (Yoreh De‘ah, *l.c.*, Isserles' gloss). This characteristic was still further emphasized in the occasional excommunications which were inflicted by individuals. These might be indefinite—as when a man laid the ban upon any one who possessed articles stolen from him (Shulḥan ‘Aruk, Ḥoshen Mishpaṭ, 71, 7), or upon any one who knew of the circumstances of a case in which he was involved and did not come to court to testify (*ib.* 28, 2)—or definite, upon a particular person, as when a learned man excommunicated one who insulted him (M. Ḳ. 17a), or when a master excommunicated a pupil who decided a law in his presence (Shab. 19a) or asked him ridiculous questions (Men. 37a). Some authorities are of the opinion that a creditor, even though not a scholar, might excommunicate his debtor who refused to pay his debt (notes to Asheri, M. Ḳ. iii. 10; Yoreh De‘ah, *l.c.* 46).

The Niddui.

The "niddui" was usually imposed for a period of seven days (in Palestine thirty days). If it was inflicted on account of money matters, the offender was first publicly warned ("hatra'ah") three times, on Monday, Thursday, and Monday successively, at the regular service in the synagogue. During the period of niddui, no one except the members of his immediate household was permitted to associate with the offender, or to sit within four cubits of him, or to eat in his company. He was expected to go into mourning and to refrain from bathing, cutting his hair, and wearing shoes, and he had to observe all the laws that pertained to a mourner. He could not be counted in the number necessary for the performance of a public religious function. If he died, a stone was placed on his hearse, and the relatives were not obliged to observe the ceremonies customary at the death of a kinsman, such as the tearing of garments, etc. It was in the power of the court to lessen or increase the severity of the niddui. The court might even reduce or increase the number of days, forbid all intercourse with the offender, and exclude his children from the schools and his wife from the synagogue, until he became humbled and willing to repent and obey the court's mandates. The apprehension that the offender might leave the Jewish fold on account of the severity of the excommunication did not prevent the court from adding rigor to its punishments so as to maintain its dignity and authority (Yoreh De‘ah, 334, 1, Isserles' gloss; compare Ṭure Zahab and Pitḥe Teshubah, *ad loc.*).

The Ḥerem.

If the offense was in reference to monetary matters, or if the punishment was inflicted by an individual, the laws were more lenient, the chief punishment being that men might not associate with the offender. At the expiration of the period the ban was raised by the court. If, however, the excommunicate showed no sign of penitence or remorse, the niddui might be renewed once and again, and finally the "ḥerem," the most rigorous form of excommunication, might be pronounced. This extended for an indefinite period, and no one was permitted to teach the offender or work for him, or benefit him in any way, except when he was in need of the bare necessities of life.

The Nezifah.

A milder form than either niddui or ḥerem was the "nezifah." When a prominent person, such as the nasi or another learned man, rebuked one with the words, "How insolent this man is!" the latter was required to consider himself excommunicated for one day (in Palestine for seven days). During this time he dared not appear before him whom he had displeased. He had to retire to his house, speak little, refrain from business and pleasure, and manifest his regret and remorse. He was not required, however, to separate himself from society, nor was he obliged to apologize to the man whom he had insulted; for his conduct on the day of nezifah was sufficient apology (M. Ḳ. 16a; Yoreh De‘ah, 334, 14). But when a scholar or prominent man actually pronounced the formal niddui on one who had slighted him, all the laws of niddui applied. This procedure was, however, much discouraged by the sages, so that it was a matter of proper pride for a rabbi to be able to say that he had never pronounced the ban of excommunication (M. Ḳ. 17a). Maimonides concludes with these words the chapter on the laws of excommunication:

> "Although the power is given to the scholar to excommunicate a man who has slighted him, it is not praiseworthy for him to employ this means too frequently. He should rather shut his ears to the words of the ignorant and pay no attention to them, as Solomon, in his wisdom, said, 'Also take no heed unto all words that are spoken' (Eccl. vii. 21). This was the custom of the early pious men, who would not answer when they heard themselves insulted, but would forgive the insolent. . . . But this humility should be practised only when the insult occurs in private; when the scholar is publicly insulted, he dares not forgive; and if he forgive he should be punished, for then it is an insult to the Torah that he must revenge until the offender humbly apologizes" ("Yad," Talmud Torah, vii. 13).

See Acosta, Uriel; Spinoza, Baruch.

Bibliography: Hamburger, *R. B. T.* s.v. *Bann*; Duschak, *Strafrecht*, Vienna, 1869; Mandl, *Der Bann*, Brunn, 1898; Abrahams, *Jewish Life in the Middle Ages*, Philadelphia, 1896; J. Wiesner, *Der Bann in Seiner Geschichtlichen Entwicklung auf dem Boden des Judenthums*, 1869.

S. S. J. H. G.

EXECUTION: Carrying into effect the decision of a court. The word also denotes the writ entrusting some officer of the law with the duty of carrying the judgment into effect. For the manner of carrying out a criminal sentence see Capital Punishment and Stripes. The present article treats of the enforcement of judgments in civil cases; another part of the subject (dealing with cases in which the judgment is satisfied by a seizure of land) is treated under Appraisement. See also Bankruptcy; Foreign Attachment; Garnishment.

Delay of Execution.

In the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, the course of procedure is as follows: After judgment has been rendered for a debt, if the defendant is in the same town or within a short distance, no steps are taken to seize his property until he has been notified, so that he may have an opportunity to apply for a new trial. When the time for "opening the judgment" has expired, the court waits until another Monday, Thursday, and Monday have elapsed. On further default the court makes out a writ, known as "petiḥah" (lit. "opening"), by which the lesser ban is pronounced against the debtor for ninety days. On further default the court makes out a writ for seizure of the debtor's property—"adrakta"—and releases him from the ban; but if the debtor is within one (or two) day's journey, this is not done before a messenger has warned him. A man's property is but a surety for him (B. B. 174a), and the surety should not be the first attached. The ninety days are given (B. Ḳ. 112b) on the assumption that for thirty days the defendant will seek a loan, that in the next thirty days he will endeavor to sell the property, and that, if it be sold, the purchaser will need the last thirty days to secure the purchase-money. When the judgment is not for money, but for the restitution of goods, or for the recovery of land, the delay of ninety days is inadmissible.

Forms of Writ.

The adrakta as to "free property" (lands of the defendant not sold or encumbered) is written thus: "A B was adjudged to owe [a named sum] to C D, and not having paid voluntarily, we have written out this execution on his field described as follows" (then follow the appraisement and advertisement, as shown under Appraisement); whereupon the bond, if such has been the basis of the proceedings, is torn up.

If the debtor has several parcels of the same class of property, the choice as to which of them shall be "extended" to the creditor at an appraisement lies with him, not with the creditor (Ḥoshen Mishpaṭ, 102, 2).

When no free property can be found the adrakta is written thus: "A B was found to be in debt to C D by reason of a bond in the latter's hands. As A B did not pay voluntarily, and as we have not found any free property of his, and have already torn up the bond held by C D, and have given to said C D the power to search and seek out and lay hands on all property of A B that he can find, including all lands which A B has sold from [a named time] on, said C D has power to levy his claim on such property." A solemn oath is exacted from the creditor, following Ketubot 87a and Shebu'ot 45b, that he has not otherwise collected, nor released, nor sold his demand, in whole or in part; and, under a later institution, the debtor is called upon to take a rabbinical oath that he has no means of payment. So far the Ḥoshen Mishpaṭ, following a variant reading in the Talmud (B. B. 169a), has been followed. But in the reading used by Maimonides ("Yad," Malweh, xxii.), and followed in printed editions of the Talmud, the "ṭirpa" (tearing away) document comes first, and the adrakta afterward, the latter reciting the tearing up of the former.

The "iggeret shuma" (letter of appraisement), by which the land is turned over to the creditor or to a purchaser at execution, recites the tearing up of the last preceding document.

Case of Insolvent Debtor.

The debtor can avoid the pronouncement of the ban and other proceedings by coming forward and surrendering all his property, taking out only his exemptions. But under an institution of the Geonim he can be compelled to take a solemn oath to the effect that he has nothing beyond the property exempted, that he has nothing concealed in the hands of others, and that he has not given anything away with the understanding that it will be returned to him; and he takes an oath that he will apply his future earnings, beyond his simple wants, to the discharge of the debt (Ḥoshen Mishpaṭ, 91). The creditor has also the right to demand the proclamation of the ban against all who know, and do not inform him, of any assets belonging to the debtor (for instance, money in the hands of Gentiles; *ib.* 100, 1, on geonic authority). When the debtor is known to be poor and honest, and the judge has good reason to believe that the creditor wishes to humiliate him, or to bring pressure to bear upon him to make him surrender his wife's property or borrow the money at heavy interest from Gentiles, the court should not exact the oath (*ib.* 99, 4)

In passing from the stay of judgment to levies on land the writer has followed the Talmud and the codes. But in practise a judgment was ordinarily satisfied with very little formality out of the debtor's goods and chattels, moneys and bonds, and this before levying either on "free" or on "subject" lands. Money found by the messenger of the court would be turned over at once to the creditor toward payment of the judgment; goods would be sold without appraisement and the proceeds applied in like manner. Under the older law a man condemned for tort might insist that the creditor after judgment should pay himself out of the debtor's lands; for the Torah says, "With the best of his vineyard . . . he shall make restitution." But in the later practise, and for ordinary debts, the lender may refuse to levy on lands at all, preferring to wait till the debtor should find the money (*ib.* 101, 4). Bonds for the payment of money may be taken in execution, but they are not sold; they are appraised according to the solvency of the obligors and according to the character of their lands, and turned over to the creditor at such appraisement (*ib.* 5, based only on authorities later than the Talmud).

The presumption prevails that all goods found on the debtor's premises are his. But when third parties claim them against the execution creditor, this presumption can be overcome by witnesses, but only when the goods are of the kind it is customary to lend or hire. When the debtor is a factor engaged in selling goods such as are found on his premises, there is no longer a presumption that the goods are his (*ib.* 99, 2; no mode of trial of the right of property in the goods is indicated).

Bibliography: *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 97–105; Maimonides, *Yad, Malweh*; Bloch, *Civil-Process Ordnung*, s.v. *Executions-Verfahren*; Judah ben Barzilai, *Sefer ha-Sheṭarot*.

s. s. L. N. D.

EXECUTORS. See Will.

EXETER: County-seat of Devon, England. The first Jew mentioned as living in Exeter, about 1181, paid a fine of 10 marks for the king to take charge of his bonds. A number of Jews are mentioned as paying 10 per cent of the debts recovered through the law courts at the beginning of the reign of King John; one of these, named "Deulecresse le Eveske," appears to have lent money to the Priory of St. Nicholas in Exeter. During the latter part of the thirteenth century Exeter was one of the cities in which an archa was kept, with two Christian chirographers and two Jews. In 1275 the Jewish chirographers were accused of having forged a charter, but were acquitted. At the expulsion the king seized all the debts still owing to the Jews of Exeter, who numbered about thirty-nine families, and who were creditors to the amount of £1,058 4*s.* 2*d.*, and 542 quarters of corn worth £180 13*s.* 4*d.* A few Jews settled there in the eighteenth century. There were 30 Jews in Exeter in 1911, and they worshiped in the synagogue in St. Mary Arches, which was founded in 1763.

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J.

EXILARCH (Aramaic, ריש גלותא; Hebrew, ראש גולה or ראש גלות: see Ḥul. 92a, *et al.*): Title given to the head of the Babylonian Jews, who, from the time of the Babylonian exile, were designated by the term "golah" (see Jer. xxviii. 6, xxix. 1; Ezek. *passim*) or "galut" (Jer. xxix. 22). The chief of the golah or prince of the exiles held a position of honor which, recognized by the state, carried with it certain definite prerogatives, and was hereditary in a family that traced its descent from the royal Davidic house. The origin of this dignity is not known. The first historical documents referring to it date from the time when Babylon was part of the Parthian empire, and it was preserved uninterruptedly during the rule of the Sassanids, as well as for several centuries under the Arabs.

Traced to Jehoiachin.

A chronicle of about the year 800—the Seder 'Olam Zuṭa—fills up the gaps in the early history of the exilarch by constructing an account according to which the first exilarch was no less a person than Jehoiachin, the last king but one of the house of David, whom the exilarchs regarded as their ancestor. The captive king's advancement at Evil-merodach's court—that curious incident of the Babylonian exile with which the narrative of the Second Book of Kings closes (II Kings xxv. 27)—was apparently regarded by the author of the Seder 'Olam Zuṭa as the origin of the exilarchate. Even without any authentic genealogical tree of the family of the exilarchs, it could not have been difficult to find a genealogical connection between them and King Jehoiachin, since a list including generations of the descendants of the king is given in I Chron. iii. 17 *et seq.* A commentary to Chronicles (ed. Kirchheim, p. 16) dating from the school of Saadia quotes Judah ibn Ḳuraish to the effect that the genealogical list of the descendants of David was added to the book at the end of the period of the Second Temple, a view which was shared by the author of the list of exilarchs in Seder 'Olam Zuṭa. This list has been synchronistically connected with the history of the Second Temple, Shechaniah being mentioned as having lived at the time of the Temple's destruction. The following are enumerated as his predecessors in office: Salathiel, Zerubbabel, Meshullam, Hananiah, Berechiah, Hasadiah, Jesaiah, Obadiah, and Shemaiah, all of which names are also found in I Chron. iii. (compare the list with the variants given by Lazarus in Brüll's "Jahrb." 1890, p. 171). The names of the next two prehistoric exilarchs—if that term may be used—Hezekiah and Akkub, are also found at the end of the Davidic list in Chronicles. Then follows Nahum, with whom the authentic portion of the list probably begins, and who may, perhaps, be assigned to the time of the Hadrianic persecution (135), the period in which are found the first allusions in traditional literature to the existence of the exilarchic dignity.

First Historic Mention.

In the account referring to the attempt of a Palestinian teacher of the Law, Hananiah, nephew of Joshua b. Hananiah, to render the Babylonian Jews independent of the Palestinian authorities, a certain Ahijah is mentioned as the temporal head of the former, probably, therefore, as exilarch (Ber. 63a, b), while another source substitutes the name "Nehunyon" for "Ahijah" (Yer. Sanh. 19a). It is not improbable that this person is identical with the Nahum mentioned in the list (Lazarus, *l.c.* p. 65). The danger threatening the

Palestinian authority was fortunately averted; and about the same time R. Nathan, a member of the house of exilarchs, came to Palestine, and by virtue of his scholarship was soon classed among the foremost tannaim of the post-Hadrianic time. His Davidic origin suggested to R. Meïr the plan of making the Babylonian scholar "nasi" (prince) in place of the Hillelite Simon b. Gamaliel. But the conspiracy against the latter failed (Hor. 13b). R. Nathan was subsequently among the confidants of the patriarchal house, and in intimate relations with Simon b. Gamaliel's son Judah I. R. Meïr's attempt, however, seems to have led Judah I. to fear that the Babylonian exilarch might come to Palestine to claim the office from Hillel's descendant. He discussed the subject with the Babylonian scholar Ḥiyya, a prominent member of his school (Hor. 11b), saying that he would pay due honor to the exilarch should the latter come, but that he would not renounce the office of nasi in his favor (Yer. Kil. 32b). When the body of the exilarch Huna, who was the first incumbent of that office explicitly mentioned as such in Talmudic literature, was brought to Palestine during the time of Judah I., Ḥiyya drew upon himself Judah's deep resentment by announcing the fact to him with the words "Huna is here" (Yer. Kil. 32b). A tannaitic exposition of Gen. xlix. 10 (Sanh. 5a) which contrasts the Babylonian exilarchs, ruling by force, with Hillel's descendants, teaching in public, evidently intends to cast a reflection on the former. But Judah I. had to listen at his own table to the statement of the youthful sons of the above-mentioned Ḥiyya, in reference to the same tannaitic exposition, that "the Messiah can not appear until the exilarchate at Babylon and the patriarchate at Jerusalem shall have ceased" (Sanh. 38a).

Succession of Exilarchs.

Huna, the contemporary of Judah I., is not mentioned in the list of exilarchs in the Seder 'Olam Zuṭa, according to which Nahum was followed by his brother Johanan; then came Johanan's son Shaphat (these names also are found among the Davidians in I Chron. iii. 22, 24), who was succeeded by Anan (comp. "Anani," I Chron. iii. 24). From the standpoint of chronology the identification of Anan with the Huna of the Talmud account is not to be doubted; for at the time of his successor, Nathan 'Uḳban, occurred the fall of the Arsacids and the founding of the Sassanid dynasty (226 C.E.), which is noted as follows in Seder 'Olam Zuṭa: "In the year 166 [*c.* 234 C.E.] after the destruction of the Temple the Persians advanced upon the Romans" (on the historical value of this statement see Lazarus, *l.c.* p. 33). Nathan 'Uḳban, however, who is none other than Mar 'Uḳban, the contemporary of Rab and Samuel, also occupied a prominent position among the scholars of Babylon (see Bacher, "Ag. Bab. Amor." pp. 34–36) and, according to Sherira Gaon (who quotes Shab. 55a), was also exilarch. As 'Uḳban's successor is mentioned in the list his son Huna (Huna II.), whose chief advisers were Rab (d. 247) and Samuel (d. 254), and in whose time Papa b. Nazor destroyed Nehardea. Huna's son and successor, Nathan, whose chief advisers were Judah b. Ezekiel (d. 299) and Shesheth, was called, like his grandfather, "Mar 'Uḳban," and it is he, the second exilarch of this name, whose curious correspondence with Eleazar b. Pedat is referred to in the Talmud (Giṭ. 7a; see Bacher, *l.c.* p. 72; *idem*, "Ag. Pal. Amor." i. 9). He was succeeded by his brother (not his son, as stated in Seder 'Olam Zuṭa); his leading adviser was Shezbi. The "exilarch Nehemiah" is also mentioned in the Talmud (B. M. 91b); he is identical with "Rabbanu Nehemiah," and he and his brother "Rabbanu 'Uḳban" (Mar 'Uḳban II.) are several times mentioned in the Talmud as sons of Rab's daughter (hence Huna II. was Rab's son-in-law) and members of the house of the exilarchs (Ḥul. 92a; B. B. 51b).

The Mar 'Uḳbans.

According to Seder 'Olam Zuṭa, in Nehemiah's time, the 245th year (313 C.E.) after the destruction of the Temple, there took place a great religious persecution by the Persians, of which, however, no details are known. Nehemiah was succeeded by his son Mar 'Uḳban (III.), whose chief advisers were Rabbah b. Naḥmani (d. 323) and Adda. He is mentioned as "'Uḳban b. Nehemiah, resh galuta," in the Talmud (Shab. 56b; B. B. 55a). This Mar 'Uḳban, the third exilarch of that name, was also called "Nathan," as were the first two, and has been made the hero of a legend under the name of "Nathan di Ẓizuta" (see Shab. 56b). The conquest of Armenia (337) by Sapor II. is mentioned in the chronicle as a historical event occurring during the time of Mar 'Uḳban III. He was succeeded by his brother Huna Mar Huna III., whose chief advisers were Abaye (d. 338) and Raba; then followed Mar 'Uḳban's son Abba, whose chief advisers were Raba (d. 352) and Rabina. During Abba's time King Sapor conquered Nisibis. The designation of a certain Isaac as resh galuta in the time of Abaye and Raba (Yeb. 115b) is due to a clerical error (see Brüll's "Jahrb." vii. 115). Abba was succeeded first by his son Nathan and then by another son, Mar Kahana. The latter's son Huna is then mentioned as successor, being the fourth exilarch of that name; he died in 441, according to a trustworthy source, the "Seder Tannaim wa-Amoraim." Hence he was a contemporary of Ashi, the great master of Sura, who died in 427. In the Talmud, however, Huna b. Nathan is mentioned as Ashi's contemporary, and according to Sherira it was he who was Mar Kahana's successor, a statement which is also confirmed by the Talmud (Zeb. 19a). The statement of Seder 'Olam Zuṭa ought perhaps to be emended, since Huna was probably not the son of Mar Kahana, but the son of the latter's elder brother Nathan.

Huna was succeeded by his brother Mar Zuṭra, whose chief adviser was Aḥai of Diphti, the same who was defeated in 455 by Ashi's son Ṭabyomi (Mar) at the election for director of the school of Sura. Mar Zuṭra was succeeded by his son Kahana (Kahana II.), whose chief adviser was Rabina, the editor of the Babylonian Talmud (d. 499). Then followed two exilarchs by the same name: another son of Mar Zuṭra, Huna V., and a grandson of Mar Zuṭra, Huna VI., the son of Kahana. Huna V. fell a victim to the persecutions under King Peroz (Firuz), being executed, according to Sherira, in 470; Huna VI. was not installed in office until some time later, the exilarchate being vacant during the

Persecutions Under Peroz and Kobad.

persecutions under Peroz; he died in 508 (Sherira). The Seder 'Olam Zuṭa connects with the birth of his son Mar Zuṭra the legend that is elsewhere told in connection with Bostanai's birth. Mar Zuṭra, who came into office at the age of fifteen, took advantage of the confusion into which Mazdak's communistic attempts had plunged Persia, to obtain by force of arms for a short time a sort of political independence for the Jews of Babylon. King Kobad, however, punished him by crucifying him on the bridge of Maḥuza (*c.* 520). A son was born to him on the day of his death, who was also named "Mar Zuṭra." The latter did not attain to the office of exilarch, but went to Palestine, where he became head of the Academy of Tiberias, under the title of "Resh Pirḳa" ('Αρχιφερεκίτης), several generations of his descendants succeeding him in this office. After Mar Zuṭra's death the exilarchate of Babylon remained unoccupied for some time. Mar Ahunai lived in the period succeeding Mar Zuṭra II, but for more than thirty years after the catastrophe he did not dare to appear in public, and it is not known whether even then (*c.* 550) he really acted as exilarch. At any rate the chain of succession of those who inherited the office was not broken. The names of Kafnai and his son Ḥaninai, who were exilarchs in the second half of the sixth century, have been preserved. Ḥaninai's posthumous son Bostanai was the first of the exilarchs under Arabic rule.

Bostanai was the ancestor of the exilarchs who were in office from the time when the Persian empire was conquered by the Arabs, in 642, down to the eleventh century. Through him the splendor of the office was renewed and its political position made secure. His tomb in Pumbedita was a place of worship as late as the twelfth century, according to Benjamin of Tudela. Not much is known regarding Bostanai's successors down to the time of Saadia except their names; even the name of Bostanai's son is not known. The list of the exilarchs down to the end of the ninth century is given as follows in an old document (Neubauer, "Mediæval Jewish Chronicles," i. 196): "Bostanai, Ḥanina b. Adoi, Ḥasdai I., Solomon, Isaac Iskawi I., Judah Zakkai (Babawai), Moses, Isaac Iskawi II., David b. Judah, Ḥasdai II." Ḥasdai I. was probably Bostanai's grandson. The latter's son Solomon had a deciding voice in the appointments to the gaonate of Sura in the years 733 and 759 (Sherira Gaon). Isaac Iskawi I. died very soon after Solomon. In the dispute between David's sons Anan and Hananiah regarding the succession the latter was victor; Anan then proclaimed himself anti-exilarch, was imprisoned, and founded the sect of the Karaites. His descendants were regarded by the Karaites as the true exilarchs. The following list of Karaite exilarchs, father being succeeded always by son, is given in the genealogy of one of these "Karaite princes": Anan, Saul, Josiah, Boaz, Jehoshaphat, David, Solomon, Hezekiah, Ḥasdai, Solomon (see Pinsker, "Liḳḳuṭe Ḳadmoniyyot," ii. 53). Anan's brother Hananiah is not mentioned in this list. Judah Zakkai, who is called "Zakkai b. Ahunai" by Sherira, had as rival candidate Naṭronai b. Ḥabibai, who, however, was defeated and sent West in banishment; this Naṭronai was a great scholar, and, according to tradition, while in Spain wrote the Talmud from memory. David b. Judah also had to contend with an anti-exilarch, Daniel by name. The fact that the decision in this dispute rested with the calif Al-Ma'mun (825) indicates a decline in the power of the exilarchate. David b. Judah, who carried off the victory, appointed Isaac b. Ḥiyya as gaon at Pumbedita in 833. Preceding Ḥasdai II.'s name in the list that of his father Naṭronai must be inserted. Both are designated as exilarchs in a geonic responsum (Harkavy, "Responsen der Geonim," p. 389).

Deposition of 'Uḳba.

'Uḳba is mentioned as exilarch immediately following Ḥasdai II.; he was deposed at the instigation of Kohen Ẓedeḳ, gaon of Pumbedita, but was reinstated in 918 on account of some Arabic verses with which he greeted the calif Al-Muḳtadir. He was deposed again soon afterward, and fled to Kairwan, where he was treated with great honor. After a short interregnum 'Uḳba's nephew, David b. Zakkai, became exilarch; but he had to contend for nearly two years with Kohen Ẓedeḳ before he was finally confirmed in his power (921). In consequence of Saadia's call to the gaonate of Sura and his controversy with David, the latter has become one of the best-known personages of Jewish history. Saadia had David's brother Josiah (Al-Ḥasan) elected anti-exilarch in 930, but the latter was defeated and banished to Chorasan. David b. Zakkai was the last exilarch to play an important part in history. He died a few years before Saadia; his son Judah died seven months afterward. Judah left a son (whose name is not mentioned) twelve years of age, whom Saadia took into his house and educated. His generous treatment of the grandson of his former adversary was continued until Saadia's death in 942. Only a single entry has been preserved regarding the later fortunes of the exilarchate. When Gaon Hai died in 1038, nearly a century after Saadia's death, the members of his academy could not find a more worthy successor than the exilarch Hezekiah, a descendant, perhaps a great-grandson, of David b. Zakkai; he thereafter filled both offices. But two years later, in 1040, Hezekiah, who was the last exilarch and also the last gaon, fell a victim to calumny. He was cast into prison and tortured; two of his sons fled to Spain, where they found refuge with Joseph, the son and successor of Samuel ha-Nagid. Hezekiah himself, on being liberated from prison, became head of the academy, and is mentioned as such by a contemporary in 1046 ("J. Q. R." xv. 80).

Later Traces.

The title of exilarch is found occasionally even after the Babylonian exilarchate had ceased. Abraham ibn Ezra (commentary to Zech. xii. 7) speaks of the "Davidic house" at Bagdad (before 1140), calling its members the "heads of the Exile." Benjamin of Tudela in 1170 mentions the exilarch Ḥasdai, among whose pupils was the subsequent pseudo-Messiah David Alroy, and Ḥasdai's son, the exilarch Daniel. Pethahiah of Regensburg also refers to the latter, but under the name of "Daniel b. Solomon"; hence it must be assumed that Ḥasdai was also called "Solomon." Al-Ḥarizi (after 1216) met at Mosul a descendant of the house of David, whom he calls "David, the head of the Exile." A long time previously a descendant of the ancient house of exilarchs had attempted to revive in Egypt the dignity of exilarch which had become extinct in Babylon. This was David b. Daniel; he came to Egypt at the age of twenty, in 1081, and was proclaimed exilarch by the learned Jewish authorities of that country, who wished to divert to Egypt the leadership formerly enjoyed by Babylon. A contemporary document, the Megillah of the Palestinian "gaon" Abiathar, gives an authentic account of this episode of the Egyptian exilarchate, which ended with the downfall of David b. Daniel in 1094 ("J. Q. R." xv. 80 *et seq.*). Descendants of the house of exilarchs were living in various places long after the office became extinct. A descendant of Hezekiah, "Ḥiyya" by name, with the surname Al-Da'udi, indicative of his origin, died in 1154 in Castile (Abraham ibn Da'ud). Several families, as late as the fourteenth century, traced their descent back to Josiah, the brother of David b. Zakkai who had been banished to Chorasan (see the genealogies in Lazarus, *l.c.* pp. 180 *et seq.*). The descendants of the Karaite exilarchs have been referred to above.

Development and Organization.

The history of the exilarchate falls naturally into two periods, which are separated from each other by the beginning of the Arabic rule in Babylonia. As shown above, the first period is not accessible to the light of historical research before the middle of the second Christian century. There are no data whatever for a working hypothesis regarding the beginnings of the office. It can merely be said in general that the golah, the Jews living in compact masses in various parts of Babylon, tended gradually to unite and effect an organization, and that this tendency, together with the high regard in which the descendants of the house of David living in Babylon were held, brought it about that a member of this house was recognized as "head of the golah." The dignity became hereditary in this house, and was finally recognized by the state, and hence became an established political institution, first of the Arsacid and then of the Sassanid empire. Such was the exilarchate as it appears in Talmudic literature, the chief source for its history during the first period, and from which come the only data regarding the rights and functions of the exilarchate. For the second, the Arabic, period, there is a very important and trustworthy description of the institution of the exilarchate, which will be translated further on; this description is also important for the first period, because many of the details may be regarded as survivals from it. The characteristics of the first period of the exilarchate, as gathered from significant passages of Talmudic literature, will first be noted.

Relations with the Academies.

In accordance with the character of Talmudic tradition it is the relation of the exilarchs to the heads and members of the schools that is especially referred to in Talmudic literature. The Seder 'Olam Zuṭa, the chronicle of the exilarchs that is the most important and in many cases the only source of information concerning their succession, has also preserved chiefly the names of those scholars who had certain official relations with the respective exilarchs. The phrase used in this connection ("ḥakamim debaruhu," the scholars directed him) is the stereotyped phrase used also in connection with the fictitious exilarchs of the century of the Second Temple; in the latter case, however, it occurs without the specific mention of names—a fact in favor of the historicalness of those names that are given for the succeeding centuries. The authenticity of the names of the amoraim designated as the scholars "guiding" the several exilarchs, is, in the case of those passages in which the text is beyond dispute, supported by internal chronological evidence also. Some of the Babylonian amoraim were closely related to the house of the exilarchs, as, for example, Rabba b. Abuha, whom Gaon Sherira, claiming Davidian descent, named as his ancestor. Naḥman b. Jacob (d. 320) also became closely connected with the house of the exilarchs through his marriage with Rabba b. Abuha's daughter, the proud Yaltha; and he owed to this connection perhaps his office of chief judge of the Babylonian Jews. Huna, the head of the school of Sura, recognized Naḥman b. Jacob's superior knowledge of the Law by saying that Naḥman was very close to the "gate of the exilarch" ("baba di resh galuta"), where many cases were decided (B. B. 65b). The term "dayyane di baba" (judges of the gate), which was applied in the post-Talmudic time to the members of the court of the exilarch, is derived from the phrase just quoted (comp. Harkavy, *l.c.*). Two details of Naḥman b. Jacob's life cast light on his position at the court of the exilarch: he received the two scholars Ḥisda and Rabba b. Huna, who had come to pay their respects to the exilarch (Suk. 10b); and when the exilarch was building a new house he asked Naḥman to take charge of the placing of the mezuzah according to the Law (Men. 33a).

Retinue of the Exilarch.

The scholars who formed part of the retinue of the exilarch were called "scholars of the house of the exilarch" ("rabbanan di-be resh galuta"). A remark of Samuel, the head of the school of Nehardea, shows that they wore certain badges on their garments to indicate their position (Shab. 58a). Once a woman came to Naḥman b. Jacob, complaining that the exilarch and the scholars of his court sat at the festival in a stolen booth (Suk. 31a), the material for it having been taken from her. There are many anecdotes of the annoyances and indignities the scholars had to suffer at the hands of the exilarchs' servants (Giṭ. 67b, the case of Amram the Pious; 'Ab. Zarah 38b, of Ḥiyya of Parwa; Shab. 121b, of Abba b. Marta). The modification of ritual requirements granted to the exilarchs and their households in certain concrete cases is characteristic of their relation to the religious law (see Pes. 76b, Levi b. Sisi; Ḥul. 59a, Rab; 'Ab. Zarah 72b, Rabba b. Huna; 'Er. 11b, Naḥman versus Sheshet; 'Er. 39b, similarly; M. Ḳ. 12a, Ḥanan; Pes. 40b, Pappai). Once when certain preparations which the exilarch was making in his park for alleviating the strictness of the Sabbath law were interrupted by Raba and his pupils, he exclaimed, in the words of Jer. iv. 22, "They are wise to do evil, but to do good they have no knowledge" ('Er. 26a). There are frequent references to questions, partly halakic and exegetical in nature, which the exilarch laid before his scholars (to Huna, Giṭ. 7a; Yeb. 61a; Sanh. 44a; to Rabba b. Huna, Shab. 115b; to Hamnuna, Shab. 119a). Details are sometimes given of lectures that were delivered "at the entrance to the house of the exilarch" ("pitḥa di-be resh galuta"; see Ḥul. 84b; Beẓah 23a; Shab. 126a; M. Ḳ. 24a). These lectures were probably delivered at the time of the assemblies, which brought many representatives of Babylonian Judaism to the court of the exilarch after the autumnal festivals (on Sabbath Lek Leka, as Sherira says; comp. 'Er. 59a).

Etiquette of the Resh Galuta's Court.

The luxurious banquets at the court of the exilarch were well known. An old anecdote was repeated in Palestine concerning a splendid feast which the exilarch once gave to the tanna Judah b. Bathyra at Nisibis on the eve of the Day of Atonement (Lam. R. iii. 16). Another story told in Palestine (Yer. Meg. 74b) relates that an exilarch had music in his house morning and evening, and that Mar 'Uḳba, who subsequently became exilarch, sent him as a warning this sentence from Hosea: "Rejoice not, O Israel, for joy, as other people." The exilarch Nehemiah is said to have dressed entirely in silk (Shab. 20b, according to the correct reading; see Rabbinowicz, "Diḳduḳe Soferim").

The Talmud says almost nothing in regard to the personal relations of the exilarchs to the royal court. One passage relates merely that Huna b. Nathan appeared before Yezdegerd I., who with his own hands girded him with the belt which was the sign of the exilarch's office. There are also two allusions dating from an earlier time, one by Ḥiyya, a Babylonian living in Palestine (Yer. Ber. 5a), and the other by Adda b. Ahaba, one of Rab's earlier pupils (Sheb. 6b; Yer. Sheb. 32d), from which it seems that the exilarch occupied a foremost position among the high dignitaries of the state when he appeared at the court first of the Arsacids, then of the Sassanids. An Arabic writer of the ninth century records the fact that the exilarch presented a gift of 4,000 dirhems on the Persian feast of Nauruz (see "R. E. J." viii. 122). Regarding the functions of the exilarch as the chief tax-collector for the Jewish population, there is the curious statement, preserved only in the Palestinian Talmud (Yer. Soṭah 20b, bottom), that once, in the time of Huna, the head of the school of Sura, the exilarch was commanded to furnish as much grain as would fill a room of 40 square ells.

Juridical Functions.

The most important function of the exilarch was the appointment of the judge. Both Rab and Samuel said (Sanh. 5a) that the judge who did not wish to be held personally responsible in case of an error of judgment, would have to accept his appointment from the house of the exilarch. When Rab went from Palestine to Nehardea he was appointed overseer of the market by the exilarch (Yer. B. B. 15b, top). The exilarch had jurisdiction in criminal cases also. Aha b. Jacob, a contemporary of Rab (comp. Giṭ. 31b), was commissioned by the exilarch to take charge of a murder case (Sanh. 27a, b). The story found in B. Ḳ. 59a is an interesting example of the police jurisdiction exercised by the followers of the exilarch in the time of Samuel. From the same time dates a curious dispute regarding the etiquette of precedence among the scholars greeting the exilarch (Yer. Ta'an. 68a). The exilarch had certain privileges regarding real property (B. Ḳ. 102b; B. B. 36a). It is a specially noteworthy fact that in certain cases the exilarch judged according to the Persian law (B. Ḳ. 58b); and it was the exilarch 'Uḳba b. Nehemiah who communicated to the head of the school of Pumbedita, Rabbah b. Naḥmai, three Persian statutes which Samuel recognized as binding (B. B. 55a).

A synagogal prerogative of the exilarch was mentioned in Palestine as a curiosity (Yer. Soṭah 22a): The Torah roll was carried to the exilarch, while every one else had to go to the Torah to read from it. This prerogative is referred to also in the account of the installation of the exilarch in the Arabic period, and this gives color to the assumption that the ceremonies, as recounted in this document, were based in part on usages taken over from the Persian time. The account of the installation of the exilarch is supplemented by further details in regard to the exilarchate which are of great historical value. Following is a translation of a portion of this account, written by Nathan ha-Babli in the tenth century, and included in Abraham Zacuto's "Yuḥasin" and in Neubauer's "Mediæval Jewish Chronicles," ii. 83 *et seq.*:

Installation Ceremonies.

> "The members of the two academies [Sura and Pumbedita], led by the two heads [the geonim] as well as by the leaders of the community, assemble in the house of an especially prominent man before the Sabbath on which the installation of the exilarch is to take place. The first homage is paid on Thursday in the synagogue, the event being announced by trumpets, and every one sends presents to the exilarch according to his means. The leaders of the community and the wealthy send handsome garments, jewelry, and gold and silver vessels. On Thursday and Friday the exilarch gives great banquets. On the morning of the Sabbath the nobles of the community call for him and accompany him to the synagogue. Here a wooden platform covered entirely with costly cloth has been erected, under which a picked choir of sweet-voiced youths well versed in the liturgy has been placed. This choir responds to the leader in prayer, who begins the service with 'Baruk she-amar.' After the morning prayer the exilarch, who until now has been standing in a covered place, appears; the whole congregation rises and remains standing until he has taken his place on the platform, and the two geonim, the one from Sura preceding, have taken seats to his right and left, each making an obeisance.
>
> "A costly canopy has been erected over the seat of the exilarch. Then the leader in prayer steps in front of the platform and, in a low voice audible only to those close by, and accompanied by the 'Amen' of the choir, addresses the exilarch with a benediction, prepared long beforehand. Then the exilarch delivers a sermon on the text of the week or commissions the gaon of Sura to do so. After the discourse the leader in prayer recites the Ḳaddish, and when he reaches the words 'during your life and in your days,' he adds the words 'and during the life of our prince, the exilarch.' After the Ḳaddish he blesses the exilarch, the two heads of the schools, and the several provinces that contribute to the support of the academies, as well as the individuals who have been of especial service in this direction. Then the Torah is read. When the 'Kohen' and 'Levi' have finished reading, the leader in prayer carries the Torah roll to the exilarch, the whole congregation rising; the exilarch takes the roll in his

hands and reads from it while standing. The two heads of the schools also rise, and the gaon of Sura recites the targum to the passage read by the exilarch. When the reading of the Torah is completed, a blessing is pronounced upon the exilarch. After the 'Musaf' prayer the exilarch leaves the synagogue, and all, singing, accompany him to his house. After that the exilarch rarely goes beyond the gate of his house, where services for the community are held on the Sabbaths and feast-days. When it becomes necessary for him to leave his house, he does so only in a carriage of state, accompanied by a large retinue. If the exilarch desires to pay his respects to the king, he first asks permission to do so. As he enters the palace the king's servants hasten to meet him, among whom he liberally distributes gold coin, for which provision has been made beforehand. When led before the king his seat is assigned to him. The king then asks what he desires. He begins with carefully prepared words of praise and blessing, reminds the king of the customs of his fathers, gains the favor of the king with appropriate words, and receives written consent to his demands; thereupon, rejoiced, he takes leave of the king."

Income and Privileges.

In regard to Nathan ha-Babli's additional account as to the income and the functions of the exilarch (which refers, however, only to the time of the narrator), it may be noted that he received taxes, amounting altogether to 700 gold denarii a year, chiefly from the provinces Nahrawan, Farsistan, and Holwan.

The Mohammedan author of the ninth century, Al-Jahiz, who has been referred to above, makes special mention of the shofar, the wind-instrument which was used when the exilarch ("ras al-jalut") excommunicated any one. The punishment of excommunication, continues the author, is the only one which in Mohammedan countries the exilarch of the Jews and the catholicos of the Christians may pronounce, for they are deprived of the right of inflicting punishment by imprisonment or flogging ("R. E. J." viii. 122 *et seq.*). Another Mohammedan author reports a conversation that took place in the eighth century between a follower of Islam and the exilarch, in which the latter boasted: "Seventy generations have passed between me and King David, yet the Jews still recognize the prerogatives of my royal descent, and regard it as their duty to protect me; but you have slain the grandson [Ḥusain] of your prophet after one single generation" (*ib.* p. 125). The son of a previous exilarch said to another Mohammedan author: "I formerly never rode by Kerbela, the place where Ḥusain was martyred, without spurring on my horse, for an old tradition said that on this spot the descendant of a prophet would be killed; only since Ḥusain has been slain there and the prophecy has thus been fulfilled do I pass leisurely by the place" (*ib.* p. 123). This last story indicates that the resh galuta had by that time become the subject of Mohammedan legend, other examples also being cited by Goldziher. That the personage of the exilarch was familiar to Mohammedan circles is also shown by the fact that the Rabbinite Jews were called "Jaluti," that is, those belonging to the exilarch, in contradistinction to the Karaites (*ib.*). In the first quarter of the eleventh century, not long before the extinction of the exilarchate, Ibn Ḥazam, a fanatic polemicist, made the following remark in regard to the dignity: "The ras al-jalut has no power whatever over the Jews or over other persons; he has merely a title, to which is attached neither authority nor prerogatives of any kind" (*ib.* p. 125).

Curiously enough the exilarchs are still mentioned in the Sabbath services of the Ashkenazim ritual. The Aramaic prayer "Yeḳum Purḳan," which was used once in Babylon in pronouncing the blessing upon the leaders there, including the "reshe galwata" (the exilarchs), is still recited in most synagogues. The Jews of the Sephardic ritual have not preserved this anachronism, nor was it retained in most of the Reform synagogues of the nineteenth century.

Bibliography; Grätz, *Gesch.* iv., v., vi.; Felix Lazarus, *Die Häupter der Vertriebenen*, in Brüll's *Jahrb.* 1890; Jacob Reifman, *Resh Galuta*, in *Bikkurim*, 1864; Abr. Krochmal, *Perushim we-Haggahot le-Talmud Babli*, pp. 5-68; Lemberg, 1881; S. Funk, *Die Juden in Babylonien*, Berlin, 1902: Goldziher, *Renseignements de Source Musulmane sur la Dignité du Resch-Galuta*, in *R. E. J.* 1884, pp. 121-125: Brüll's *Jahrb.* v. 94 *et seq.*; S. Jona, *I. Rasce Galutà*, in *Vessillo Israelitico*, 1883-86; *Seder 'Olam Zuṭa*, in Neubauer's *Mediæval Jewish Chronicles*, ii. 68 *et seq.*

G. W. B.

EXILE: The translation of "goleh" (II Sam. xv. 19) and "ẓo'eh" (Isa. li. 14) in the English versions; it also occurs as a translation of "galut" (Isa. xx. 4) and "golah" (Ezek. xii. 4, 11; Ezra viii. 35) in the Revised Version (where the Authorized Version uses "captives" and "captivity"). See Banishment; Captivity; Diaspora.

J. K.

EXODUS (Ἔξοδος, lit. "way out"): The departure, under the leadership of Moses, of the Israelites from the land of Egypt.—**Biblical Data:** Having multiplied in the land of Goshen, the Israelites were enslaved and oppressed in various ways by a "new king" who "knew not Joseph." Alarmed at their increase, he determined to prevent their becoming strong enough to act decisively against Egypt in case of war. Moses, who after various vicissitudes had been summoned from Midian to demand his people's freedom "to depart and serve Yhwh," and had brought ten Plagues upon the king and his people, was finally bidden by Pharaoh to lead the Hebrews out of the death-ridden land. More than six hundred thousand able-bodied men, not counting women and children and the "mixed multitude," with their cattle and other property, marched out in one night from Rameses in the direction of Succoth (Ex. xii. 37, 38; xxxviii. 26; Num. i. 46, ii. 32, xi. 21, xii. 37, xxvi. 51); then, leaving this latter station, they encamped at Etham, at the edge of the desert. For God had resolved not to conduct them along the nearer route, "the road of the Philistine" (Ex. xiii. 17, Hebr.), fearing they might regret and retreat to Egypt when war (against the Philistines) became necessary. So Yhwh commanded Moses to lead them back and encamp before Pi-hahiroth, "between Migdol and the [Red] sea" (Ex. xiv. 2). This retrogressive movement would encourage Pharaoh to pursue the fugitives. The Egyptian king, in fact, starts out with horse and 600 chariots and a vast army to recapture the Israelites. He comes upon them "at Pi-hahiroth before Baal-zephon" (Ex. xiv. 9). Terrified, the Israelites cry out to Yhwh, and reproach Moses for having brought them there to die, though graves in plenty might have been found in Egypt. Then the help of Yhwh is miraculously manifested. They pass dry-shod over the sea, which divided at the lifting of Moses' staff and the blowing of a strong east wind. The Egyptians, thrown into confusion by a change in the position of the "angel of God," pursue after them, but the returning waters sweep their king and all his hosts to a watery grave (Ex. xiv., xv.).

The Israelites Leaving Egypt and Crossing the Red Sea.

(From the Sarajevo Haggadah, fourteenth century.)

——**Critical View:** That the events narrated in Exodus can not be historical in all their details has been generally conceded. The numbers are certainly fanciful: 600,000 men would represent a total of at least two million souls. Where these could have found room and subsistence in the land of Goshen, granted even that many of them lived in Pharaoh's capital, or in the district of Rameses (Gen. xlv. 10, 18; xlvii. 11), and how so vast an unorganized host could have crossed the Red Sea in one night are questions that have not been explained (Colenso, "The Pentateuch," i. 1867; Kuenen, "Historisch-Kritische Einleitung in die Bücher des Alten Testaments," i. 1, 44 *et seq.*). The Exodus must have been a movement of a much smaller body of men. To doubt, as has been done by Winckler, for instance ("Gesch. Israels in Einzeldarstellungen," i. 55), the historical possibility of such a movement on the assumption that a confusion has arisen in Hebrew traditions between "Miẓraim" (Egypt) and the "Muẓri," a North-Arabian tribe, is not reasonable. In view of the central character of the Exodus in all later Hebrew theology, such a denial is inadmissible. Egyptian monuments show that Semitic shepherd tribes settled in Egypt at various periods. Though the theory that the Hebrews are identical with the equestrian clan of the Aper is not tenable (Brugsch, "Gesch. Aegyptens Unter den Pharaonen," pp. 582–583), and though the Israelites are nowhere named on the Egyptian monuments as sojourning in Egypt, the historical character of their own traditions on their stay in the country can not well be questioned. But it is probable that only a part of the twelve tribes, the Joseph group (see the Joseph story in Genesis), had pushed so far south, while related clans (the Judah group) never left the Sinaitic peninsula (Stade, "Gesch. des Volkes Israels," pp. 128 *et seq.*; idem, "Die Entstehung des Volkes Israel," 1897, p. 12). Oppressed and compelled to help build the frontier garrison cities devised to keep them in check and their kinsmen across the frontier at bay, the Israelites invoked and received aid from their free brethren, who banded themselves into a confederation and, under the leadership of a great man (Moses), succeeded in their patriotic enterprise.

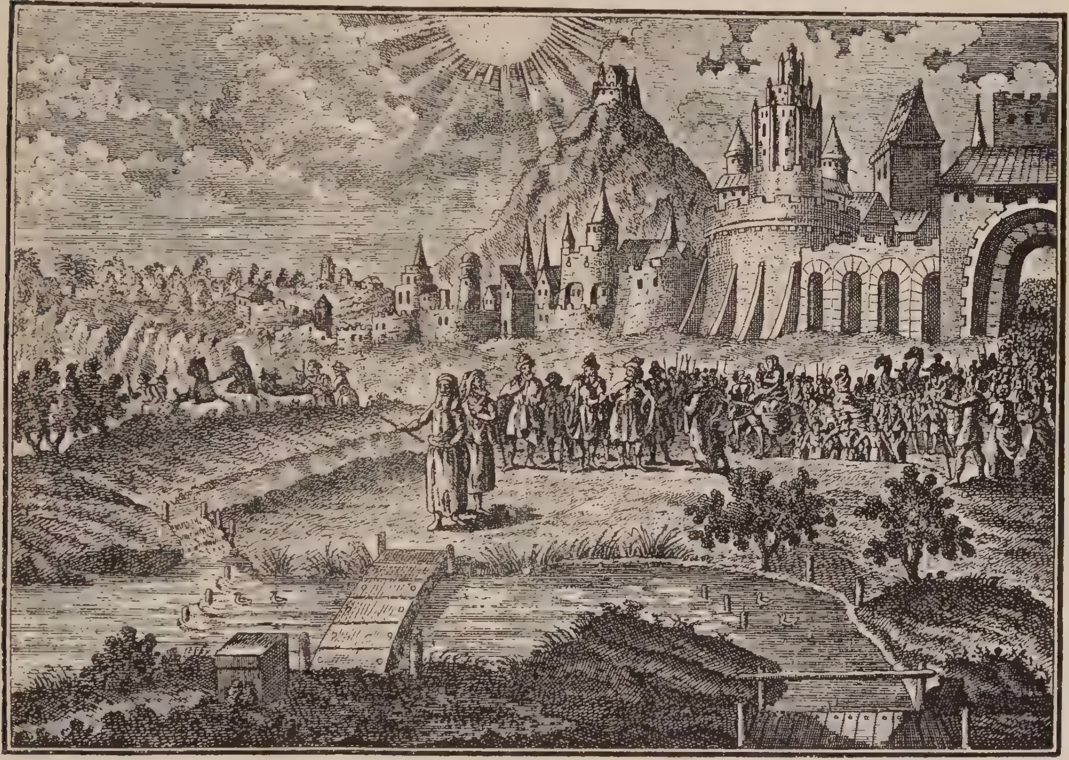
Relations of Joseph and Judah.

Like all old races, the Israelites regarded their national struggle as a combat between their God and the god or gods of their enemies. In their victory they beheld the triumph of their all-powerful God, "a warrior" (Ex. xv. 3, Hebr.), over Pharaoh. This stupendous struggle, which must have lasted for a long time, gave the first permanent impulse toward the welding of all the sons of Israel into a nation, which Yhwh had brought out of Egypt to be His people (Ex. xv. 16). The total destruction of the Egyptian army with its king is also an exaggerated statement of the fact that the Egyptian frontier garrisons were defeated in the attempt to recapture the Israelites or impede their onward march. The "crossing of the Red Sea" has invited much rationalizing about ebbing tides and the effect of the east wind upon the waters. Some natural phenomenon probably underlies the account, as also that of the

Crossing the Red Sea.

ten plagues. But this phenomenon is the remote material of an old mythology, and it is rather the mythological construction of the phenomenon than the phenomenon itself that has been elaborated in the Biblical narratives (compare Rahab and Tehom [Tiamat; see Abyss], and the like). The song (Ex. xv.) is certainly older than the various prose accounts of the crossing. The story of the Exodus is not by one hand: both JE and P are distinguishable (see Exodus, Book of).

Ancient Non-Jewish Statements Concerning the Exodus: Manetho (Josephus, "Contra Ap." i. 26–29) relates that a certain King Amenophis had banished a leprous and impure people to do hard labor in the quarries in eastern Egypt. Later, settled in the city of Avaris, they chose for their chief a Heliopolitan priest by the name of "Osarsiph," subsequently called "Moses." Rising in rebellion against Egypt, they were defeated by an Egyptian-Ethiopic army, the fugitives finding safety in the Arabian desert. Charemon (cited *ibid.* i. 32), with some variations, reiterates the foregoing account. According to Lysimachus (cited *ibid.* i. 34), King Bocchoris drowned those of the Jews that were afflicted with leprosy and scabies, and drove the rest into the desert. These non-Jewish accounts are plainly inspired by hatred of the Jews, and display a strange mixture of blurred Biblical facts and free fiction. They are without value for fixing the date of the Exodus.



The Exodus.

(From a Passover Haggadah, Vienna, 1823, in the possession of J. D. Eisenstein.)

Rameses II.

Up to within a very recent period the view which identified the Hebrews with the Hyksos (*l.c.* i. 14; Eusebius, "Hist. Eccl." i. 226 *et seq.*), the shepherd kings of Aramean stock who held Egypt in subjection for some time (1800–1600 B.C.), a view which Josephus was the first to urge, had been almost entirely abandoned. Most scholars identify with the Pharaoh of the oppression Rameses II., son of Seti, who ruled over Egypt for sixty-seven years. He is known to have built in Lower Egypt many structures of a character similar to those indicated by Ex. i. 11. One of the two Biblical "store [frontier] cities" (R. V.) recalls his name ("Ra'amses" in Hebr.), and the inference is that it and Pithom, if not founded by him, were enlarged and beautified in his reign, especially if the Hebrew designation "'are miskenot" means "Temple cities" (Brugsch, *l.c.* p. 549). Merneptaḥ II., his son, would then be the Pharaoh of the Exodus, who, indeed, is reported to have had trouble with the hostile shepherd tribes across the border (the Shasu = Hyksos, the princes of the Shasu), and might thus well have attempted to prevent the contingency feared in Ex. i. 10, that the Israelites would "join also unto our [Egypt's] enemies." Still it has been argued that under the reign of Merneptaḥ II. Egypt was too well organized for the rebellion of the Israelites to have been successful. His successor, Seti II., therefore, under whom a general administrative disintegration set in, is suggested as the ruler who was forced to acquiesce in the demands of the Hebrews (so Maspero in Ger. ed. of his history, p. 258, Leipsic, 1877). The dates given in the Bible, though involved in much confusion (see CHRONOLOGY), lend strong probability to the assumption that the Exodus took place under a king of the nineteenth dynasty (about 1500–1300 B.C.). I Kings vi. 1 fixes the interval between the Exodus and the building of the Temple at over 480 years. Rehoboam—forty-one years after the building of the Temple (I Kings xiv. 25; see Herzog-Hauck, "Real-Encyc." i. 207)—is contemporaneous with Shishak, the first king of the twenty-second dynasty (*c.* 950 B.C.). This would give about 1470 B.C. for the Exodus (Brugsch, *l.c.* pp. 768 *et seq.*).

The finding by Flinders Petrie (1896) of an inscription by Merneptaḥ I., in which for the first time "Isir'l" occurs in an Egyptian text, as well as the contents of the El-Amarna tablets, has corroborated the virtual correctness of the date given above. The Thebes inscription with "Isir'l" proves that under Merneptaḥ I. Israel was settled in Palestine. Israel may have been identical with the Ḥabiri that, according to the El-Amarna tablets, invaded Palestine during the eighteenth dynasty and were restricted in their freedom by Seti I. (nineteenth dynasty). This would likewise suggest, especially if the Ḥabiri are identical with the Shasu (W. M. Müller, "Asien und Europa nach Altägyptischen Denkmälern," p. 131), for the Exodus the decade 1480–1470 B.C. (see Steindorff in Herzog-Hauck, *l.c.* i. 211; Beer in Guthe, "Kurzes Bibelwörterb." 1903, p. 58).

The stations named in JE do not all coincide with those in P, as the following table shows:

JE.	P.
Goshen (Gen. xlv. 10; Ex. xiii. 18), not the route to the land of the Philistines, but the route to the desert and to the sea (Ex. xiii. 17).	Rameses (Gen. xlvii. 11) or Egypt (Ex. i. 7, xii. 13). Rameses and Succoth (Ex. xii. 37). Etham (Ex. xiii. 20). Return to Pi-hahiroth (Ex. xiv. 2). Before Baal-zephon (Ex. xiv. 9).
Crossing the Sea (Ex. xiv.).	
Desert of Shur (Ex. xv. 22). Marah (Ex. xv. 23). Elim (Ex. xv. 27).	Elim (Ex. xvi. 1).

The Route.

The two roads named in JE are easily determined. The "road to the land of the Philistines" runs in a northeasterly direction to the Red Sea, and then along the shore to Gaza. The route is still used by the caravans which cross the Suez Canal at Ḳanṭarat al-Khasnah. The "road to the desert" from Egypt is reached by the western gulf of the Red Sea, that is, not our modern Suez, but the eastern terminus of the modern Wadi Ṭumilat, the district of Tell al-Maskhutah. Here Naville's excavations (1883–85) have established the position of Pithom and the (Greek) Heronpolis. This road (Ex. xiii. 17) from Goshen ran in an easterly direction through the Wadi Ṭumilat to the (then) northern point of the Red Sea, and thence between the modern Balaḥ and Timsaḥ lakes into the desert of Shur. This shows that JE thought the route taken by Israel to have been in an easterly direction toward Horeb.

P assumes Rameses as the starting-point; thence the Israelites march through Succoth to Etham, whence they retrace their steps and reach Egyptian territory again. Of the three stations only Migdol is definitely known as a north-frontier town of Egypt. But this would be on the "road to the land of the Philistines," which, according to Ex. xiii. 17, the fugitives were not to take. P speaks only of the "sea," never of the "Yam Suf" ("red" weedy sea). Brugsch (*l.c.*) and Schleiden ("Landenge von Suez," 1858) have argued that the road taken lay across the narrow strip of sand between the Serbonian Lake and the sea. But this route does not lead to Horeb (see Brugsch, "L'Exode et les Monuments Egyptiens," 1875; Guthe, in "Zeitschrift des Deutschen Palästina-Vereins," viii. 216–232). The Rameses of the Exodus has also been variously identified. Ebers ("Durch Goschen zum Sinai," p. 501) does not identify it with the above-named Tell al-Mashkutah, which is believed to be Pithom, but with Zoan (Tanis), the modern San. Here black bricks (Ex. v. 7) have been found in abundance among the ruins. That the point of the Gulf of Suez lay in the time of the Exodus somewhat more to the north than now has been pointed out in defense of the theory that the crossing took place at Suez. It is impossible to trace the route definitely from the conflicting data of Exodus. E. G. H.

EXODUS, BOOK OF.—Biblical Data: The second book of the Torah or Pentateuch is called by the Jews ואלה שמות, from the opening words, or briefly שמות. The Greek name is Ἔξοδος (in Philo also Ἐξαγωγή), that is, "departure"; the Latin, "[Liber] Exodus." It contains, according to the Masorah, 1,209 (?) verses in 164 sections ("parashiyyot"), 69 ending in the middle of the line ("petuḥot" = "open"), and 95 with a space in the middle of the line ("setumot" = "closed"), in 29 chapters ("sedarim"), and 14 sections ("pisḳot"), for reading on the Sabbath, in 11 lessons. The common division into 40 chapters is taken from the Vulgate.

Name and Contents.

The second book of the Torah is the organic continuation of the first book. It narrates the departure of the descendants of the Patriarchs, increased to a people, from servitude in Egypt, their journey to Sinai, and the revelations and laws which they received there. It is a well-planned and well-arranged work, displaying much literary skill in the command over great masses of material as well as in the marshaling of the facts. It is homogeneous in its views, and is not encumbered by unnecessary repetitions, though the sequel to it is found only in the following books. It is divided into two principal sections: (1) ch. i.–xviii., recounting Israel's deliverance from Egypt; (2) ch. xix.–xl., the promulgation of the Law. These may again be divided into subsections.

Ch. i.–iv.: The Call of Moses. The Israelites living in Egypt are oppressed by forced labor, imposed upon them by a new Pharaoh who desires to destroy them (i.). The exposed male infant of a Levitic family (whose name, in order not to divert interest from the main story, is not given here), is found by Pharaoh's daughter, who calls him "Moses" and adopts him. Moses, grown to man's estate, sympathizes with his suffering brethren, and flees the country because he has slain an Egyptian overseer. He goes to Midian, becomes shepherd to the priest Jethro, and marries the latter's daughter Zipporah (ii.). As he is feeding the sheep on Mount Horeb, he has a marvelous experience. God appears to him from a thorn-bush which, though burning, is not consumed. He reveals Himself as the God of the Fathers of Israel, and orders Moses to go before Pharaoh and demand the release of his brethren. God overcomes Moses' reluctance by His promises of supreme aid, and appoints his brother Aaron to be his assistant. Moses then returns to Egypt.

Ch. v., vi.: The Preparation. As Pharaoh not only refuses Moses' request, but oppresses the people still further, Moses complains to God, who thereupon announces to him that He will now display His power and will surely liberate Israel. At this point the genealogy of Moses and his family is inserted, in order that it may not later interrupt or weaken in any way the story which follows.

Ch. vii.–x.: The Plagues: the proofs of God's power. After God has assigned their tasks to Moses and Aaron, and predicted Pharaoh's obduracy, and after they have attested their commission by working a miracle before Pharaoh (vii. 1–13), God sends nine plagues over Pharaoh and his land: (1) the changing of the waters of the Nile into blood (דם, vii. 14–25); (2) frogs (צפרדע, vii. 28–viii. 11); (3) vermin (כנים, viii. 12–15); (4) noxious animals (ערב, viii. 16–28); (5) death of the cattle (דבר, ix. 1–7); (6) boils upon men and beasts (שחין, ix. 9–12); (7) storms, killing men and beasts (ברד, ix. 13–35); (8) locusts that devour all vegetation (ארבה, x. 1–20); (9) deep darkness for three days (חשך, x. 21–29). These plagues, which give evidence of God's power over nature, are increasingly obnoxious and dangerous, and are so arranged that every third plague (hence narrated more briefly) confirms the two preceding ones (narrated more in detail), and each group follows naturally upon the preceding one. The story displays a skilful climax, rhythm, and variety. Pharaoh, however, is untouched by the first plague, which his magicians can imitate; after the second plague, which they can reproduce, but not check, he begins to supplicate; after the third plague he allows his magicians to comfort him; from the third on he makes fresh promises after each plague, but recalls them when the danger is past, and remains obdurate.

Ch. xi.–xiii. 16: The Departure. The last, decisive blow, namely, the death of all the first-born of the Egyptians (מכת בכורות), and the departure are announced. For the protection of their homes the Israelites are commanded to kill a lamb (פסח) and to eat it quickly with unleavened bread (מצה) and bitter herbs (מרורים), on the 14th of the first month, and to be ready for immediate departure. The first-born of all the Egyptians die. Pharaoh dismisses the Israelites. To the number of 600,000 men, not including women and children, they leave the country, after a sojourn of 430 years, carrying with them rich gifts from benevolent Egyptians. They go first from Rameses to Succoth. Chap. xii. 43—xiii. 16 contain supplementary regulations regarding the future observance of the Passover.

Ch. xiii. 17–xv. 21: Pharaoh's Death. Repenting his clemency, Pharaoh, with chariots and horsemen, pursues the Israelites, who have reached the shores of the Red Sea (ים סוף), divinely guided by day by a pillar of cloud, and by night by a pillar of fire. The Israelites pass dry-shod through the waters, which marvelously recede before them while engulfing Pharaoh and his entire army. Moses and his people sing a song of praise to God.

Ch. xv. 22–xviii.: The March to Sinai. The Israelites journey into the desert of Shur, to Mara. The people, complaining of lack of water, are satisfied. They reach Elim. In the desert of Sin they complain of lack of food. God sends them quails, and from this time on, except on the Sabbath, sends them a daily shower of manna. Upon arrival at Rephidim the people again complain of lack of water. God gives them water from a rock ("Massah and Meribah" = "place of temptation and quarrels"; xvii. 7). Amalek attacks Israel and is vanquished by Joshua. God commands eternal war against Amalek. Moses' father-in-law, Jethro, having heard of Israel's deliverance, visits Moses, bringing him his wife Zipporah and their two children, whom Moses had left behind at home. On Jethro's advice Moses appoints subordinate judges.

Ch. xix.–xx.: Israel's Call: the promulgation of the Ten Commandments on Mount Sinai. In the third month the Israelites arrive in the desert of Sinai and encamp at the mountain. God announces to them through Moses that, having by His power liberated them, He will now constitute them His people, making them a nation of priests and a holy people. The Israelites accept this call with one accord, and after they have prepared themselves worthily, God, through Moses' mediation, and with thunder and lightning, clouds of smoke and noise of trumpets, reveals Himself to them on Mount Sinai and pronounces the ten fundamental commands of religion and morals, which are followed by a command regarding the altar.

Ch. xxi.–xxiv.: The Law and the Covenant. The Ten Commandments, formally declaring the divine will regarding man's attitude to God and to all His creatures, are followed by enactments relating to civil law: (1) indemnifications for injuries done to a fellow man; (2) duties toward persons who have no actual claims, though they are dependent on the good will of others. In conclusion there are the promise of the land of Canaan as the reward of obedience, and the warning against the pagan inhabitants. God then enters into a solemn covenant with the people, through Moses. He calls Moses up into the mountain to receive the stone tablets of the Law and further instructions.

Ch. xxv.–xxxi.: The Sanctuary and the Priests. In order that God may dwell permanently among the Israelites, they are given instructions for erecting a sanctuary. The directions provide for: (1) a wooden ark, gilded inside and outside, for the Tables of the Covenant, with a cover similarly gilded as "mercy seat" for the Divine Presence; (2) a gilt table for the so-called "shewbread" (לחם פנים); (3) a golden candlestick for a light never to be extinguished; (4) the dwelling, including the curtains for the roof, the walls made of boards resting on silver feet and held together by wooden bolts, the purple curtain veiling the Holy of Holies, the table and candlestick, and the outer curtain; (5) a sacrificial altar made of bronzed boards; (6) the outer court formed by pillars resting on bronze pedestals and connected by hooks and crossbars of silver, with embroidered curtains; (7) preparation of the oil for the candlestick. Then follow directions for the garments of the priests: (1) a shoulder-band (ephod) with two onyx stones, on each of which are engraved the names of six of the tribes of Israel, also golden chains for holding the breastplate ("ḥoshen") set with twelve precious stones, in four rows; (2) a robe for the ephod, with bells and pomegranates around the seam; (3) a golden miter plate with the inscription "Holiness to the Lord"; (4) a coat; (5) a miter; (6) a girdle. All these things are for Aaron. For his sons coats, bonnets, girdles, and linen breeches shall be made. Then follow directions for ordaining the priests, including robing, anointing (of Aaron), and a seven days' sacrifice; the institution of daily morning and evening offerings; directions for making a golden altar of incense, to be set up in front of the inner curtain, opposite the Ark of the Covenant, and on which an atonement shall be made once a year with the blood of the sin-offering; directions for a yearly tax of half a shekel to be paid by every Israelite enumerated in the census toward the expenses of this service; directions for making a laver and stand of brass, to be set up between the Tabernacle and the altar of sacrifice; the preparation of the holy oil for anointing and of the holy incense; appointment of the master workmen Bezaleel and Aholiab to direct the work; the observance of the Sabbath.

The most striking point in this enumeration is the place given to the directions regarding the altar of incense, which, to agree with the arrangement as described in chaps. xxxv.–xl., should follow the directions for making the golden candlestick (xxv. 31–40). This has been a puzzle to the critics, who have made it the basis of the most far-reaching hypotheses. The passage was not only supposed to be a later interpolation, but it was assumed that originally there was no altar of incense, not even in Herod's temple! The riddle may be solved as follows: In xxxv.–xl. the articles are enumerated in the order in which they were set up, while here they are enumerated according to their uses. The golden altar of incense later stood in the Tabernacle, between the table and the candlestick, a fact leading to the assumption that, like them, it belonged to the Tabernacle. But as throughout ancient literature the offerings of sacrifice and incense are two independent coordinated acts of worship, so the altar of incense was, to all intents and purposes, an independent requisite of worship as important as the rest of the apparatus. For this reason everything that is necessary for the dwelling of God and the sacrifices that guarantee His presence is described first, and the altar of incense after (comp. especially Lev. xvi. 16–17: first, atonement for the Holy of Holies and the "tabernacle . . . that remaineth among them in the midst of their uncleannesses"; then, the cleansing and sanctifying of the altar of incense "from the uncleannesses of the children of Israel").

The sacrifice presumes God's presence, while it is the object of the incense to insure the continuation of His presence. The things, again, that must be repeatedly renewed are placed last, namely, the oil for lighting; the yearly tax; the laver with stand, consisting of mirrors, which were taken apart again after the laver had been used, and are, therefore, not enumerated in Num. iv. 14; the oil for anointing; and the incense. In conclusion, there are the directions for the workshop, the appointing of the master workman, and the arrangement of the work. These directions are admirably thought out, down to the smallest detail.

Ch. xxxii.–xxxiv.: The Sin of the People with the Golden Calf. While Moses is on the mountain the people become impatient and urge Aaron to make them a golden calf, which they worship with idolatrous joy. God informs Moses and threatens to abandon Israel. Moses at first intercedes for the people, but when he comes down and beholds their madness, he angrily breaks the two tablets containing the divine writing. After pronouncing judgment upon Aaron and the people he again ascends to God to implore forgiveness for them, as God is about to withdraw from them His blessed presence and to leave them unguided in the wilderness. Moses' intercession prevails. When he petitions God to tell him who will accompany them, what He intends to do, and how He will manifest His splendor, God commands him to make new tablets, and reveals Himself to Moses as a God of inexhaustible love and mercy. He assures Moses that in spite of their waywardness He will lead Israel into the Promised Land, giving Moses in token thereof new commandments applicable only to that land. He commands the Israelites not to have intercourse with the pagan natives, to refrain from all idolatry, and to appear before Him on the three pilgrimage festivals. Moses then returns to the people, who listen to him in respectful silence.

Ch. xxxv.–xl.: The Sanctuary and the Garments of the Priests (almost in the same words as in ch. xxv.–xxxi.). Moses collects the congregation, enjoins upon them the keeping of the Sabbath, and requests gifts for the sanctuary. The entire people, men and women, high and low, respond willingly and quickly, and under the direction of the superintendent they make: (1) the dwelling, including the curtains, the walls, and the veil; (2) the Ark and cover; (3) the table; (4) the golden candlestick; (5) the golden altar of incense; (6) the altar of burnt offerings; (7) the laver; (8) the outer court. An estimate of the cost of the material follows. Next comes the preparation of the garments of the priests, including: (1) the ephod with the onyx stones, together with the breastplate and its twelve precious stones and its golden chains; (2) the robe of the ephod; (3) the coats for Aaron and his sons; (4) the miter and bonnets; (5) the breeches;

(6) the girdle; (7) the golden plate of the crown. Moses inspects the work when completed and praises it, and the sanctuary is set up on the first of the second month.

In connection with this section (xxxv.–xl.) the questions arise: Why the lengthy repetition of ch. xxv.–xxxi. in ch. xxxv.–xl.? and Why the difference in the order in which the various objects are described? To the first question the answer is: When the people fell away and God renounced them, the tablets of the covenant seemed to have become useless, wherefore Moses broke them. But after the people had been forgiven new tablets were made and the promises relating to the country had to be repeated. Furthermore, the promise given by God that He will dwell among Israel, in a sanctuary erected by them and in which they will worship, must not be allowed to remain unfulfilled; and therefore the building of the sanctuary that had been planned is undertaken anew, but according to the original idea. Hence ch. xxxii.–xxxiv. belong necessarily between ch. xxv.–xxxi. and xxxv.–xl. To the second question the reply is, that in xxv.–xxxi., which contain the plan, the pieces are enumerated according to the uses to which they are put, while in xxxv.–xl. (as also in the working-plans given to the overseers in xxxi. 7 *et seq.*), which narrate the progress of the work, they are enumerated according to their arrangement.

Religion.

Exodus contains the most fundamental and sublime revelations of God regarding His nature and will, and describes the beginnings of the theocratic constitution of the Israelitic people and the foundations of its ethics, law, customs, and worship. God, as revealed in Exodus, is not a new, hitherto unknown God: He is the God of Abraham, of Isaac, and of Jacob—the Fathers of the people—who has protected them and has been worshiped by them (Ex. ii. 24; iii. 6, 13–18; iv. 5; vi. 3, 8; xv. 2; xxxii. 13). He Himself designates the name by which He is to be addressed: "יהוה [Yhwh], the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (iii. 15). The book, however, expressly purposes to reveal, or fully develop, for the first time certain aspects of the divine nature that have not hitherto been noted. When God appears to Moses in the flaming bush, and commissions him to announce to the Israelites their impending liberation, Moses asks doubtingly (iii. 13): "Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?" Moses seeks to know, not the name of God, but what God's name, which he knows is full of significance, expresses in this particular case. Moses is well aware that the name "Yhwh" means "the Almighty," and that salvation rests with God; but in his anxiety, amounting indeed to a lack of faith, he wishes to know at once *how* God will save. God, however, will not announce that now; merely comforting him by saying (iii. 14) אהיה אשר אהיה ("I will be there [helping when necessary] in such a way as I may deem fit"; A. V. "I AM THAT I AM"). "I will prove myself as the Almighty, the unfailing savior." On this passage, if interpreted rightly, is based the passage vi. 2, where God encourages Moses—who is disappointed because reference to this name has availed him nothing—by saying "I am Yhwh! I have revealed myself as a faithful God ["El Shaddai"] to Abraham, Isaac, and Jacob, without their having known me according to my name Yhwh." And now God works His miracles, all with the express intention that the people may "know that I am Yhwh" (vi. 7; vii. 5, 17; viii. 6, 18; ix. 14, 25, 29; x. 2; xiv. 18; xvi. 12). Thus, God is, as His name Yhwh implies, the almighty Savior, subject only to His own will, independent, above nature and commanding it; the God of miracles; the helpful God, who uses His power for moral purposes in order to establish law and liberty in the world, by destroying the wicked and saving the oppressed (iii. 8; vi. 6; vii. 5; xv. 2, 3, 11), in whose hands are given judgment and salvation (iii., iv., vi. 1–8).

Revelations of God.

In ch. xxxii. *et seq.* is revealed another side of God's nature. Israel has merited His destructive anger because of its sin with the golden calf. But God not only refrains from destruction and from recalling His word regarding the promised land; He even listens to Moses' prayers to grant His presence anew to the people. When Moses again asks, "Show me thy glory," God answers, "I will make all my goodness pass before thee, and I will proclaim the name of Yhwh before thee, and will be gracious unto whom I will be gracious, and will show mercy unto whom I will show mercy" (xxxiii. 18–19). And again, "Thou canst not see my face: for man shall not see me and live; . . . thou shalt see my back; but my face shall not be seen" (*ib.* 20, 23, R. V.). When God appears to Moses He reveals Himself as "Yhwh, Yhwh God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (xxxiv. 6–7). In these words God has revealed Himself as a being full of holy zeal against wickedness—a zeal, however, which is counteracted by the immeasurably greater power of His love, mercy, and forgiveness, for these are inexhaustible. But even this does not constitute His entire nature, which in its full depth and clarity is beyond the comprehension of man.

These two revelations contain the highest and most blessed insight into the nature of God ever attained; and around them may be grouped the other statements regarding God which the book of Exodus contains.

God the Absolutely Exalted One.

God is the absolutely Exalted One, who can not be compared with any other gods; even the Midianite Jethro admits that Yhwh is greater than all gods (xv. 1, 11; xviii. 11). The whole world belongs to God: He has created heaven and earth and all that is therein; He rules forever; He performs marvels; nothing like Him has ever been; hence He is an object of veneration (xv. 11, 18; xix. 5; xx. 11; xxxiv. 10). He gives speech to man, or leaves him deaf and dumb; gives him sight, or makes him blind (iv. 11). He has power over men's hearts, either encouraging them to do good (iii. 21, xi. 3, xii. 36), or, having larger ends in view, not preventing them from doing evil ("hardening the heart," iv. 21; vii. 3; x. 1, 20; xiv. 4, 17). God is omniscient: He knows the distant, the future, what man may be expected to do according to his nature (vi. 4–13, 29; viii. 11, 15; ix. 12, 35; xxiv. 20; xxxiv. 10–12). From God proceed artistic inspiration, wisdom, insight, knowledge, and skill (xxxi. 3; xxxv. 31, 34; xxxvi. 1, 2).

God is Providence (ii. 25); He rewards good deeds, be they done from fear of or love for Him (i. 21, xx. 6). He is not indifferent to human misery; He sees and hears and intervenes at the right moment (iii. 7; iv. 31; vi. 5; xxii. 22, 26); He makes promises which He fulfils (ii. 24, iii. 16, iv. 31, vi. 5, xxxii. 13). God is jealous and leaves nothing unpunished (xx. 7, xxxiv. 7); but He always punishes the sinner Himself, admitting no vicarious death, even if it is offered (xxxii. 33). His great moral indignation ("anger") against sin would be destructive (xxxii. 10, 33) were not His forgiving love still greater (xx. 5, xxxii. 14, xxxiii. 19). He is gracious and full of mercy (xv. 13, xxxiv. 6). His presence means grace; it sanctifies; for He Himself "is glorious in holiness" (xv. 11, xxix. 43).

Man can not perceive God in His entire nature; he may only look after God when He has passed by and imagine Him (Dillmann to Ex. xxxiii. 22).

Yet God reveals Himself to man; *i.e.*, He informs man visibly and audibly of His presence and will. God, who has already appeared to the Fathers, appears in the flaming bush, in the pillar of cloud and of fire on the march, in the clouds in which He came down on Sinai, in the fire on the mountain, in the cloud in the desert, in the pillar of cloud on Moses' tent, in the cloud from which He calls out to Moses His attributes of grace, in the cloud and the fire that serve as signals to the Israelites to start or to encamp (vi. 3; xiii. 21; xiv. 19; xix. 11; xx.; xxiv. 15, 17; xxxiii. 9; xxxiv. 5; xl. 34–36). This divine appearance is called God's message (xiv. 19; xxiii. 20, 23; xxxii. 34; xxxiii. 2) or His glory (xvi. 7, 10; xxiv. 16–17; xxxiii. 22; xl. 34).

God appears in order to make Himself known, to give commands, and to impart reverence leading to obedience (xvi. 10, xix. 9, xx. 20). God speaks chiefly with Moses; He puts the words in Moses' mouth, and tells him what to say; He talks with him face to face, as a man with his neighbor, and gives him a staff as a token of his office (iii. 15; iv. 17; vii. 2, 17, 20; ix. 23; x. 13; xxxiii. 11). But God also speaks from heaven to the entire people (xx. 22), and orders for Himself a permanent dwelling-place among them in the tabernacle set up according to His directions (xx. 22, xxv. 8, xxix. 45); He descends thither in order to talk with Moses, His especial place being the cover of the Ark of the Covenant, between the two cherubim (xxv. 22, xxix. 43, xxx. 6).

Israel.

God has made a covenant with the Fathers of the people, Abraham, Isaac, and Jacob, that He will multiply them as the stars of heaven; that He will remember them, save them, and give to them and their descendants the land of Canaan—a land "flowing with milk and honey," and that shall reach "from the Red Sea even unto the sea of the Philistines, and from the desert unto the river" (ii. 24; iii. 8, 17; vi. 4–8; xiii. 5; xxiii. 31; xxxii. 13; xxxiii. 3). God remembers this covenant and keeps it despite everything, as is exemplified in the deliverance of Israel and the destruction of Pharaoh (i. 7, 12; iii. 7; vi. 1; xxiii. 20); He does not forget it, in spite of the dejection and the murmurings of the people (vi. 9; xiv. 10; xv. 24; xvi. 2, 27; xvii. 3), their worship of the golden calf and their obstinacy (xxxii. 9; xxxiii. 3, 5; xxxiv. 9). He leads, fights for, heals, and educates Israel and destroys Israel's enemies (xiii. 17; xiv. 14, 25; xv. 3, 26; xvi. 4; xx. 20; xxiii. 22, 23, 27; xxxiii. 2, xxxiv. 11, 24). The Israelites are God's people, His host, His first-born son (vi. 7, vii. 4, xii. 41, xv. 16, xxxii. 11 *et seq.*; xxxiii. 13, 16). Yhwh will be Israel's God (vi. 7, xxix. 5). Israel is His property ("segullah"). Above all people Israel shall be His people, "a kingdom of priests, and a holy nation," if Israel will listen to God's voice and keep His covenant (xix. 5, 6). Therefore He gives to the Israelites commandments, descends to them in His glory, holds them worthy of renewed revelations, and orders divine service (xxiv. 8, xxxiv. 27).

The Moral Law.

In Exodus are found for the first time the preeminent characteristics of the Israelitic law: its origin in and pragmatic connection with history. An account is given of the laws in connection with the events that called them forth. Thus, on the one hand, history explains and justifies the Law, while on the other the Law keeps alive and commemorates the events and teachings of history. As furthermore God is the subject of history as well as the lawgiver, Israel's religion assumes here the fundamental characteristic that determines its entire development: it is a law founded on God as revealed in history. The basis is the Decalogue, the Ten Commandments (Ex. xx. 1–17), in which all duties are designated as duties toward the God who liberated Israel from the slavery of Egypt. Israel must not recognize any other God; idolatry and the making and worshiping of images are forbidden (xx. 2–5, 23; xxiii. 13, 24, 33; xxxii.; xxxiv. 12–14, 17); Israel shall beware of seductive intercourse with the idolatrous Canaanites; sacrificing to idols, and magic, are punishable by death. Nor may the name of the true God be applied to vain idols (this is the only correct explanation of xx. 7). God is recognized as Creator of the world by the sanctification of the Sabbath, on which man and beast shall rest from all labors (xvi. 23 *et seq.*, xx. 7 *et seq.*, xxiii. 12, xxxi. 12–17, xxxv. 1–3), and also by the observance of the Sabbatical year (xxiii. 10). He is recognized as Israel's savior from Egyptian oppression by the celebration of the Passover (see below).

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (xx. 12, fifth commandment). He who strikes or insults his father or mother is punished by death (xxi. 15, 17). Honor must also be accorded to those in authority (xxii. 27 [A. V. 28]).

"Thou shalt not kill" (xx. 13). Murder is punishable by death (xxi. 12); there is no place of refuge for the murderer, as there is for the accidental homicide, even at the altar (xxi. 13–14). For bodily injuries there is a fine (xxi. 18–19, 22–25, 28–31).

"Thou shalt not commit adultery" (xx. 14). Lechery and intercourse with animals are punishable by death (xxii. 17); the seducer of a virgin must either marry her or compensate her father (xxii. 15 *et seq.*). "Thou shalt not steal" (xx. 15). Kidnaping is punishable by death (xxi. 16). Killing of a burglar is justifiable. Whoever steals cattle, slaughtering and selling it, has to pay four or five times its value; if it is found alive, double; if the thief is unable to pay he is sold into slavery (xxi. 37, xxii. 3). Property injured or destroyed must be made good (xxi. 33–36, xxii. 4–14).

"Thou shalt not bear false witness against thy neighbor" (xx. 16). Justice, veracity, impartiality, honesty in court, are enjoined (xxiii. 1, 2, 6–8). An oath is demanded where there is suspicion of a default (xxii. 7 *et seq.*).

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's (xx. 17).

The duties to one's neighbor include both kindly deeds and kindly thoughts. The poor man must be cared for: justice shall be done to him; loans shall be made to him; and he shall not be pressed for payment, nor shall the necessaries of life be taken in pawn (xxii. 24 *et seq.*). Widows and orphans shall not be oppressed; for God is their advocate (xxii. 21). Strangers shall not be injured or oppressed; "for ye were strangers in the land of Egypt" (xxii. 20, xxiii. 9); they also shall rest on the Sabbath (xx. 10). A Hebrew bond-servant shall not serve longer than six years, unless he himself chooses to remain. He may not earn any wages for himself while serving. The master of a girl that has been sold into servitude shall marry her or give her a dower. Servants are to be set free on receiving bodily injuries; and death caused by an animal is requited (xxi. 1–11, 20, 21, 26, 27, 32). Servants also shall rest on the Sabbath (xx. 10, xxiii. 12). Animals shall be treated gently (xxiii. 4, 5, 19), and be allowed to rest on the Sabbath (xx. 10; xxiii. 12). Consideration for an enemy is enjoined (xxiii. 4, 5). To do these commandments is to obey God (xv. 26, xvi. 28, xx. 6, xxiii. 13). Israel shall trust in Him (iii.–vi., xiv. 31, xvi., xvii. 7, xix. 9); and in a significant passage (xx. 6) the love for God is accentuated.

Cult.

In Exodus the beginnings of the national cult are seen. It is strictly forbidden to make or worship idols (xx. 3, 23; xxiii. 24; xxxii.; xxxiv. 13, 17). The symbol of the Divine Presence is the Tabernacle built according to God's directions, more especially the cover of the Ark of the Covenant and the space between the cherubim thereon (see TABERNACLE). Worship by specially sanctified priests shall be observed in this sanctuary (see LEVITICUS). The festivals include the Sabbath, for which no ritual is mentioned, and three "pilgrimage festivals," at which all males are to appear before God (xxiii. 14–17, xxxiv. 18–23).

The Passover is discussed in detail, a large part of the book being devoted to its institution (xii. 1–28, 43–50; xiii. 1–16; xxiii. 15; xxxiv. 18–20); and its historical origin is to be brought home to all future generations (xii. 2, 14, 17, 24–27, 42; xiii. 5–10, 16; see MAẒẒAH; PESAḤ; SEDER). Toward evening of the 14th day of the first month a yearling male lamb or kid without blemish shall be slaughtered, roasted by the fire, and eaten at the family dinner, together with unleavened bread and bitter herbs. It must be roasted whole, with the legs and entrails, and no bones must be broken; none of the meat must be carried from the house, but whatever remains until morning must be burned. In connection with this there is a seven days' festival (חג), the Feast of Maẓẓot (unleavened bread). This bread shall be eaten for seven days, from the 14th to the 21st of the first month (the month of Abib, in which Israel went out from Egypt; xxiii. 15, xxxiv. 18). It is strictly forbidden to partake of anything leavened; it must be removed from the house on the first day. The first and the seventh day are strictly days of rest, on which only necessary food may be prepared. The sanctification of the firstlings that belong to God is also connected with the Passover. The first-born child, and that of the ass, which can not be sacrificed, must be redeemed by a lamb (xiii. 1 *et seq.*, xxii. 28, xxxiv. 19 *et seq.*). Other festivals are (1) the cutting of the first-fruits of the harvest ("Ḥag ha-Ḳaẓir") or the Feast of Weeks ("Ḥag Shabu'ot"), and (2) the harvest-home ("Ḥag ha-Asif") at the end of the year, after the harvest has been gathered in (xxiii. 16, xxxiv. 22). At these festivals the people must not appear empty-handed before God; they must not mix the blood of the Passover sacrifice with leavened bread, nor leave the sacrifice until the morning; they must take the firstlings of the field into the house of God, and must not seethe the kid in its mother's milk (xxiii. 18, 19; xxxiv. 25, 26). The tithes from the barn and the vineyard must not be delayed. Animals torn in the field ("ṭerefah") must not be eaten, but must be thrown to the dogs, for "ye shall be holy men" (xxii. 28–30; A. V. 29–31).

E. G. H. B. J.

——**Critical View I.:** The Book of Exodus, like the other books of the Hexateuch, is of composite origin, being compiled of documents originally distinct, which have been excerpted and combined by a redactor (see PENTATEUCH). The two main sources used in Exodus are the one now generally known as "JE," the chief component parts of which date probably from the seventh or eighth century B.C., and the one denoted by "P," which is generally considered to have been written during or shortly after the Babylonian captivity. The former of these sources is in tone and character akin to the writings of the great prophets; the latter is evidently the work of a priest, whose chief interest it was to trace to their origin, and describe with all needful particularity, the ceremonial institutions of his people. It is impossible, within the limits of the present article, to state the details of the analysis, at least in what relates to the line of demarcation between J and E, or to discuss the difficult problems which arise in connection with the account of the legislation contained in JE (xix.–xxiv. and xxxii.–xxxiv.); but the broad and important line of demarcation between P and JE may be indicated, and the leading characteristics of the principal sources may be briefly outlined.

The parts of Exodus which belong to P are: i. 1–5, 7, 13–14, ii. 23b–25 (the oppression); vi. 2–vii. 13 (commission of Moses, with genealogy, vi. 14–27); vii. 19–20a, 21b–22, viii. 1–3, 11b–15 (A.V. 5–7, 15b–19), ix. 8–12, xi. 9–10 (the plagues); xii. 1–20, 28, 37a, 40, 41, 43–51, xiii. 1–2, 20 (Passover, maẓẓot, dedication of first-born); xiv. 1–4, 8–9, 15–18, 21a, c, 22–23, 26–27a, 28a–29 (passage of Red Sea); xvi. 1–3, 6–24, 31–36 (the manna); xvii. 1a, xix. 1–2a (journey to Sinai); xxiv. 15–18a, xxv. 1–xxxi. 18a (instructions respecting the Tabernacle); xxxiv. 29–35, xxxv.–xl. (the construction and erection of the Tabernacle). The rest of the book consists of J and E, which (before they were combined with P) were united into a whole by a redactor, and at the same time, it seems, expanded in parts (especially in the legal portions) by hortatory or didactic additions, approximating in style to Deuteronomy.

Characteristics of JE.

In JE's narrative, particularly in the parts belonging to J, the style is graphic and picturesque, the descriptions are vivid and abound in detail and colloquy, and both emotion and religious feeling are warmly and sympathetically expressed. As between J and E, there are sometimes differences in the representation. In the account of the plagues, for instance, the Israelites are represented by J as living apart in Goshen (viii. 18 [A. V. 22], ix. 26; compare Gen. xlv. 10, xlvi. 28, etc.; also J); and the plagues are sent by Yhwh at a specified time announced beforehand to Pharaoh by Moses. In E the Israelites are represented, not as occupying a district apart, but as living side by side with the Egyptians (iii. 22, xi. 2, xii. 35 *et seq.*); and the plague is brought to pass on the spot by Moses with his rod (vii. 20b; ix. 23; x. 12, 13a; compare iv. 2, 17, 20b; xvii. 5; also E) or his hand (x. 22). An interesting chapter belonging to E is xviii., which presents a picture of Moses legislating. Disputes arise among the people; they are brought before Moses for settlement; and his decisions are termed "the statutes and directions ["torot"] of God." It was the office of the priests afterward to give direction (תורה, הורה) upon cases submitted to them, in matters both of civil right (Deut. xvii. 17) and of ceremonial observance (*ib.* xxiv. 8; Hag. ii. 11–13); and it is difficult not to think that in Exodus xviii. there is a genuine historical tradition of the manner in which the nucleus of Hebrew law was created by Moses himself.

JE's account of the Sinaitic legislation is contained in xix. 3–xxiv. 14, 18b; xxxi. 18b–xxxiv. 28. This narrative, when examined attentively, discloses manifest marks of composite structure. The greater part of it belongs tolerably clearly to E, viz.: xix. 3–19; xx.–xxiii. 33 (expanded in parts by the compiler); xxiv. 3–8, 12–14, 18b; xxxi. 18b; xxxii. 1–8 (9–14, probably compiler), 15–35; xxxiii. 5–11. To J belong xix. 20–25, xxiv. 1–2, 9–11 (fragments of an account of the theophany on Sinai); and xxxiii. 1–4, xxxiii. 12–xxxiv. 28 appear also to be based upon J, but amplified by the compiler. A particularly noticeable passage in E's narrative is xxxiii. 7–11, which preserves the oldest representation of the "Tent of Meeting"; it was outside the camp (compare Num. xi. 16, 17, 24–30; xii. 4; also E; and contrast the representation of P in Num. ii. *et seq.*); the youthful Joshua was its keeper; and Moses from time to time repaired to it for the purpose of communing with Yhwh. Evidently the Tent of Meeting, as pictured by E, was a much simpler structure than it is in the representation of P (xxvi.–xxxi., etc.), just as the altar (xx. 24–26), feasts, etc. (xxiii. 10–19), presented by E, reflect the usage of a simpler, more primitive age than do the corresponding regulations in P.

The laws of JE are contained in xii. 21–27 (Passover); xiii. 3–16 (maẓẓot and consecration of first-born); xx. 1–17 (the Decalogue); xx. 22–xxiii. 33 (the "Book of the Covenant"; see xxiv. 7); and the repetition (with slight verbal differences, and the addition in xxxiv. 12–17 of more specific warnings against idolatry) of xiii. 12–13, and of the theocratic section of the Book of the Covenant (xxiii. 10–19) in xxxiv. 10–26 (sometimes called the "Little Book of the Covenant"). The Decalogue and the Book of the Covenant both belong in particular to E.

These laws have in many places had parenetic additions made to them by the compiler (*e.g.*, much of xiii. 3–16; the explanatory comments in xx. 4–6, 9–11, 12b, 17; xxii. 21b, 22; xxiii. 23–25a). The laws in xxxiv. 10–26 are introduced ostensibly as embodying the conditions for the renewal of the Covenant after it had been broken by the sin of the golden calf; but it is generally supposed that originally they formed a separate collection, which was introduced independently, in slightly different recensions, into E in xxiii. 10–19, and into J here, and which probably, when J was complete, stood as part of J's direct sequel to xxiv. 1–2, 9–11. Further, although by the author of xxxiv. 1–28 in its present form (see verse 1b), the "ten commandments" (Hebr. "ten words") of verse 28b are evidently intended to be the Decalogue of xx. 1–17, yet the natural subject of "And he wrote" in verse 28 is "Moses" (compare verse 27); hence it is also inferred by many critics that, in the original context of verse 28, the "ten words" were the preceding group of laws (verses 10–26), which, though now expanded by the compiler, would in that case have comprised originally ten particular injunctions (the "ritual Decalogue" of J, as opposed to the "moral Decalogue" of E in xx. 1–17). Whatever the true explanation of the double appearance of this little group of laws may be, it is in any case the earliest existing formulation of what were regarded at the time as the essential ritual observances of the religion of Yhwh.

Characteristics of P.

The literary and other characteristics of P are, *mutatis mutandis*, the same in Exodus as in other parts of the Hexateuch. The same or similar stereotyped formulas appear; and (as a reference to the synopsis above will show) there is the same disposition to reduce the account of ordinary events to a bare summary, but to enlarge upon everything connected with ceremonial institutions. In i.–xi. the narrative of P runs parallel to that of JE; and the compiler has sometimes preserved divergent versions of the same events. Thus, if vi. 2–vii. 13 be compared carefully with iii. 1–vi. 1, it will be seen not to describe the sequel of it, but to contain a parallel and partly divergent account of the commission of Moses and of the preliminary steps taken by him to secure the release of the people. In the narrative of the plagues there are systematic differences between P and JE: thus in P Aaron cooperates with Moses; no demand for Israel's release is ever made upon Pharaoh, the plagues being viewed rather merely as signs or proofs of power; the description is brief; the success or failure of the Egyptian magicians (who are mentioned only in this narrative) is noted, and the hardening of Pharaoh's heart is expressed by the verb "ḥazaḳ," "ḥizzaḳ" (this verb is used also by E; but J has regularly "kabed," "hikbid"). In xii.–xiii. the double strand is particularly evident: Passover, maẓẓot, narrative, and the dedication of the first-born are all in duplicate (in P, xii. 1–13 [43–50 supplementary], 14–20, 28, 37a, 40–41, 51; xiii. 1–2: in JE, xii. 21–27 (which careful comparison will show to be not really the sequel of xii. 1–13), 29–36, 37b–39, 42a; xiii. 3–10, 11–16).

The most characteristic part of P is, however, the account of the instructions given to Moses on the Mount (xxiv. 15–18a) for the construction of the Tabernacle and the appointment of a priesthood (xxv.–xxxi.). These instructions fall into two parts: (1) xxv.–xxix.; (2) xxx.–xxxi. In xxv.–xxix. the following subjects are dealt with: the Ark, table of show-bread, and candlestick (xxv.); the Tabernacle ("mishkan"), its curtains, boards, and veil (xxvi.); the altar of burnt offering, and the court (xxvii.); the dress of the priests (xxviii.); the ritual for their consecration, and for the daily burnt offering, which it is a primary duty of the priesthood to maintain (xxix. 1–42); and finally what is apparently the formal close of the entire body of instructions, Yhwh's promise to take up His abode in the sanctuary thus established (xxix. 43–46). Chapters xxx.–xxxi. contain directions respecting the altar of incense, the maintenance of public worship, the brazen laver, the anointing-oil, the incense (xxx.); the nomination of Bezaleel and Aholiab, and the observance of the Sabbath (xxxi.). While now it is not doubted that xxv.–xxix., with unimportant exceptions, form part of the original legislation of P, it is generally held by critics that xxx.–xxxi. belong to a secondary and posterior stratum of it, reflecting a later stage of ceremonial usage. The chief reason for this conclusion is the manner in which the altar of incense is introduced (xxxi. 1–10). If such an altar had been contemplated by the author of xxv.–xxix., he must, it is argued, have introduced it in xxv., together with the other furniture of the Holy Place, and also mentioned it in xxvi. 33–35; moreover, he would naturally, in such a case, have distinguished the altar described in xxvii. 1–8 from the altar of incense, and not have spoken of it simply as *the* altar.

This conclusion respecting the secondary character of the altar of incense appears to be confirmed by the fact that in the other laws of P there is a stratum in which such an altar is not recognized (for instance, Lev. xvi.). There are also other indications tending to show that xxx.–xxxi. belong to a posterior stratum of P, as compared with xxv.–xxix. Chapters xxxv.–xl. describe, largely in the same words as xxv.–xxxi. (the tenses alone being altered), but with several differences of order, how the instructions given there to Moses were carried out. In these chapters the altar of incense and the brazen laver (xxx. 17–21) are introduced in the places which they would naturally be expected to occupy, namely, in the descriptions of the Holy Place and the court respectively (xxxvii. 25–28, xxxviii. 8). It follows that if xxx.–xxxi. belong to a secondary stratum of P, the same must be true of xxxv.–xl. The later origin of xxxv.–xl. seems to be further supported by the fact that the Septuagint version of these chapters is not by the same hand as the rest of the book: so that presumably they were not in the manuscript used by the original translators. The chapters, if this view is correct, have taken the place of a much briefer account of the manner in which the construction of the Tabernacle was carried out.

P's Representation of the Tabernacle Unhistorical.

P's representation of the Tabernacle and its appointments can not be historical. The Israelites in the wilderness had undoubtedly an "ohel mo'ed"; but it was the simple "ohel mo'ed" of E (Ex. xxxiii. 7–11; Num xi., xii.), not the costly and elaborate structure described by P. P's representation is the embodiment of an ideal; it is a "product of religious idealism," constructing for the Mosaic age, upon the basis of traditions or reminiscences of the Temple of Solomon, a shrine such as might be adequate to Yhwh's majesty, and worthily symbolize His presence in the midst of His people (compare Ottley, "Aspects of the O. T." p. 226).

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E. G. H. S. R. D.

——**Critical View II.:** The critical problems and hypotheses that Exodus shares with the other books, such as the historical value of the accounts; authorship; relation to the later books; age, origin, and character of the alleged sources, can not be discussed here now; the analysis of sources of Exodus can alone be treated. According to the critics of the Pentateuch, Exodus, like all the other books of the Torah, possesses no unity, having been compiled from different sources at different times, the various parts being then revised finally by one redactor (R); the same sources as those for Genesis furnish the material, namely, J (Jahvist), E (Elohist), and P (Priestly Code), in which again several strata must be distinguished, as P^2, P^3, P^4, J^1, J^2, E^1, E^2, etc. It is not necessary to refer to all the suggestions that have been made; the analyses of sources by Kuenen and Cornill are chiefly treated here (Kuenen: Introduction; § 5; § 6, 2–15; § 8, 10–13; § 13, 12 *et seq.*; § 16, 12; Cornill: Introduction; § 7; § 11, 4; § 12; § 13, 2, 8; § 14, 1, 2, 3.

To P^2 is assigned, according to Kuenen: i. 1–7, 13, 14; ii. 23–25; vi. 2–12 (13–28 interrupt the course of the story and are by a later reviser; they are, according to Wellhausen, unskilfully inserted and amplified); vii. 1–13, 19, 20a (21c ?), 22; viii. 1–3, 11b, 12–15; ix. 8–12 (35 ?); xi. 9–10; xii. 1–20, 28, 40*, 41*, 43–51 (xiii. 20 ?); xiv. 1–4, 8, 9, 10 (in part), 15–18, 21 (in part), 22, 23, 26, 27 (in part), 28, 29; xvi. ("this chapter has been subsequently revised and completed") (xvii. 1; xix. 2a ?); xxiv. 15–18a; xxv.–xxix. "follow in natural and regular order, and may have been arranged in this way by the author himself," but (§ 16, 12) contain many interpolations by R.

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* = revision; + = essentially.

Ch. xxx., xxxi. 1–17, in which "the connection is looser, or is wanting altogether; and in which there are contained regulations that do not harmonize with what has preceded, and that are not presupposed later where they would naturally be mentioned . . . probably contain later additions, harmonizing in style with xxiv.–xxix., but not composed by the same author." To P^4 are assigned ch. xxxv.–xl. (and also Lev. viii.), which "depend entirely on xxv.–xxxi., which the author must have had before him." They formed "originally a very brief account of the observance of the regulations laid down in xxv. *et seq.*; they seem to have been gradually worked out, and then made as similar to those regulations as possible. The striking variations found in the Greek translation of xxxv.–xl. lead to the assumption that the final redaction of these chapters was hardly completed—if indeed it was completed—when that translation was made, *i.e.*, about 250 B.C." This entire theory regarding xxv.–xxxi., xxxv.–xl. is based on Popper's work, which the other critics also follow.

Cornill, who includes the later parts of P^2 under the general designation P^x, assigns to the Priestly Code the following portions: i. 1–5, 7*, 13, 14*; ii. 23*, 24–25; vi.+ (13–30 = P^x); vii. 1–13, 19, 20a*, 21b–22; viii. 1–3, 11a,b–15; ix. 8–12; xi. 9–10; xii. 1–20, 28, 37*, 40–41, 43–51 (15–20 and 43–50 = P^x); xiii. 1–2; xiv. 1–4, 8, 9b, 10a,b, 15*, 16–18, 21–23+, 26–28aa, 28*, 29; xvi. 1–3, 6–7, 9–18*, 20, 22a,b–24, 32–35a; xvii. 1a; xix. 1*, 2a; xxiv. 15–18aa; xxv. 1–xxxi. 18a (xxviii. 41 belongs surely to P^x, as do perhaps also other shorter additions to xxv.–xxix.; and xxx.–xxxi. entire); xxxiv. 29–35 (?); xxxv.–xl. (entirely P^x).

It is much more difficult in what remains to distinguish between the closely related J and E. Passages relatively complete in themselves are: (1) ch. xxi.–xxiii., the so-called "Book of the Covenant"; it belongs to E, though dating from an earlier time, and was found by him and incorporated in his work; (2) the story of the golden calf (xxxii.–xxxiv.), J and E sharing about equally in the account; (3) the Decalogue and the preparations for it (xix., xx.), chiefly E, but J also has a Decalogue tradition, its Ten Commandments being found in xxxiv. 14–26 (Wellhausen). E^1, originally composed in the Northern Kingdom, must be distinguished from E^2; the latter was compiled about 100 years later for Judah, and was worked over with J to form JE, many passages of which can no longer be analyzed.

E: Kuenen: Traces of E are found in i. (15–21, and apparently also 8–12, "is generally included in E"); in ii. "there is great difference of opinion" on the origin of verses 1–23 (according to Jülicher verses 1–22 are taken from E; according to Dillmann 1–14 from E and 15–23a from J. Wellhausen takes the story on the whole to be a combination from J and E.) This document appears especially clear, though not without admixture, in iii. 1–15, a section that, as complement to vi. 2 *et seq.* (P), also explains the use of "Elohim" in the account of the pre-Mosaic time taken from E. In the following "the traces are only with difficulty distinguished: in iii. 16–xii. only here and there with any certainty." (Dillmann includes in E: the greater part of iii. 16–22; iv. 17, 20b, 18, 21; the greater part of v.; vii. 15, 16, 17b, 20b, 21a, 23 in part, 24; viii. 16a, 21–24a, 25b; ix. 22, 23a, 24a, 25b (?), 31, 32, 35; x. 8–13a, 14 in part, 15 in part, 20, 21–27; xi. 1–3; xii. 31–33, 37b, 38. Jülicher includes: iv. 17, 18, 20b: v. 1, 2, 5; vii. 17 in part, 18, 20 in part, and 21, 24, 25a; viii. 21b, 22, 23; ix. 22, 23a, 24 and 28 in part, 35; x. 7, 8–11, 12, 13a, 14a, 15a, 20, 21–27, 28, 29; xi. 1–7; xii. 32, 35–38.) E is found again in: xiii. 17–19, 21, 22; xiv. 19a (19b ?); xv. 22–26; xvii. 1b–7, 8–16; xviii. Also xix. 9a, 10–17; xx. 18–21, 1–17 (in this order); this—the so-called "first"—the Decalogue, with the historical matter connected with it in xix.–xxiv., belongs to E^2. From the Book of the Covenant xxiv. 1, 2, 9–14, 18a, and various other passages, belong to E, as does also the story of Israel's apostasy at Sinai, which appears enlarged and connected with other stories in xxxii.–xxxiv., belonging originally to E^2.

Cornill: i. 11–12, 15–22+; ii. 1–10+; iii. 1–15+, 21–22; iv. 17, 18, 20b; vii. 15b, 17b–18, 20b–21a, 24; ix. 22–23a, 24b*, 25b, 31–32, 35; x. 12–13aa, 14aa,b, 15b, 20–23, 25 (?); xi. 1–3; xii. 35–36, 37*; xiii. 17–19; xiv. 7–9a,β, 10a,β, 19a, 20 (?); xv. 20–26+; xvii.–xxiv.+; xxxi. 18b; xxxii.+; xxxiii. 1–11+; xxxiv. 1a,4*, 28b* (?). In xix.–xxxiv. only xix. 13b (perhaps); xxiv. 1–2, 9–11; and xxxiii. 7–10 belong to E^1.

J, according to Kuenen, is represented in i.–xv. by accounts parallel with those of E, but which can not now be distinguished; "but it is doubtful whether J contributed anything to the account of the laws promulgated at Mount Sinai and of the defection of Israel, xix.–xxiv. and xxxii.–xxxiv." (Wellhausen finds J in: xix. 20–25; xx. 23–26; xxi.–xxiii.; xxiv. 3–8; Dillmann, in: xix. 9a, 20–25 [xx. 1–17, perhaps under a different form]; xxiv. 1, 2; xxxiv. 10–27; fragments in xxiv. 3–8, 9–11, 12 in part, 18b; xxxii. 1–14, 19b–24, 30–34; also in xxxiii. 1–6, 12, 13, 18–23; xxxiii. 14–17; xxxiv. 1–9.)

Cornill: i. 6, 7a,b, 8–10, 14a,β, 20b, 22 (?); ii. 11–23aa; iii. 16–20; iv. 1–12, 19, 20a, 24–26, 29*, 30*, 31; v.+; vi. 1; vii. 14–15a, 16–17a, 23, 25, 29; viii. 4*, 5–7, 8*, 9–11aa, 16–20, 21*, 22–28; ix. 1–7, 13–21, 23b, 24*, 25a, 26, 27*, 28–30, 33; x.+; xi. 4–8; xii. 21–27+, 29–39+, 42a; xiii. 3–16+, 21–22; xiv. 5–6, 9aa, 10ba, 11–14, 19b, 21a,β, 24–25, 27*, 28b, 30–31; xvi. 4–5, 16a,β, 18b, 21–22aa; 25–31+, 35b; xvii. 1a,b, 2, 7; xix. 2b, 7, 9–11, 18, 20–21, 22b, 25a; xxxiii. 12–23+ (?); xxxiv. 1a*, 2–3, 4*, 5, 6a, 8, 10–28+.

Redaction.

Editions (according to Cornill): In the first place J and E were combined into one book (JE) by one redactor (RJE). He greatly revised iii., and may have added the marching song xv. 1–19 ("it is entirely improbable that it was composed at the time the event itself took place"). He also did much editing of the pericope dealing with the legislation (xix.–xxxiv.). He used E^2 throughout as foundation, supplementing it with J; he omitted entirely the second Decalogue in J, incorporating what he thought valuable in the Book of the Covenant, xxiii. 15–19, and reduced xxxii.–xxxiii., on the whole, to its present form. A second redactor then combined (the later) Deuteronomy with JE (= JE + D). He added iv. 21–23; in the story of the Egyptian plagues (x. 2) "there is at least a Deuteronomistic touch"; he also added viii. 18b and ix. 29b, and probably revised ix. 14–16. He greatly revised xii. 21–27, xiii. 3–16, xv. 26, xvi., and xviii. 20b. He transferred, according to Kuenen, the Book of the Covenant to Mount Sinai in order to get room for Deuteronomy, being responsible, therefore, for all the confusion caused thereby—for example, the transferring of xx. 18–21 from its original position before, to its present position after, xx. 1–17; the transition to the Book of the Covenant as found in xx. 22, 23; and the peculiar form of xxiv. 1–15a. Ch. xix. 3b–8 is also specifically Deuteronomic, as well as the revisions of the Book of the Covenant with the final admonitions in xxiii. 22b–25a, 27, 31b–33, and the revision of the second Decalogue, which RJE transferred to the Book of the Covenant.

A third redactor, who combined JED with P, thus practically producing the Pentateuch (R^P), added iv. 13–16 and 27–28, revised 29–30, and in v.–x. added everywhere the name of Aaron (which was not included at all originally!). He or P^x (see *ante*) added vi. 13–30. It is more difficult to ascertain the method of his revision of xii. 40–42. To xvi. he transferred (in consideration of JE) a passage by P on the manna, which originally was placed after the revelation on Sinai (the reason assigned for this assumption on the part of the critics is that verse 34 presupposes the Tabernacle; but this verse is as much merely an anticipatory comment as is 35). He added to xvii. the fragment of the Jahvistic miraculous story of the spring in order to make room for P in Num. xx. He added finally the repeated phrase "the tables of testimony," xxxi. 18, xxxiv. 29, and in xxxiii. he omitted the Elohistic account of the making of the Ark of the Covenant. It is often doubtful whether a revision was made by R^p or by $P^{3, 4, 5}$—R^p is himself a priestly redactor.

Errors of Critical School.

All these and similar analyses of the sources of Exodus and the conclusions based thereon are entirely wrong. However rich and many-sided may have been the traditions from which the author drew his material, the book from beginning to end is composed and arranged according to a predetermined plan. The fundamental errors of the critical views are these: (1) The distinction made between J and E is erroneous, resting as it does on the varying use of the divine names "Yhwh" and "Elohim"; this use does not indicate a difference in authorship, but is due to the different meanings of the two names, the choice of which is carefully considered in each case. The statement that E uses in iii. 15 the name "Yhwh" for the first time, is due to a wrong interpretation; it is based on the Alexandrian-Essenic-Christian-Gnostic common superstition of the power of names and mere words, which, going back to Egyptian antiquity, is strongly marked in the New Testament—and hence naturally influences modern scholars—but is entirely foreign to the Old Testament. The verses vi. 2 *et seq.* are likewise interpreted wrongly. (2) An entirely insufficient argument is the alleged further variations of the language; for this presupposes the point to be proved. This argument turns in a circle: the critics seek to prove different sources by the variations of language, and vice versa. Moreover, the vocabulary is too limited for such assertions. (3) The differences of style and treatment do not indicate different authors, but are called forth by the different subjects. The account of the Tabernacle demanded technical details; while the stories of the deliverance from Egypt and of the revelation on Sinai prompted a strong, energetic, and thoughtful style. A separation into JE and P is not admissible. (4) All suggestions of reduplications, differences, and contradictions show an insufficient insight into the spirit and intentions of the author. Ch. i.–vi., for example, appear, on close investigation, to be an indissolubly united passage, from which *not one word* may be omitted. The same holds good of the story of the Egyptian miracles (vii.–xi.), the arrangement of which the critics have entirely misunderstood. The critics have refuted their own argument by making as a criterion of the division of this narrative into J and E the very want of definite scheme which is, according to them, characteristic of J and E.

The Book of the Covenant (xix.–xxiv.) is a unified piece of work, with logical connections that are admirably established. The alleged double tradition of the revelation, and especially Wellhausen's so-called second Decalogue in ch. xxxiv., are mere figments of the brain. The inadequacy of these criticisms is most striking in the review of the account of the Tabernacle, in the sequence of the passages xxv.–xxxi. and xxxv.–xl. and their connection with xxxii.–xxxiv. (5) The theory that the book was compiled from previous works is not sufficiently supported; and the attempt to analyze it into its component parts is a hopeless one, for all the elements of the book are closely welded together into one harmonious whole. Compare Deuteronomy.

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B. J.

EXOGAMY. See Marriage.

EXORCISM: The expulsion of evil spirits by spells; in Greek *ἐκβάλλειν* (Matt. viii. 16, 31; ix. 34, 38; Mark i. 34, 38; ix. 38; Luke xiii. 32; and elsewhere). See Demonology; and compare the sorcery-papyrus in Paris, line 1257, *εκβαλειν τον διαβολον* and *διαβολον εκβαλλουσα*. In Hebrew only **יצא** = "go out" occurs (Me'i. 17b; 'Ab. Zarah 55b; Greek *ἐξῆλθε*). The demon was cast out by exorcism, for which the Greek term *ἐξορκίζω* (from *ἐξορκόω*, *ἐξορκιστής*, only Acts xix. 13) and the Hebrew השביע are used. In the Bible the melancholia of King Saul is ascribed to an evil spirit, which David, by his harp-playing, drives away. The word "bi'et" (terrify) was still used in the fourth century of our era as a term to express the troubled state which precedes that of being possessed (I Sam. xvi. 14–23; compare Meg. 3a, bottom). The angel Raphael teaches Tobit how to ban the evil spirit (Tobit vi. 7, 16, 17; viii. 3; see TOBIT and TESTAMENT OF SOLOMON).

Josephus ("Ant." viii. 2, § 5) relates:

> "I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons and his captains and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down, immediately he abjured him to return into him no more, still making mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon were shown very manifestly." See BA'ARAS.

Exorcism in Rabbinical Literature.

Rabbi Johanan ben Zakkai, a contemporary of Josephus, alludes to the practise of exorcism by saying: "Has an evil spirit never entered into you? Have you never seen a person into whom an evil spirit had entered? What should be done with one so affected? Take roots of herbs, burn them under him, and surround him with water, whereupon the spirit will flee" (Pesiḳ., ed. Buber, 40a). R. Akiba (d. 132), in speaking of diseases, uses the technical terms of exorcism ('Ab. Zarah 55b). Simon ben Yoḥai drove out the demon BEN TEMALION from the daughter of a Roman emperor (Me'i. 17b).

Jewish Christianity.

According to the statements in the Talmud, cures by exorcism were especially common in Judæo-Christian circles. Mention is several times made of a certain Jacob of Sekanya (see JACOB THE GNOSTIC), who desired to cure in the name of Jesus one who had been bitten by a snake; R. Ishmael, however, would not permit it, preferring rather to let his sister's son die (Tosef., Ḥul. ii. 22). Origen says ("Contra Celsum," iii. 24) that he saw people cured of dangerous diseases—of possession, madness, and other ills—simply by calling on the names of God and Jesus, and that otherwise neither men nor demons could cure them. Christianity has preserved this belief up to the present day, for exorcism still forms a part of the rite of baptism (Herzog-Hauck, "Real-Encyc." v. 695-700; Hastings, "Dict. Bible," i. 811 *et seq.*; Winer, "B. R." i. 161–165; Acts xix. 13–16).

Sorcery Papyri.

An interesting recipe is given in a Greek papyrus (see Dietrich, "Abraxas," pp. 138 *et seq.*). In order to drive out a demon one must take an unripe olive, together with certain plants, and murmur some magic words over them, among the words used being *ιαω*, the Greek equivalent of the Hebraic Tetragrammaton. The exorcist says: "Go out ['demon'] from ——." Thereupon a phylactery is made from a piece of tin and is hung from the neck of the one possessed. The exorcist places himself in front of the possessed one and begins as follows: "I conjure thee in the name of the God of the Hebrews, Jesus, Jahaia," etc. The spirit is then conjured by a god, whose epithets are taken chiefly from the Bible. A shorter but similar exorcism is found in the same papyrus (lines 1225 *et seq.*). Compare also the Babylonian exorcisms cited in Wohlstein's "Dämonenbeschwörungen auf Babylonischen Thongefässen des Königlichen Museums in Berlin" (Berlin, 1894), and in Stübe's "Jüdisch-Babylonische Zaubertexte" (Halle, 1895).

Mysticism existed in all ages as an undercurrent, but in the thirteenth and following centuries it came to the surface. While in Spain, southern France, and Italy wide circles were opposing superstition and exorcism (see Jacob Anatoli, "Malmad," pp. 68a, 184a, Lyck, 1866), German Judaism, saturated with ignorance and mysticism, adopted with other superstitious customs the exorcistic method of working cures. The "Book of the Pious" (§ 462) states: "Whoever wishes to cure one possessed must repeat the magic formula nine times, as is done in Germany, where they count nine knots; or else he must cure him with rods of nine kinds of wood, or with turnips, which should be hung around the invalid" (Güdemann, "Geschichte des Erziehungswesens und der Cultur," i. 202, 205, 216).

At the close of the Middle Ages, and even in the first centuries of the modern era, the Cabala obtained more and more influence over people's minds, and as a consequence the belief in exorcism increased. In the "Zera' Ḳodesh" (Fürth, 1696) a regular method for driving out demons is cited; this superstition still exists in Ḥasidic circles, just as it prevails among civilized Arians and Semites. It is a noteworthy fact that a Hebrew proselyte in olden times was not exorcised at baptism (Herzog-Hauck, *l.c.* v. 696). Curtiss relates ("Primitive Semitic Religion of To-day," p. 152) that a few years ago a woman was exorcised in Palestine, and that the evil spirit when questioned replied that he was the spirit of a Jew murdered in Nablus twelve years before. The belief that the possessing spirit is often the soul of a wicked or a murdered person unable to find rest is frequently held.

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K. L. B.

EXPECTATION OF LIFE: The expected duration of life after any given age, estimated according to fixed tables of mortality based on the mean number of years which individuals, under various conditions, have been found to live. The earliest important contribution to the subject is the work (1855) of De Neufville on the mortality of Frankfort-on-the-Main during the three years 1846–1848, derived from a total mortality of 3,213 among

Christians and 263 among Jews. A more recent investigation was published as part of the census of 1890, entitled "Vital Statistics of the Jews in the United States," being the partial results of a special inquiry, made under the direction of Dr. John S. Billings, formerly assistant surgeon-general of the United States and an authority on hygiene, of about 10,000 Jewish families in the United States. Both investigations fall short of the necessary degree of scientific accuracy with which such tables of mortality and life-expectancy are prepared for life-insurance purposes. Their value is impaired by the fact that the method adopted for the calculation of the tables was not stated.

De Neufville's tables have found their way into almost every treatise on the comparative mortality of Jews and Christians. His tables, excepting No. 15, where the numbers of those surviving to different ages are shown in a comparison between the Christian and Jewish populations, are mostly limited to a percentage statement of deaths at different periods of life. Table No. 15, which is as follows, must not be confused with a table showing the expected after-lifetime:

Calculation, at Equal Ages, of the Number of Christians and Jews, out of 1,000 of Each Born, Surviving to Specified Ages (1846–48).

Ages Attained.	Christians.	Jews.	Ages Attained.	Christians.	Jews.
10........	736	867	50........	351	540
20........	691	827	60........	248	441
30........	567	734	70........	134	274
40........	461	639	80........	37	69
			90........	2	4

This table leads to the conclusion that the expectation of life was much more favorable for the Jewish population of Frankfort at that period than for the Christian. While in the main the conclusions of De Neufville fairly coincide with general observations derived from mortality tables, they do not warrant the extravagant opinions usually based upon his tables. His general conclusions, derived from a percentage distribution of deaths at different ages, are inaccurate and misleading. The method adopted by him was crude and defective in theory, and therefore the value of this contribution to the literature of Jewish longevity is materially impaired. Census Bulletin No. 19, references to which are found in nearly all recent works on Jewish pathology and longevity, is open to criticisms similar to those directed against De Neufville's work. The same fundamental error was committed in not stating in detail the method adopted for the calculation of the life-tables, (1) for the year 1889, (2) for the five years 1885–89. The essential facts as derived from the bulletin are set forth in the above table for the year 1889, which gives evidence of greater accuracy than the table based upon five years of observation.

Table Showing the Numbers of Jews, out of 100,000 Born, Surviving to Given Ages, Compared with the Corresponding Numbers of Non-Jewish Inhabitants of Massachusetts.

Ages.	Jews—1889.		Non-Jews in Massachusetts (1878–82).	
	Male.	Female.	Male.	Female.
0..........	50,684	49,316	51,253	48,747
5..........	41,731	42,326	36,727	36,361
15..........	39,849	40,829	34,543	34,121
25..........	38,592	39,698	32,023	31,290
35..........	37,314	36,451	29,208	28,171
45..........	35,474	33,563	26,239	25,244
55..........	33,788	30,613	22,668	22,114
65..........	29,188	26,405	17,585	17,740
75..........	21,836	14,742	10,168	11,243
85..........	13,391	7,492	2,951	3,950
95..........	108	468	185	358

The expectation of life for these Jews as compared with the expectation for other populations is set forth in Table No. 9 of the bulletin, which, in a reconstructed form, is given below. Comparison is made of the expectation of life among Jews with that of the general population of Massachusetts and New South Wales, two exceptionally healthful regions representing conditions rather above the average.

Expectation of Years of Life.

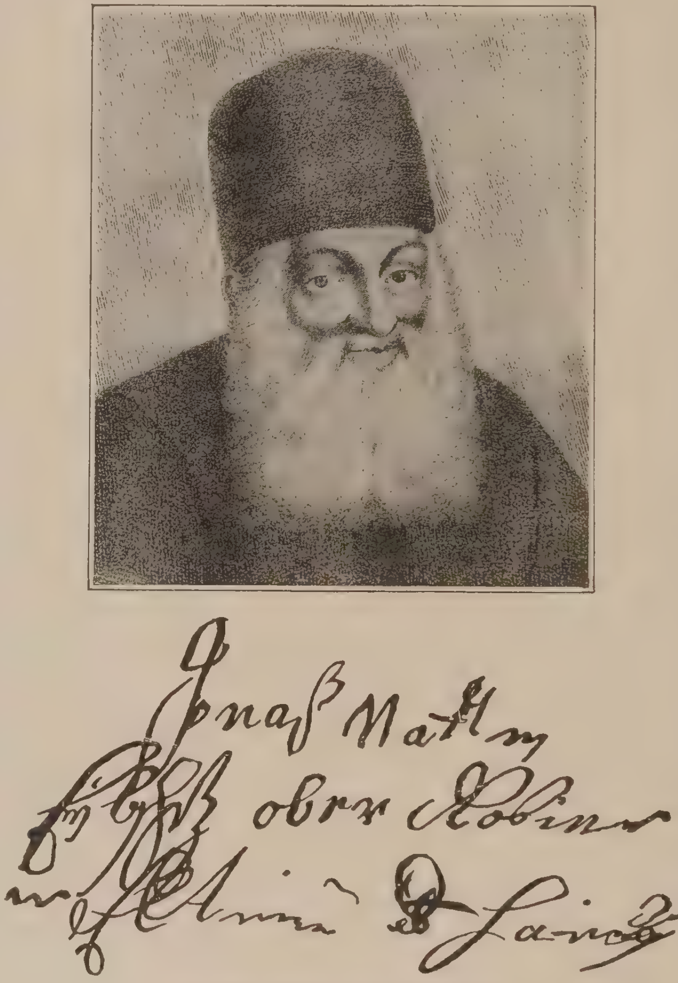
Ages.	Males.			Females.		
	Jews U. S. 1889.	Mass. 1893–97.	New South Wales, 1890–91.	Jews U. S. 1889.	Mass. 1893-97.	New South Wales, 1890–91.
0..........	57.14	44.09	49.60	55.39	46.61	52.90
5..........	64.09	52.88	54.90	59.34	54.17	57.42
10..........	61.11	49.33	50.89	56.02	50.70	53.39
15..........	56.93	45.07	46.40	51.39	46.53	48.78
20..........	52.59	41.20	42.16	46.78	42.79	44.46
25..........	48.60	37.68	38.16	42.68	39.29	40.34
30..........	44.73	34.28	34.30	39.82	35.85	36.42
35..........	40.13	30.87	30.51	36.09	32.43	32.64
40..........	36.17	27.41	26.84	31.98	29.00	29.00
45..........	31.97	23.93	23.27	28.69	25.54	25.34
50..........	27.40	20.53	19.82	24.88	22.10	21.61
55..........	23.26	17.33	16.58	20.97	18.81	17.92
60..........	19.09	14.38	13.60	17.58	15.74	14.51
65...... ..	15.97	11.70	10.97	13.58	12.90	11.41
70..........	12.08	9.34	8.64	11.88	10.36	8.64
75..........	9.33	7.37	6.51	10.45	8.29	6.47
80..........	7.12	5.70	5.00	7.93	8.56	5 04
85..........	2.85	4.31	3.44	5.64	5.07	3.72
90..........	....	3.16	2.54	3.05	3.73	2.64
95..........	....	2.22	....	2 50	2.60	....

The table for 1889 may be accepted as approximately accurate. The cumulative effect of superior longevity must necessarily be quite considerable, and the relative increase in the Jewish population must therefore be much larger than the increase in the general population. In marked contrast to the general experience, this table shows that male Jews are likely to live longer than female Jews. On the whole these tables are approximate indications of superior vitality and resulting longevity among the Jewish population. More definite evidence is furnished by comparative mortality rates, in particular by the data published for Budapest under the direction of Dr. Joseph Körösi. The insurance associations of the Jews in the United States have never made known the results of their experience, but the published data as to average ages at death, average duration of membership, mortuary cost, death rate, etc., support the conclusion that the Jews in this country, as well as abroad, enjoy a longevity superior to that of the Christian population.

J. F. G. H.

EXPRESSION. See Types.

EYBESCHÜTZ (or **EYBESCHITZ**), **JONATHAN:** German rabbi and Talmudist; born in Cracow about the year 1690; died in Altona Sept. 18, 1764. His father, Nathan (Nata), who was a grandson of the cabalistic author Nathan Spira, was called as rabbi to Eibenschitz, Moravia, about 1700, where he died about 1702 in early manhood (on the conflicting reports in regard to the date of his death see Dembitzer, "Kelilat Yofi," pp. 118 *et seq.*, Cracow, 1888). Jonathan was then sent to the yeshibah of Meïr Eisenstadt, who was then rabbi of Prossnitz, and later to the yeshibah of Holleschau, where a relative, Eliezer ha-Levi Oettingen, was rabbi. After the latter's death (1710) Eybeschütz went to Vienna, where Samson Wertheimer intended to marry him to his daughter. He thence went to Prague, where he married Elkele, daughter of Rabbi Isaac Spira; and later on he resided two years at Hamburg in the house of Mordecai ha-Kohen, his wife's maternal grandfather. About 1714 he returned to Prague, where he became preacher, probably in succession to Asher Spira, who died in that year (Hock, "Die Familien Prags," p. 381, Presburg, 1892). Here he soon became popular (see Nehemiah Reischer's letter to Jacob Emden, in the latter's "Sefat Emet," p. 11b, Lemberg, 1877); but he also incurred the enmity of some of the family and admirers of the former rabbi, Abraham Broda ("Bene Ahubah," 15b; see Dembitzer, *ib.* p. 120a), among them being Jacob Reischer, and David Oppenheimer, chief rabbi of Prague. These personal animosities were most likely responsible for the fact that about 1725 Jonathan was accused of sympathy with the followers of Shabbethai Ẓebi, who were still very active. Jonathan took an oath that the accusation was false, and with the other members of the Prague rabbinate signed the excommunication of the followers of Shabbethai Ẓebi.



Jonathan Eybeschütz (with Autograph).

(After a portrait by Gutekunst.)

Believing that his prospects in Prague were poor, he made an effort, upon the death of Jacob Reischer (1733), to secure the rabbinate of Metz. On this occasion he failed, but after Jacob Joshua, who had succeeded Reischer, had gone to Frankfort-on-the-Main, Eybeschütz again became a candidate, and was elected (1741). But in Metz, as in Prague, his congregation divided into enthusiastic admirers and bitter enemies. When in 1746 he was elected rabbi by the congregation of Fürth, the Metz congregation would not release him from his contract. In 1750 he became chief rabbi of Altona, Hamburg, and Wandsbeck.

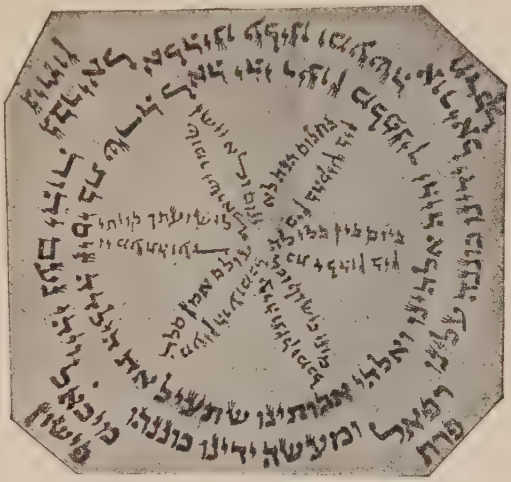
From that time he became a central figure in Jewish history. Shortly after his arrival in Altona a rumor began to spread that he still believed in the Messianic mission of Shabbethai Ẓebi. In substantiation of this charge a number of "ḳeme'ot" (see Amulet) were produced which, it was alleged, he had given to sick people in Metz and Altona, and the text of which, though partly in cipher, admitted of no other explanation than that given by his enemies. The inscription read substantially as follows: "In the name of Jahve, the God of Israel, who dwelleth in the beauty of His strength, the God of His anointed one Shabbethai Ẓebi, who with the breath of His lips shall slay the wicked, I decree and command that no evil spirit plague, or accident harm, the bearer of this amulet" (Emden, "Sefat Emet," beginning). These amulets were brought to Jacob Emden, who claimed to have been ignorant of the accusations, although they had been for several months the gossip of the congregation. In his private synagogue, which was in his house, he declared that while he did not accuse the chief rabbi of this heresy, the writer of these amulets was evidently a believer in Shabbethai Ẓebi (Feb. 4, 1751). The trustees of the congregation, who sided with their rabbi, at once gave orders to close Jacob Emden's synagogue. Emden wrote to his brother-in-law, Aryeh Löb, chief rabbi of Amsterdam, and to various rabbis who were outspoken enemies of Eybeschütz, among them Jacob Joshua of Frankfort, Samuel Helman (Eybeschütz's successor in Metz), and Nehemiah Reischer, rabbi of Kriechingen in Lorraine, formerly Eybeschütz's admirer, but now his bitterest enemy. All of these pronounced Eybeschütz a dangerous heretic, unfit to hold any rabbinical office.

The Dispute About Amulets.

However, the trustees of the Altona congregation declared Emden a disturber of the peace, against whom drastic measures should be taken; and the followers of Eybeschütz assumed such a threatening attitude that Emden was compelled to flee to Amsterdam (May 22, 1751). There he brought charges against his enemies before the Danish courts, with the result that the congregation of Altona was ordered to stop all proceedings against him. In Hamburg the conflict assumed such proportions that the Senate issued strong orders to make an end of the troubles, which were disturbing the public peace (May 1, 1752, and Aug. 10, 1753; see "Allg. Zeit. des Jud." 1858, pp. 520 *et seq.*). Emden returned to Altona Aug. 3, 1752; and in December of the same year the courts ordered that nothing should be published concerning the amulets. Meanwhile Eybeschütz's popularity had waned; the Senate of Hamburg suspended him, and many members of that congregation demanded that he should submit his case to rabbinical authorities. "Kurze Nachricht von dem Falschen Messias Sabbathai Zebhi," etc. (Wolfenbüttel, 1752), by Moses Gershon ha-Kohen (Carl Anton), a convert to Christianity, but a former disciple of Eybeschütz, was evidently an inspired apology. Emden and his followers, in spite of the royal edict, published a number of polemical pamphlets, and Eybeschütz answered in his "Luḥot 'Edut" (1755), which consists of a long introduction by himself, and a number of letters by his admirers denouncing as slanders the accusations brought against him.

His friends, however, were most numerous in Poland, and the Council of Four Lands excommunicated all those who said anything derogatory to the rabbi. A year after the publication of the "Luḥot 'Edut" he was recognized by the King of Denmark and the Senate of Hamburg as chief rabbi of the united congregations of Hamburg-Altona-Wandsbeck. From that time on, respected and beloved, he lived in peace. His enemy Emden testifies to the sincere grief of the congregation at the death of Eybeschütz ("Megillat Sefer," p. 208). Even the notorious extravagances and the subsequent failure in business of his youngest son, Wolf, seem not to have affected the high esteem in which the father was held.

Eybeschütz's memory was revered not only by his disciples, some of whom, like Meshullam Zalman ha-Kohen, rabbi of Fürth, became prominent rabbis and authors, but also by those who were not under personal obligations to him, such as Mordecai Benet, who speaks in the most enthusiastic terms of him in his approbation to the "Bene Ahubah," and Moses Sofer, who tries to defend him in a case where he committed a very bad blunder (Ḥatam Sofer, Yoreh De'ah, No. 69). With regard to Eybeschütz's actual attitude toward the Shabbethai Ẓebi heresy, it is difficult to say how far the suspicions of his enemies were justified. On the one hand it can not be denied that the amulets which he wrote contain expressions suggestive of belief in the Messiahship of Shabbethai Ẓebi; but on the other hand it is strange that the accusations came only from jealous enemies. Jacob Emden himself speaks of a rumor to the effect that even before Eybeschütz went to Altona he (Emden) had expressed himself in terms which showed a determination to persecute the successor of his father in the office of chief rabbi ("Megillat Sefer," p. 176); and although he indignantly denies this rumor, he speaks in another place of the chief rabbinate of Altona as "the heritage of my fathers" (*ib.* p. 209).



Amulet Prepared by Jonathan Eybeschütz.
(In the collection of Albert Wolf, Dresden.)

Eybeschütz's works, given in the order of their publication, are as follows:

1755. Luḥot 'Edut. Altona.
1765. Kereti u-Peleti, novellæ on Shulḥan 'Aruk, Yoreh De'ah. Altona.
Taryag Miẓwot, the 613 commandments in rimed acrostics. Prague.
1773. Tif'eret Yisrael, notes on the rabbinical laws regarding menstruation, with additions by the editor, Israel, grandson of the author and rabbi of Lichtenstadt.
1775. Urim we-Tummim, novellæ to Shulḥan 'Aruk, Ḥoshen Mishpaṭ. Carlsruhe.
1779–82. Ya'arot Debash, sermons, edited by his nephew Jacob ben Judah Löb of Wojslaw. Carlsruhe.
1796. Binah la-'Ittim, notes on the section of the "Yad" dealing

with the holy days, edited by the author's disciple Hillel of Stampfen. Vienna.

1799. Ḥiddushim 'al Hilkot Yom-Ṭob, edited by Joseph of Troppau. It is in substance the same as the last-named work, but differs from it in wording, and contains in addition Maimonides' text. Both therefore present not a work of the author, but notes taken from his lectures. Berlin.
1817. Sar ha-Alef, novellæ on Shulḥan 'Aruk, Oraḥ Ḥayyim. Warsaw.
1819. Bene Ahubah, on the matrimonial laws in the "Yad," edited by his grandson Gabriel Eybeschütz. Prague.
1825. Tif'eret Yehonatan, homilies on the Pentateuch (n.d., though 1825 is probably correct). Zolkiev.
1862. Perush 'al Piska Ḥad Gadya, a homiletical interpretation of the "Ḥad Gadya." Lemberg.
1869. Notes on the Haggadah, edited by Moses Zaloshin. Presburg.
1891. Shem 'Olam, letters on the Cabala, edited by A. S. Weissmann. Vienna.

A commentary on Lamentations under the title "Allon Bakut," and homilies on the Pentateuch under the title "Ḳesheṭ Yehonatan," are extant in manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." pp. 50 *et seq.*).

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S. S. D.

EYE (עין).—Biblical Data: This important organ is mentioned more than 800 times in the Bible, but is described only in its external appearance and significance, according to the experience of daily life. The following parts are mentioned: the eyeball ("bat 'ayin" = "girl of the eye," "little doll"; Lam. ii. 18; "babat 'ayin," Zech. ii. 12; comp. Levy, "Chal. Wörterb." i. 419b); the pupil ("ishon" = "little man," whose image appears in the eye as in a mirror; Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2, comp. Prov. vii. 9, xx. 20); the eye-socket ("ḥor"; Zech. xiv. 2); the eyelashes ("'ap'appayim"; Ps. xi. 4; Prov. vi. 25; by synecdoche = "the eye"; comp. Job xli. 10); the eyelids ("shemurot", Ps. lxxvii 5), and the eyebrows ("gabbot 'enaw"; Lev. xiv 9).

The eye of the Oriental is not only large, but it is also very strong. It appears from Gen. xxix 17 that weak eyes were an exception. Near-sightedness far-sightedness, and weak-sightedness are not mentioned. The eye became weak, heavy, or fixed in old age (Gen. xxvii. i.; Deut. xxxiv. 10, I Sam. iv. 15; compare also Eccl. xii. 3). The sight was also impaired by sorrow and misfortune (Ps. vi. 8, xxxi. 10, lxxxviii. 10; Job xvii. 7). The eye is the source of tears (Jer. viii. 23); and tears flowed often and copiously (Lam. i. 16; iii. 48, 49; Ps. cxix. 136), injuring and even ruining the eyes (Lam. ii. 11, iii. 51; I Sam. ii. 33; Jer. xiv. 6). Sorrow dims and obscures the eyes (Lev. xxvi. 16; Deut. xxviii. 32, 65; Job xxxi. 16; Lam. v. 17); while under favorable circumstances they light up (I Sam. xiv. 27, 29). The eye is said to be affected by emotions in general (Ps. lxix. 4; cxix. 82, 132). The fat eye of persons addicted to high living protrudes (Ps. lxxiii. 7); much drinking of wine makes the eye deep red (Gen. xlix. 12; Prov. xxiii. 29). The son closed the eyes of his dead parent (Gen. xlvi. 4).

Diseases and Care of the Eye.

How far blindness—very frequent in antiquity—prevailed in ancient Israel can not be determined from the references found in the Bible. Blind persons are spoken of comparatively seldom (see Jew. Encyc. iii. 248, *s.v.* Blind, The). If a priest became blind or had a spot on his eye ("teballul be-'eno"; Lev. xxi. 20), he was not allowed to officiate at the sacrifice. Diseases of the eye were not recognized as such, since the oculist's art was not at all developed among any ancient people except the Egyptians; hence nothing has been transmitted on this point, and the nature of the diseases mentioned can not be definitely determined. The reference to the "shut" eyes (Isa. xliv. 18) indicates that an inflammation of the eyes is generally meant; and the same may be assumed from the expressions used to denote "opening the eyes" (Isa. xlii. 7, xxix. 19, xxxv. 5; comp. *ib.* xliii. 8; Num. xxii. 31; Ps. cxix. 18). The original inhabitants of Palestine are called figuratively "pricks" and "thorns" in the eyes (Num. xxxiii. 55; Josh. xxiii. 13). In regard to the care of the eyes, it is said that smoke injures them (Prov. x. 26). Women used a cosmetic for the eye consisting of a mixture of plumbagin and zinc, which they applied to the inner surface of the eyelids in such a way as to produce a narrow black rim, making the eyes appear larger (II Kings ix. 30; Jer. iv. 30; Isa. liv. 11; Ezek. xxiii. 40).

Blinding as a Punishment.

The barbaric custom of putting out the eyes was practised quite frequently. Samson was blinded by the Philistines, and King Zedekiah by the Babylonians (Judges xvi. 21; II Kings xxv. 7, Jer. xxxix. 7, lii. 11). The Ammonites consented to make peace with the inhabitants of Jabesh only on condition that all of them would submit to having their right eyes "thrust out" (I Sam. xi. 2). The "lex talionis" is expressed by the phrase "eye for eye" (Ex. xxi. 24; Lev. xxiv. 20; Deut. xix. 21; comp. Ex. xxi. 26). The custom of putting out the eyes was so widely spread that it became a figurative term for deceiving (Num. xvi. 14).

Emotional Significance of the Eye.

The ancient Israelites had very expressive eyes. Desire, love, hatred, pride, etc., were all expressed in the eye; and in the Hebrew language are found separate terms for all modes of seeing and not seeing (Gen. iii. 6; Num. xv. 39; I Kings ix. 3; II Chron. xvi. 9; Job x. 4, xv. 2, xvi. 9, xxxi. 7, xxxix. 29; Ps. x. 8, xxxv. 19; Prov. vi. 13, x. 10, xxiii. 5, xxviii. 27, xxx. 13; Eccl. ii. 10; Cant. iv. 9; Ecclus. [Sirach] xxvi. 29, xxvii. 22; Isa. iii. 16, vi. 10; Ezek. vi. 9, xxii. 26; God's eye, Ps. xciv. 9). According to Ecclus. (Sirach) xxiii. 19, God's eye is 10,000 times brighter than the sun. Good will and malevolence are mirrored in the eye (Prov. xxii. 9, xxiii. 6; I Sam. xviii. 9; Deut. xv. 9; xxviii. 54, 56). The raising of the eyes expressed a wish, as it still does among children (Ps. cxxiii. 1; Isa. xxxviii. 14). "Eye" is often used metaphorically (Ex. x. 5, 15 and Num. xxii. 5 ["the eye (= "face") of the earth"]; Prov. i. 17 ["the eye (= "sight") of any bird"]; Cant. i. 15, iv. 1, v. 12 ["eyes of doves"]; Ezek. i. 4, 7; x. 9 ["like the eye

(= "color") of amber," etc.]; Zech. ix. 1 ["the eyes (= "sight") of all men"]).

E. G. H.

——**In Rabbinical Literature:** Much more was known regarding the anatomy and physiology of the eye during the period of tradition in the centuries immediately preceding and succeeding the beginning of the common era than in Biblical times. The eyeball of man is round, while that of a beast is oblong. It consists of a dark and a white mass separated from each other by a narrow rim. The white part preponderates in the human eye, while the black preponderates in the eyes of beasts. The white is derived from the father; the black, from the mother. The black part is the means of sight. Eyes and eyesight differ in size and strength in various persons. "Persons with large eyes often have a peculiar expression. Heavy eyelids droop. The eyebrows are sometimes close to the eye; sometimes they are so long that they hang far down the face; and again there are no eyebrows at all. The eyelashes also may be heavy or sparse, or there may be none at all. Sometimes the eyes are very deeply set, a formation that may be regarded as a bodily defect" (Rosenzweig, "Das Auge in Bibel und Talmud," pp. 12, 19).

Care and Diseases of the Eye.

Pain in the eyes is dangerous, as the sight is connected with the heart ('Ab. Zarah 28b). Some kinds of food are beneficial and others harmful to the sight. Fine bread and old wine are good for the eyes, as well as for the entire body. Rapid walking consumes one five-hundredth part of the sight. Much talking hurts one whose eyes are affected. Dirt is harmful, and many diseases are caused by touching the eyes with unwashed hands. The salt taken from the Dead Sea is especially dangerous. The eyes of the inhabitants of Palmyra twitch because they live in a sandy region (Rosenzweig, *l.c.* pp. 20 *et seq.*). Water is excellent for the eyes. A drop of cold water in the eyes in the morning and washing the hands and feet at night are better than all the eye-salves in the world (Shab. 78a, 108b). Tears contain salt in order that they may not flow unrestrictedly in sorrow and distress, which would be very injurious. Tears produced by smoke or weeping injure the eye, while those that are produced by laughter or incense are beneficial. A collyrium made of stibium or antimony is often mentioned (comp. Levy, "Neuhebr. Wörterb." *s.v.* כחל, סקר, קלורית). This salve was forbidden when made by the heathen (Niddah 55b; Yer. 'Ab. Zarah 40d). The veil of the Arabian Jewish women left the eyes exposed (Shab. 65a; Yer. Shab. 7b). Several diseases of the eye are mentioned, but they can not be definitely identified. Professional and popular therapeutics are found side by side. Either Galen influenced the rabbinical physicians, or both he and they drew from the same source (see MEDICINE). Artificial eyes made of gold are mentioned (Yer. Ned. 41c; comp. Yer. Sanh. 13c).

With the rise of Arabian culture the art of medicine was more highly developed, and physicians acquired a scientific knowledge of the eye, although this was not advanced beyond the point reached by Galen, either by the Arabian or the Jewish physicians, or by Christian practitioners, down to the eighteenth century. The general history of medicine, therefore, presents also the theories of the Jewish physicians regarding the eye. For the history of the sense of sight as recorded by the Jewish philosophers, exegetes, and other non-medical writers of the Middle Ages, see D. Kaufmann's exhaustive monograph, "Die Sinne," in "Jahresbericht der Landes-Rabbinerschule," Budapest, 1884.

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S. S. L. B.

——**Color:** The color of the eyes is an important racial trait. The various colors are due to the amount of pigmentation, and can be reduced to three, viz., fair (blue, gray), dark (black, brown), and intermediate (green, yellow, etc.).

The Jews have usually black or brown eyes. The appended table (No. 1) shows the colors of the eyes of 147,375 school-children in various countries:

TABLE NO. 1.

Country.	Number.	Percentage.			Observer.
		Blue.	Brown.	Gray.	
Germany.....	74,146	19.63	52.88	27.49	Virchow.
Austria.......	59,808	23.5	45.9	30.6	Schimmer.
Hungary.....	3,141	18.3	57.5	24.2	Körösi.
Bavaria......	7,054	20.0	49.0	31.0	Mayr.
Württemberg	1,995	20.0	52.0	28.0	Fraas.

Observations on children must, however, be taken with reserve, because their eyes grow darker when they reach maturity. The appended table (No. 2), showing the colors of the eyes in more than 7,000 Jews, brings out this point clearly:

TABLE NO. 2.

Country.	No.	Percentage.			Observer.
		Brown.	Gray.	Blue.	
ASHKENAZIM.					
Galicia.......	943	55.04	37.01	7.95	Majer and Kopernicki.
Russia.......	100	57.0	33.0	10.0	Blechman.
Russia.......	100	67.0	11.0	22.0	Weissenberg.
Russia.......	938	53.19	36.47	10.34	Talko-Hryncewicz.
Russia.......	245	69.8	25.3	4.9	Yakowenko.
Various......	375	59.0	14 0	27.0	Beddoe.
Caucasia......	204	84.31	14.22	1.47	Pantukhof.
Baden........	86	48.8	25.6	25.6	Ammon.
England.....	423	58.8	30.1	11.1	Jacobs.
Various......	1,188	58.41	17.51	24.08	Fishberg.
Poland.......	200	60.5	17.5	22.0	Elkind.
SEPHARDIM.					
Various......	290	68.0	12.0	20.0	Beddoe.
England.....	50	66.8	11.9	21.3	Jacobs.
Bosnia.......	55	69.1	30.9	....	Glück.
Italy.........	103	70.0	30.0	....	Lombroso.
WOMEN.					
Various......	1,084	63.46	16.89	19.65	Fishberg.
Russia.......	41	75.6	12.2	12.2	Weissenberg.
Russia.......	799	62.2	15.6	22.2	Talko-Hryncewicz.
Russia.......	100	76.0	16.0	8.0	Yakowenko.
Galicia.......	25	60.0	20.0	20.0	Majer and Kopernicki.
Poland.......	125	62.4	13.6	24.0	Elkind.

It will be observed that the frequency of light, particularly blue, eyes among Jews reaches 25 per cent in some series (Ammon, Beddoe, Fishberg, Weissenberg). Some anthropologists claim that this trait points to intermixture of foreign, non-Semitic blood, especially Aryan. In support of this view it is shown that in those countries where light-colored eyes are frequent among the indigenous population the Jews also show a larger percentage of blue and of gray eyes. This can be seen in Table No. 2. In Baden over 50 per cent of Jewish recruits have blue or gray eyes; in Russia the percentage is less; while in Caucasia, where the native races have dark eyes, the Jews show 84.31 per cent of dark eyes. The English Sephardim show even a higher percentage of blue eyes than the Ashkenazim.

An important phenomenon in connection with the eyes of Jews is the variation of color according to sex. It appears from the figures in Table No. 2 that the eyes of Jewesses are darker than those of Jews. Joseph Jacobs sees in this a comparatively small variability of type among Jewesses as compared with Jews ("Racial Characteristics of Modern Jews," in "Jour. Anthropological Institute," 1885, v.).

The Jew's Eye.

The appearance and form of the Jewish eye have attracted much attention. It is stated that a Jew may be recognized by the appearance of his eyes even when his features as a whole are not peculiarly Jewish. Ripley ("Races of Europe," p. 396) gives this description: "The eyebrows, seemingly thick because of their darkness, appear nearer together than usual, arching smoothly into the lines of the nose. The lids are rather full, the eyes large, dark, and brilliant. A general impression of heaviness is apt to be given. In favorable cases this imparts a dreamy, melancholy, or thoughtful expression to the countenance; in others it degenerates into a blinking, drowsy type; or again, with eyes half-closed, it may suggest suppressed cunning." Similar descriptions of the Jewish eye are given by Leroy-Beaulieu ("Israel Among the Nations," p. 113) and also Jacobs (JEW. ENCYC. i. 620a, *s.v.* ANTHROPOLOGY).

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——**Color-Blindness:** Inability to distinguish colors may be the result of disease or of injury, or it may be congenital.

Among Jews the defect is known to be extremely frequent, as is shown very clearly by the first table following, taken from Jacobs.

In a later communication Jacobs gives his own investigations on the subject ("On the Comparative Anthropometry of English Jews," in "Jour. Anthropological Institute," xix. 76-88), which show a yet larger proportion of color-blindness among English Jews:

No.	Place.	Jews.	Others.	Authority.
814....	Breslau	4.1	2.1	Cohn, in "Centralbl. für Augenheilkunde," 1873, p.97.
949....	London (boys)	4.9	3.5	"Tr. Ophthalmological Soc." i. 198.
730....	" (girls)	3.1	0.4	
500....	Frankfort	1.8	2.9	Carl, "Untersuchungen," 1881.
500....	Italy (boys)	2.9	2.7	Ottolenghi, "Gaz. Cliniche," 1883.
420....	" (girls)	0.0	...	*Idem*, in "Vessillo Israelitico," Sept., 1884.

	East End.	West End.	All.	Sephardim.
Jews............	14.8	3.4	12.7	13.4
Jewesses.........	....	2.1	2.0	0.0

The average percentage of color-blindness among Jews examined by Cohn, Carl, Ottolenghi, and others, is about 4 per cent. Among the English Jews Jacobs has found that it is more than three times as large as this. These investigations confirm the general observations that color-blindness is more frequent in men than in women (Havelock Ellis, "Man and Woman," pp. 138-145). They also show that the East End (London) Jews, who are poorer, have a larger percentage of color-blindness than their wealthier brethren of the West End.

Jacobs attributes color-blindness to the fact that the Jews are town-dwellers, where comparatively so little color, and especially so little green, is to be met with.

To this high proportion of color-blindness he also attributes "the absence of any painters of great ability among Jews, and the want of taste shown by Jewesses of the lower grades of society," which manifests itself in the preference for bright primary colors for wearing-apparel.

It must also be remembered that in the main the Jews in almost every country are poor. They are consequently the class of people which is most predisposed to color-blindness. In the "Report" of the Committee on Color-Blindness appointed by the Ophthalmological Society of London it is stated that the reason for the high percentage of color-blindness found among the Jews lies in the fact that those of them who were examined were principally of the poorer class.

——**Defective Vision:** Jacobs and Spielman in their investigations on the comparative anthropometry of English Jews ("Jour. Anthropological Institute," 1889, p. 79) showed that London Jews could read a test-type at a distance of only 19 inches as against 25 inches by other Londoners; Jewesses were not so markedly inferior, 23 inches as against 24 inches. On the other hand, the better-nurtured Jews had a range of 29 inches.

Botwinnick reports his observations on 829 Jews and 2,763 Christians in Russia. Of the Christians

2.21 per cent were affected with near-sightedness, while about 4½ times as many Jews—9.88 per cent—were thus affected. The same observer shows that cases of myopia of a high degree (technically known as "10D") are more frequent among Jews than among non-Jews. His investigations in the Jewish schools in St. Petersburg revealed the fact that among Jewish school-children 16.7 per cent (16.5 per cent in boys and 16.8 per cent in girls) suffered from near-sightedness, as against 2 to 7.5 per cent in Christian children. Beginning with the twelfth year of life, when 18.2 per cent were affected with myopia, the percentage rose, nearly one-half of all the Jewish children from 16 to 18 years of age being near-sighted.

Astigmatism is also very frequent among Jews. Javal and Wecker have shown that it is of a peculiar kind. The horizontal meridian of the cornea presents the maximum of curvature. This is contrary to the rule, the maximum of curvature being usually perpendicular (Wecker, "Sur l'Astigmatisme dans Ses Rapports avec la Conformation des Os du Crâne," in "Bulletin de la Société d'Anthropologie," June 15, 1869, pp. 545–547).

Botwinnick attributes the near-sightedness of the Jews to hereditary predisposition to weakness of the organ of sight. But this does not by any means explain the problem. The fact that the Jews are town-dwellers must not be overlooked. Besides this, the Jews are a nation of students.

Bibliography: Joseph Jacobs and I. Spielman, *On the Comparative Anthropometry of English Jews*, in *Jour. Anthropological Institute*, xix. 76–88; N. R. Botwinnick, *Materiali k Voprosu o Blisorukosti u. Evreev*, in *Vratch*, 1899, No. 42.

——**Pathology:** Jews are known to be great sufferers from diseases of the eyes. The most frequent of these appears to be **trachoma** or **granular conjunctivitis.** Pilz ("Augenheilkunde," 1859) was the first to direct attention to this fact. In the city of New York the board of health recently (1903) investigated the frequency of trachoma among school-children. The results show that the disease was very prevalent in schools where the majority of the pupils were Jewish.

Glaucoma is another disease of the eyes prevalent among Jews. The characteristics of this disease are steadily increasing hardness of the globe of the eye, with pressure and cupping of the optic nerve; and forward pressure of the iris and dilation of pupil. It is very injurious to the eyesight.

As a result of these diseases blindness is very frequent among Jews (see Jew. Encyc. iii. 249, *s.v.* Blindness).

The most important sequela of trachoma is **entropion,** which consists in a distressing distortion of the lid-borders, due to the formation of contracting scar-tissue, which causes misdirection of the eyelashes, so that they turn against the globe. This condition is frequent among the Jews of eastern Europe, Egypt, and Palestine, who are huddled together in unhealthful dwellings and live under the worst conditions of poverty and misery.

Hervé states that lacrimal tumors are very frequent among Jews. He attributes this to an anatomical peculiarity, the narrowness of the nasal canal among Jews ("Bulletin de la Société d'Anthropologie," Dec. 20, 1883, p. 915).

Of the other diseases of the eyes frequent among Jews may be mentioned **simple conjunctivitis,** and particularly **blepharitis,** which consists in an inflammation of the lid-borders, with a resulting falling out of the eyelashes. In extreme cases, because of the destruction of the eyelashes and consequent distortion of the eyelids, it proves to be a most unsightly facial blemish. This disease is frequent among the Jews of eastern Europe, Egypt, and Palestine. It can be stated that the conditions predisposing to this disease are identical with those causing trachoma.

J. M. Fi.

EZBAI (אזבי): Father of Naarai, one of David's thirty mighty warriors (I Chron. xi. 37). The parallel list of II Samuel has "Paarai the Arbite" (xxiii. 35) instead of "Naarai the son of Ezbai." Kennicott concluded ("Dissertation," p. 209) that the latter is the correct reading.

E. G. H. M. Sel.

EZBON (אצבון): **1.** Son of Gad, and father of one of the Gadite families (Gen. xlvi. 16). In Num. xxvi. 16 "Ezbon" is replaced by "Ozni" (אזני). **2.** A son of Bela, son of Benjamin (I Chron. vii. 7).

E. G. H. M. Sel.

EZEKIAS: High priest mentioned by Josephus, who relates that among those who accompanied Ptolemy to Egypt after the battle of Gaza (320 B.C.) was Ezekias, then sixty-six years of age, a man skilled in oratory and in affairs of government. He is said to have become acquainted with Hekatæus, and to have explained to him and to some other friends the differences between the peoples whose homes and constitutions he had noted. The existence of Ezekias is questionable, for Josephus states elsewhere that Jaddua was succeeded by Onias I., who was in turn succeeded by Simeon I., which leaves no room for Ezekias.

Bibliography: Josephus, *Contra Ap.* i. § 22; Reinach, *Fontes Rerum Judaicarum*, i. 229; Willrich, *Judaica*, pp. 91, 106; Schürer, *Gesch.* 3d ed., i. 348.

G. S. Kr.

EZEKIEL.—Biblical Data: Concerning the life of Ezekiel there are but a few scattered references contained in the book bearing his name. He was the son of Buzi, a priest of Jerusalem (Ezek. i. 3), and consequently a member of the Zadok family. As such he was among the aristocracy whom Nebuchadnezzar (597 B.C.), after the first capture of Jerusalem, carried off to be exiles in Babylonia (II Kings xxiv. 14). Ezekiel therefore reckons the years from the abduction of Jehoiachin (Ezek. i. 2, xxxiii. 21, xl. 1). He lived among a colony of fellow sufferers in or near Tel-abib on the River Chebar (not the River Chaboras), which probably formed an arm of the extensive Babylonian network of canals (iii. 15). Ezekiel was married (xxiv. 16–18), and lived in his own house (iii. 24, viii. 1). On the fifth day of the fourth month in the fifth year of his exile (Tammuz, 592 B.C.), he beheld on the banks of the Chebar the glory of the Lord, who consecrated him as His prophet (i. 1–iii. 13). The latest date in his book is the first day of the first month in the twenty-seventh year of his exile (Nisan, 570); consequently, his prophecies extended over twenty-two

His Influence.

years. The elders of the exiles repeatedly visited him to obtain a divine oracle (viii., xiv., xx.). He exerted no permanent influence upon his contemporaries, however, whom he repeatedly calls the "rebellious house" (ii. 5, 6, 8; iii. 9, 26, 27; and elsewhere), complaining that although they flock in great numbers to hear him they regard his discourse as a sort of esthetic amusement, and fail to act in accordance with his words (xxxiii. 30–33). If the enigmatical date, "the thirtieth year" (i. 1), be understood to apply to the age of the prophet—and this view still has the appearance of probability—Ezekiel must have been born exactly at the time of the reform in the ritual introduced by Josiah. Concerning his death nothing is known.

Ezekiel occupies a distinct and unique position among the Hebrew Prophets. He stands midway between two epochs, drawing his conclusions from the one and pointing out the path toward the other. Through the destruction of the city and the Temple, the downfall of the state, and the banishment of the people the natural development of Israel was forcibly interrupted. Prior to these events Israel was a united and homogeneous nation. True, it was characterized by a spirit totally unlike that of any other people; and the consciousness of this difference had ever been present in the best and noblest spirits of Israel. The demands of state and people, however, had to be fulfilled, and to this end the monarchical principle was established. There is undoubtedly an element of truth in the opinion that the human monarchy was antagonistic to the dominion of God, and that the political life of Israel would tend to estrange the nation from its eternal spiritual mission. The prophecy of the pre-exilic period was compelled to take these factors into account, and ever addressed itself either to the people as a nation or to its leaders—king, princes, priests—and sometimes to a distinguished individual, such as Shebna, the minister of the royal house mentioned in Isa xxii. 15–25; so that the opinion arose that the Prophets themselves were merely a sort of statesmen.

The Prophet's Spiritual Mission.

With the Exile, monarchy and state were annihilated, and a political and national life was no longer possible. In the absence of a worldly foundation it became necessary to build upon a spiritual one. This mission Ezekiel performed by observing the signs of the time and by deducing his doctrines from them. In conformity with the two parts of his book his personality and his preaching are alike twofold. The events of the past must be explained. If God has permitted His city and His Temple to be destroyed and His people to be led into exile, He has thereby betrayed no sign of impotency or weakness. He Himself has done it, and was compelled to do it, because of the sins of the people of Israel, who misunderstood His nature and His will. Nevertheless, there is no reason to despair; for God does not desire the death of the sinner, but his reformation. The Lord will remain the God of Israel, and Israel will remain His people. As soon as Israel recognizes the sovereignty of the Lord and acts accordingly, He will restore the people, in order that they may fulfil their eternal mission and that He may truly dwell in the midst of them. This, however, can not be accomplished until every individual reforms and makes the will of the Lord his law.

His Individualistic Tendency.

Herein lies that peculiar individualistic tendency of Ezekiel which distinguishes him from all his predecessors. He conceives it as his prophetic mission to strive to reach his brethren and compatriots individually, to follow them, and to win them back to God; and he considers himself personally responsible for every individual soul. Those redeemed were to form the congregation of the new Temple, and to exemplify by their lives the truth of the word that Israel was destined to become a "kingdom of priests" (Ex. xix. 6). Law and worship—these are the two focal points of Ezekiel's hope for the future. The people become a congregation; the nation, a religious fraternity. Political aims and tasks no longer exist; and monarchy and state have become absorbed in the pure dominion of God. Thus Ezekiel has stamped upon post-exilic Judaism its peculiar character; and herein lies his unique religio-historical importance.

Another feature of Ezekiel's personality is the pathological. With no other prophet are vision and ecstasy so prominent; and he repeatedly refers to symptoms of severe maladies, such as paralysis of the limbs and of the tongue (iii. 25 *et seq.*), from which infirmities he is relieved only upon the announcement of the downfall of Jerusalem (xxiv. 27, xxxiii. 22). These statements are to be taken not figuratively, but literally; for God had here purposely ordained that a man subject to physical infirmities should become the pliant instrument of His will.

E. G. H. K. H. C.

——**In Rabbinical Literature:** Ezekiel, like Jeremiah, is said to have been a descendant of Joshua by his marriage with the proselyte Rahab (Meg. 14b; Sifre, Num. 78). Some even say that he was the son of Jeremiah, who was also called "Buzi" because he was despised—"buz"—by the Jews (Targ. Yer., quoted by Ḳimḥi on Ezek. i. 3). He was already active as a prophet while in Palestine, and he retained this gift when he was exiled with Jehoiachin and the nobles of the country to Babylon (Josephus, "Ant." x. 6, § 3: "while he was still a boy"; comp. Rashi on Sanh. 92b, above). Had he not begun his career as a prophet in the Holy Land, the spirit of prophecy would not have come upon him in a foreign land (Mek., Bo, i.; Targ. Ezek. i. 3; comp. M. Ḳ. 25a). Therefore the prophet's first prophecy does not form the initial chapter in the Book of Ezekiel, but the second: according to some, it is the third (Mek., Shirah, 7). Although in the beginning of the book he very clearly describes the throne of God, this is not due to the fact that he had seen more than Isaiah, but because the latter was more accustomed to such visions; for the relation of the two prophets is that of a courtier to a peasant, the latter of whom would always describe a royal court more floridly than the former, to whom such things

His Description of God's Throne.

would be familiar (Ḥag. 13b). Ezekiel, like all the other prophets, has beheld only a blurred reflection of the divine majesty, just as a poor mirror reflects objects only imperfectly (Lev. R. i. 14, toward the end). God allowed Ezekiel to behold the throne in order to demonstrate to him that Israel had no reason to be proud of the Temple; for God, who is praised day and night by the hosts of the angels, does not need human offerings and worship (Lev. R. ii. 8; Tanna debe Eliyahu R. vi.).

Three occurrences in the course of Ezekiel's prophetic activity deserve especial mention. It was he whom the three pious men, Hananiah, Mishael, and Azariah, asked for advice as to whether they should resist Nebuchadnezzar's command and choose death by fire rather than worship his idol. At first God revealed to the prophet that they could not hope for a miraculous rescue; whereupon the prophet was greatly grieved, since these three men constituted the remnant of Judah. But after they had left the house of the prophet, fully determined to sacrifice their lives to God, Ezekiel received this revelation: "Thou dost believe indeed that I will abandon them. That shall not happen; but do thou let them carry out their intention according to their pious dictates, and tell them nothing" (Cant. R. vii. 8; comp. AZARIAH IN RABBINICAL LITERATURE).

Traditional Tomb of Ezekiel, South of Birs Nimrud.

(After Loftus, "Travels in Chaldea.")

The Dead Revived by Ezekiel.

Ezekiel's greatest miracle consisted in his resuscitation of the dead, which is recounted in Ezek. xxxvii. There are different traditions as to the fate of these men, both before and after their resurrection, and as to the time at which it happened. Some say that they were godless people, who in their lifetime had denied the resurrection, and committed other sins; others think they were those Ephraimites who tried to escape from Egypt before Moses and perished in the attempt (comp. EPHRAIM IN RABBINICAL LITERATURE). There are still others who maintain that after Nebuchadnezzar had carried the beautiful youths of Judah to Babylon, he had them executed and their bodies mutilated, because their beauty had entranced the Babylonian women, and that it was these youths whom Ezekiel called back to life. The miracle was performed on the same day on which the three men were cast into the fiery furnace; namely, on the Sabbath and the Day of Atonement (Cant. R. vii. 9). Nebuchadnezzar, who had made a drinking-cup from the skull of a murdered Jew, was greatly astonished when, at the moment that the three men were cast into the furnace, the bodies of the dead boys moved, and, striking him in the face, cried out: "The companion of these three men revives the dead!" (see a Karaite distortion of this episode in Judah Hadasi's "Eshkol ha-Kofer," 45b, at foot; 134a, end of the section). When the boys awakened from death, they rose up and joined in a song of praise to God for the miracle vouchsafed to them; later, they went to Palestine, where they married and reared children. As early as the second century, however, some authorities declared this resurrection of the dead was a prophetic vision: an opinion regarded by Maimonides ("Moreh Nebukim," ii. 46; Arabic text, 98a) and his followers as the only rational explanation of the Biblical passage (comp. Abravanel's commentary on the passage). An account of the מתי יחזקאל varying from these stories of the Talmud (Sanh. 92b), found in Pirḳe R. El. xxxiii., runs as follows: "When the three men had been rescued by God from the fiery furnace, Nebuchadnezzar, turning to the other Jews who had obeyed his commands and worshiped the idol, said: 'You knew that you had a helping and saving God, yet you deserted Him in order to worship an idol that is nothing. This shows that, just as you destroyed your own country through your evil deeds, you now attempt to destroy my country'; and at his command they were all killed, to the number of 600,000." Twenty years later God took the prophet to the place where the dead boys were buried, and asked him whether he believed that He could awaken them. Instead of answering with a decisive "Yes," the prophet replied evasively, and as a punishment he was doomed to die "on foreign soil." Again, when God asked him to prophesy the awakening of these dead, he replied: "Will my prophecy be able to awaken them and those dead ones also which have been torn and devoured by wild beasts?" His doubts were unfounded, for the earth shook and brought the scattered bones together; a heavenly voice revived them; four winds flew to the four corners of the heavens, opened the treasure-house of the souls, and brought each soul to its body. One only among all the thousands remained dead, and he, as it was revealed to the prophet, had been a usurer, who by his actions had shown himself unworthy of resurrection. The resurrected ones at first wept because they thought that they would now have no part in the final resurrection, but God said to Ezekiel: "Go and tell them that I will awaken them at the time of the resurrection and will lead them with the rest of Israel to Palestine" (comp. Tanna debe Eliyahu R. v.).

The Book of Ezekiel.

Among the doctrines that Ezekiel set down in his book, the Rabbis noted the following as especially important: He taught "the soul that sinneth, it [alone] shall die" (Ezek. xviii. 4), although Moses had said (Ex. xxxiv. 7) that God would visit "the iniquity of the fathers upon the children." Another important teaching of Ezekiel is his warning not to lay hands on the property of one's neighbor, which he considers the greatest sin among the twenty-four that he enumerates (Ezek. xxii. 2 *et seq.*), and therefore repeats (Eccl. R. i. 13) at the end of his index of sins (Ezek. xxii. 12). In ritual questions the Book of Ezekiel contains much that contradicts the teachings of the Pentateuch, and therefore it narrowly escaped being declared as "apocryphal" by the scholars shortly before the destruction of the Temple (Shab. 13b; Men. 45a). No one was allowed to read and explain publicly the first chapter of the book (Ḥag. ii. 1; *ib.* Gem. 13a), because it dealt with the secrets of God's throne (comp. MA'ASEH MERKABAH).

S. S. L. G.

EZEKIEL'S TOMB: The traditional burial-place of the prophet Ezekiel, around which many sagas and legends have gathered, is shown at Kefil near Birs Nimrud; for centuries it has been a favorite place of pilgrimage for Mohammedans as well as for Jews. The mausoleum, dating probably from the time of the califs, was regarded already in the twelfth century as the work of King Jehoiachin, who is said to have erected it when he was liberated from prison by Evil-merodach. The Sefer Torah found there is alleged to have been written by the prophet himself; and he is said to have lighted the lamp which was burning on his grave and had never gone out, as the oil was constantly replenished. In the twelfth century the mausoleum contained a large Hebrew library, and it was said that many of these books dated from the time of the First Temple (Benjamin of Tudela, "Itinerary," ed. Asher, i. 67; comp. also in Schechter, "Saadyana," the letter of Sherira, p. 123, line 45). The bringing of presents to the sacred spot was considered efficacious in the rearing of a large progeny, and in causing animals to be prolific. The objects placed there could not be stolen, as such an attempt was immediately followed by sickness. Therefore people contemplating lengthy journeys brought their treasures to the mausoleum, sure of having a safe deposit there. Moreover, in case of death only the legal heirs were able to take the goods away. The pilgrimages to the spot took place in the autumn, and thousands of Jews celebrated the Feast of Tabernacles there. On these occasions the small gate in the wall surrounding the tomb of the prophet was miraculously enlarged, so that the camels with their burdens could go through (Pethahiah of Regensburg, ed. Jerusalem, 1872, pp. 4b, 5b, 6b; comp. also Benjamin of Tudela, *l.c.* ii. 141–143). The tomb of the prophet was the subject of two fine poems by Al-Ḥarizi ("Taḥkemoni," ed. Kaminka, xxxv. 293–296, l. 392–393).

S. S. L. G.

EZEKIEL, BOOK OF: Ezekiel's book is one of the most original in the sacred literature of Israel. Its principal features are its systematic arrangement and homogeneity. The book falls into two principal parts, i.–xxiv. and xxv.–xlviii., corresponding to the two principal themes of Ezekiel's prophetic preaching—repentance and salvation, judgment and restoration. It is introduced by a vision, i. 1–iii. 15. At the River Chebar the glory of the Lord appears to Ezekiel on the chariot of the cherubim and consecrates him a prophet, sent to a "rebellious house" to preach only wailing, sighing, and misery. Chaps. iii. 16–xxiv. 27 show the prophet fulfilling this mission. Here Ezekiel is merely a "reprover" (iii. 26); he confronts the people as if he were not one of them; he shows no emotion, not a suggestion of pity, throughout the delivery of his dreadful tidings. He symbolizes the siege and conquest of Jerusalem, the leading of the people into exile (iv.–v.); on all the hills of Israel idolatry is practised (vi.), and therefore "the end" will come (vii.). The Temple is defiled with abominations of every description; therefore the glory of the Lord departs from it and from the city, and dedicates them to flames (viii.–xi.). Ezekiel represents the final catastrophe symbolically; judgment will not tarry, but approaches to immediate fulfilment (xii.). No one will mount into the breach. On the contrary, prophets and prophetesses will lead the people completely astray (xiii.); even a true prophet could not avail now, as God will not be questioned by idolaters.

That the judgment is fully merited will be demonstrated by the godliness of the few who survive the catastrophe (xiv.). Jerusalem is a useless vine, good only to be burned (xv.). And thus it has ever been: Jerusalem has ever requited the mercies and benefits of the Lord with blackest ingratitude and shameless infidelity (xvi.). The ruling king, Zedekiah, particularly, has incurred the judgment through his perjury (xvii.). God rewards each one according to his deeds, and He will visit upon the heads of the present generation, not the sins of the fathers, but their own sins (xviii.). Therefore the prophet is to sound a dirge over the downfall of royalty and the people (xix.). In an oration he once more brings before the people all the sins committed by them from the Exodus to the present time (xx.). Nebuchadnezzar approaches to execute the divine judgment (xxi.). Jerusalem is a city full of blood-guiltiness and impurity, all classes being equally debased (xxii.), and far lower than Samaria's (xxiii.). The city is a rusty kettle the impurities of which can be removed only by fire. The exiles, who still boast of the sanctity and inviolability of Jerusalem, will be amazed by the news of its fall (xxiv.).

Then follows (xxv.–xxxii.) a group of threatening prophecies against seven foreign nations: the Ammonites (xxv. 1–7), Moabites (xxv. 8–11), Edomites (xxv. 12–14), Philistines (xxv. 15–17), Tyrenes (xxvi.–xxviii. 19), Zidonians (xxviii. 20–23), and

Egyptians (xxix.–xxxii.). This division belongs to the promise of salvation as detailed in xxviii. 24–26; for it refers to the punishment visited on the neighboring nations because of their aggressions against Judah. It also indicates that Israel may yet be restored to fulfil its sacred mission, a mission which can be accomplished only when the nation lives in security. Ch. xxxiii. announces the downfall of Jerusalem, and the prophet now freely speaks words of consolation and promise to the people. The shepherds hitherto placed over Israel have thriven, but have neglected their flock, which God will now take under His protection, appointing a new David as a shepherd over it (xxxiv.). The Edomites, who have seized certain portions of the Holy Land, will be annihilated (xxxv.); Israel will be restored (xxxvi.); that is, Judah and Joseph will be merged into one (xxxvii.). The last onslaught of the pagan world against the newly established kingdom of God will be victoriously repelled by the Almighty Himself, who will manifest His sanctity among the nations (xxxviii.–xxxix.). The final division, xl.–xlviii., embodying the celebrated vision of the new Temple and the new Jerusalem, contains a description of the future era of salvation with its ordinances and conditions, which are epitomized in the final sentence: "And the name of the city from that day shall be, The Lord is there" (xlviii. 35).

"Dooms" of the Nations.

The evident unity of the whole work leaves only one question open in regard to its authorship: Did Ezekiel, as some maintain, write the whole book at one time, or is it a homogeneous compilation of separate parts written at different times? A number of pieces were dated by the prophet himself, in accordance with the number of years after the abduction of Jehoiachin: i. 1, in the fifth; viii. 1, in the sixth; xx. 1, in the seventh; xxiv. 1, in the ninth; xxix. 1, in the tenth; xxvi. 1, xxx. 20, xxxi. 1, xxxiii. 21 (LXX.), in the eleventh; xxxii. 1, 19 and xxxiii. 21 (Hebr.), in the twelfth; xl. 1, in the twenty-fifth; and xxix. 17, in the twenty-seventh year. The last-mentioned passage (xxix. 17–21) is evidently an appendix to the already completed book; and the twenty-fifth year (572), the date of the important division xl.–xlviii., is probably the date when the work was completed. If it were true, however, that the whole book was written at that time all previous dates would be merely literary embellishments, and this view is difficult because of the importance of the dating in several instances where the prophet claims to transcend ordinary human knowledge. Examples of such instances are: xi. 13, where Ezekiel at the Chebar is cognizant of the death of Pelatiah, the idolater, in Jerusalem; xxiv. 2, where he knows the exact day on which the siege of Jerusalem will begin; and xxxiii. 21, where he predicts to a day the arrival of the messenger bearing tidings of the capture of Jerusalem.

The Composition.

Moreover, it can be shown from the contradictions which the various divisions of the Book of Ezekiel contain that they were written at different periods. This is particularly true of the Messianic prophecy, which, although kept somewhat in the background in Ezekiel, is nevertheless directly expressed in xvii. 22–24, xxi. 32, xxxiv. 23–24, xxxvii. 22–24, and xxv. 14 (where Edom is referred to: "And I will lay my vengeance upon Edom by the hand of my people Israel"). In xl.–xlviii.—that grand panorama of the future—this feature has entirely disappeared. There is still some reference to a prince, but his sole function is to defray from the people's taxes the expenses of worship; there is no longer room for a Messianic king. Nevertheless, Ezekiel permitted the earlier passages to remain. Even more significant is xxix. 17–21, which can be understood only as an appendix to the already complete book. In xxvi.–xxviii. Ezekiel had positively prophesied the capture and destruction of Tyre by Nebuchadnezzar, but after thirteen years of fruitless labor the latter had to raise the siege and to arrange terms of peace with the city. Thereupon, in the above-mentioned passage, Ezekiel promises Egypt to Nebuchadnezzar as an indemnity. Here, then, is an oracle the non-fulfilment of which the prophet himself is destined to see. Yet he does not venture to change or to expunge it. Incidentally it may be stated that the transmission of oracles of which the prophets themselves were doomed to see the non-fulfilment is the strongest proof that they regarded these as messages for which they were not personally responsible, and which, consequently, they did not venture to change; they regarded them as God's word, the responsibility for the non-fulfilment of which rested with God, not with themselves. In view of these facts it must be assumed that although Ezekiel completed his book in 572, he availed himself of earlier writings, which he allowed to remain practically unchanged.

Style.

Not only is the whole artistically arranged, but the separate parts are also distinguished by careful finish. The well-defined and deliberate separation of prose and poetry is particularly conspicuous. The poetic passages are strictly rhythmical in form, while the didactic parts are written in pure, elegant prose. The author prefers parables, and his use of them is always lucid. In xx. 49 he even makes his audience say: "Doth he not speak parables?"

Very striking are the numerous symbolical actions by which the prophet illustrates his discourse. Nine unique examples may be distinguished; indeed at the very beginning of his prophetic activity there are not fewer than four by which he describes the siege, capture, and destruction of Jerusalem and the banishment of the people (iv. and v.). The two in xii. and the two in xxiv. refer to the same subject, while that in xxxvii. refers to the future redemption. Here, also, there is no question of mere literary embellishment, for Ezekiel undoubtedly actually performed the symbolic actions; indeed, he was the first to introduce symbolism into Hebrew literature, and therefore has been called the "father of apocalypse." The picture of the chariot ("merkabah") in i., and the concluding division of xl.–xlviii., are full of deep symbolism; and, according to the Rabbis, neither should be read by any one younger than thirty. The celebrated vision of Gog, the Prince of Rosh Meshech (A. V. "the chief prince of Meshech") and Tubal (xxxviii. and xxxix.), is also symbolical. The Book of Ezekiel shows throughout the touch of the scholar.

The Talmud (Ḥag. 13a) relates that in consequence of the contradictions to the Torah contained in xl.–xlviii. Ezekiel's book would have remained unknown had not Hananiah b. Hezekiah come to expound it. Nevertheless it has never been appreciated as it deserves; and it is probably due to this fact that the text of the work has been transmitted in a particularly poor and neglected form. The Septuagint, however, affords an opportunity to correct many of the errors in the Hebrew text.

The statement of Josephus ("Ant." x. 5, § 1) that Ezekiel wrote two books is entirely enigmatical. The doubt cast upon the authenticity of the book by Zunz, Seinecke, and Vernes has rightly never been taken seriously; but the authorship of several parts, such as iii. 16b–21, x. 8–17, xxiv. 22–23, and xxvii. 9b–25a, has, with more or less justification, sometimes been questioned. That the book consists of two divergent versions compiled by an editor, a hypothesis recently advanced by Kraetzschmar, has yet to be demonstrated.

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E. G. H. K. H C.

EZEKIEL, EZEKIEL ABRAHAM: English engraver; born in Exeter 1757; died there 1806. He engraved paintings by Opie, Sir Joshua Reynolds, and others, and was also known as a miniature-painter and scientific optician. His son **Solomon Ezekiel** (b. 1781; d. 1867) dissuaded Sir Rose Price from establishing in Penzance a branch of the Society for Promoting Christianity Among the Jews. Ezekiel published a series of lectures on the lives of Abraham and Isaac and on the Hebrew festivals (Penzance, 1844–47).

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J.

EZEKIEL FEIWEL BEN ZE'EB WOLF: Russian Talmudist and preacher; born at Polangen 1755; died at Wilna 1833. Early in life he filled the position of preacher in his native town, and later at Deretschin. He then traveled as a preacher through Germany and Hungary, and, after residing for some time at Breslau, returned to Polangen and devoted himself to literary work. In 1811 he was appointed preacher to the community of Wilna, which position he filled until his death.

Ezekiel was the author of "Musar Haskel," a commentary on Maimonides' "Yad," De'ot and Teshubah (Dyhernfurth, 1790); and "Toledot Adam," a biography of Rabbi Solomon Zelman ben Isaac, whom Ezekiel had met in the house of Elijah Wilna (*ib.* 1809–10). The latter work, in two volumes, contains biographical data, various novellæ, and a chapter devoted to remonstrances against the neglect of the study of the Bible. A special edition, containing only the biographical data, was published by Elijah Ẓebi Solowejczyk (Danzig, 1845; Warsaw, 1854). In addition to these works, Ezekiel left in manuscript a third volume of the "Toledot Adam," and novellæ on the first three books of the Midrash Rabbah, entitled "Bi'ure MaRIF," published with the Wilna edition of the Midrashim in 1885 and 1887.

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H. R. N. T. L.

EZEKIEL, JACOB: Born in Philadelphia, Pa., June 28, 1812; died May 16, 1899. His parents, Ezekiel Jacob Ezekiel and Rebecca Israel, had come from Amsterdam, Holland, two years before his birth. He learned the bookbinding trade and worked at it for seven years. After having removed to Richmond, Va., he married Catherine Myers Castro on June 10, 1835. During his residence there he brought about the repeal of an ordinance which exacted an inordinate fine for the violation of the Sunday laws (1845), and four years later he succeeded in effecting the introduction of an amendment to the code of the state of Virginia, by which the observers of the Jewish Sabbath were placed on the same plane with those who rest on the "first day."

In 1849 Ezekiel secured the enactment of a law by which religious organizations were invested with the rights of incorporated institutions. In 1851 he protested against the ratification of a treaty between the United States and the Swiss Confederacy on the ground that the latter government discriminated against Jews, and that in consequence American-Jewish citizens would be without guaranty of their rights of settlement or sojourn in the cantons of Switzerland. Three years later he, with others, repeated his protest on the occasion of the proffer by the Swiss government of a block of marble for the Washington Monument. In 1841 he addressed a letter to President John Tyler with reference to the impropriety of calling the American nation a "Christian people," as had been done in a proclamation on the occasion of the death of William Henry Harrison. In a private reply to Ezekiel the president conceded that intimations of sectarianism are irrelevant in public documents.

Ezekiel removed to Cincinnati in 1869, and became secretary of the board of governors of the Hebrew Union College in 1876. He served in that capacity until advanced age compelled him to withdraw from active work (1896).

Besides numerous contributions to current Jewish journals, Ezekiel wrote "The Jews of Richmond," and "Persecutions of the Jews in 1840," in "Publications of the American Jewish Historical Society" (No. 4, pp. 21–27, and No. 8, pp. 141–145). President Tyler's letter to Ezekiel is reprinted in the "Publications" of the same society (No. 9, p. 162).

Bibliography: *Pub. Am. Jew. Hist. Soc.* No. 9, pp. 160–163.

A. L. Gr.

EZEKIEL, JACOB: The third of the Beni Israel (the first two being Isaac Solomon and Joel Samuel) who visited the Holy Land (1894); he was accompanied on the pilgrimage by his wife. His "Travels to Jerusalem" (Bombay, 1895) is the record of his observations. It contains descriptions and photographs of the places visited, and gives some account of the Jewish ceremonies as performed in Jerusalem.

J. J. E.

EZEKIEL, JOSEPH: Indian Hebraist; one of the heads of the Beni-Israel of Bombay; born in that city 1834. Ezekiel was educated in the school of the Free General Assembly by the Rev. John Wilson, and under his tuition he learned the rudiments of Hebrew, his later knowledge being self-acquired.

Joseph Ezekiel.

Ezekiel's first post was as assistant teacher in the David Sassoon Benevolent Institution (1856), from which he rose in five years to be head master. Here he remained for forty years. In 1871 Ezekiel was appointed examiner in Hebrew at the University of Bombay, and in 1879 was made a fellow of the university. In 1890 he became justice of the peace.

Aside from his labors as teacher, translator, and commentator, Ezekiel has worked unceasingly for the good of the Jews in Bombay. His promptness of action probably saved the entire community from serious trouble in 1882, when the blood accusation was brought forward by a native paper.

When the famine and plague devastated Bombay and the central provinces, Ezekiel was asked by the government to carry out preventive measures among his people. He was named president of the Beni-Israel Plague and Famine Relief Fund.

Ezekiel's principal works are translations of the prayers, treatises on the Jewish religion, and text-books of Hebrew, mainly written in Mahrati for the use of the Beni-Israel. Among them may be mentioned: "The Jewish Marriage Ceremony," transl. 1862; "History of Antiochus Epiphanes," etc., transl. 1866; "Hebrew Primer," 3d ed., 1881; "The Ethics of the Fathers," transl. 1870; "Scripture Proofs of Jewish Doctrines," 1876; "The True Aspect of Judaism," 1879; "A Chronological Outline of Ancient History," 1880; "A Handbook of Hebrew Abbreviations," 1887. Besides these, he has edited and translated into Mahrati the whole cycle of Jewish liturgy.

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J. E. Ms.

EZEKIEL, MOSES JACOB: American sculptor; born in Richmond, Va., Oct. 28, 1844; educated at the Virginia Military Institute, from which, after serving as a Confederate soldier in the Civil war, he was graduated. He then determined to devote himself to an artistic career. Among his early works is the painting entitled "The Prisoner's Wife."

Ezekiel soon turned from the study of painting to that of sculpture. One of his first successful efforts as a sculptor was his "Cain, or The Offering Rejected." In 1868 he removed to Cincinnati, and there modeled a statue of "Industry," which evoked favorable criticism. There being no art school in Cincinnati, he went to Germany, and in Berlin studied under the sculptor Rudolph Siemering. Some of his works produced at this time were the bas-reliefs of Schiller and Goethe, now in the Villa Collin, Berlin; "The Sailor Boy"; and the statue of "Virginia Mourning Her Dead."

On the outbreak of the Franco-Prussian war Ezekiel became special correspondent of the "New York Herald." At Pillau he was suspected of being a French spy, and was confined for eight days in the Kronprinz-Caserne. After his release he worked in the studio of Prof. Albert Wolff of Berlin, where he executed the colossal bust of Washington now in the Cincinnati Art Museum. Upon the completion of this work he was elected a member of the Berlin Society of Artists. Establishing a studio for himself, he modeled, among other works, a bust of Mercury, a caryatid for Daniel Collin, and a bust of Grace Darling. His model in relief entitled "Israel," and a sketch-model for a group, "Adam and Eve Finding the Slain Abel," were awarded the Michael Beer Prize of Rome.

During a visit to America in 1874 he executed in marble a statue of "Religious Liberty" (see illustration on page 320)—the tribute of the Independent Order of B'nai B'rith to the centennial celebration of American independence. The statue was unveiled in 1876 in Fairmount Park, Philadelphia. Upon his return to Rome Ezekiel leased a portion of the ruins of the Baths of Diocletian, and transformed them into one of the most beautiful studios in Europe. Here he created for the niches of the Corcoran Art Gallery at Washington the heroic statues of Phidias, Raphael, Dürer, Michelangelo, Titian, Murillo, Da Vinci, Van Dyck, Canova, Rembrandt, Rubens, and Crawford. In 1896 a memorial to Jesse Seligman was executed by him for the Hebrew Orphan Asylum, New York. He has been elected a member of various academies, and was knighted by the German emperor.

Of his works the following may also be mentioned: mural monument to Lord Sherbrook, St. Margaret's, Westminster, London; monument to Massarani, in the Jewish cemetery, Rome; fountain of Neptune, Nettuno, Italy; Jefferson monument, Lexington, Va.; recumbent statue of Mrs. Andrew D. White, Cornell University, Ithaca, N. Y.; Hausserek monument, Spring Grove Cemetery, Cincinnati, O.; "Christ in the Tomb," in the Chapel of La Charité, Rue Jean Goujon, Paris; David; Homer; Beethoven; Portia; Eve (now in the palace of Sans Souci, near Berlin); Queen Esther; portrait-busts of Cardinal Hohenlohe, Liszt, Queen

Margarita of Italy, and the Grand Duke of Saxe-Meiningen.

Bibliography: Clement and Hutton, *Artists of the Nineteenth Century*, part i., p. 243, Boston, 1879–84; *El Diritto*, Rome, Sept. 2, 1876.

A. K. M. C.

EZEKIEL B. SAMUEL HA-LEVI. See Schlesinger, Ezekiel.

EZEKIELUS: Alexandrine poet; flourished in the second century B.C. He dramatized Biblical episodes in Greek hexameters. Four fragments of one of his dramas, representing the Exodus (Ἐξαγωγή), have been preserved by Clemens Alexandrinus ("Stromata," i. 23, 155) and by Eusebius ("Præparatio Evangelica," ed. Gaisford, ix. 29, § 14). After referring briefly to the suffering of the Israelites in Egypt, the first fragment gives a monologue of Moses, who relates the history of his life from his birth to his flight to Midian. Then appear the seven daughters of Jethro. Moses questions them as to their origin, and Zipporah gives him the required information.

In the second fragment Moses relates to his father-in-law a dream which he has had, and the latter interprets it as predicting the future greatness of Moses. The following scene represents the burning bush, from which is heard the voice of God (*ib.* ix. 29, §§ 4–6). The third fragment gives the orders of God concerning the Exodus and the Feast of Passover. Then appears an Egyptian who has escaped the catastrophe at the Red Sea, and who relates how the Israelites had crossed the sea, while the Egyptians perished therein (*ib.* ix. 29, §§ 12–13). The last fragment presents a messenger who informs Moses of the discovery of an excellent resting-place near Elim.

"Religious Liberty," by Moses Ezekiel.

(From a photograph.)

Apart from some embellishments, the poet follows closely the Biblical text, and displays some ability in the treatment of the subject. To the question whether dramas of this kind were intended for the stage, Schürer answers in the affirmative. According to him the author of this drama had a double end in view: to instruct the people in Biblical history, and to divert them from the pagan plays.

Bibliography: Philippson, *Ezekiel des Jüdischen Trauerspieldichters Auszug aus Egypten und Philo des Aelteren Jerusalem*, Leipsic, 1830; Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 211–219; Dähne, *Gesch. Darstellung der Jüdisch-Alexandrinischen Religionsphilosophie*, ii. 199; Z. Frankel, *Ueber den Einfluss der Palästinischen Exegese auf die Alexandrinische Hermeneutik*, pp. 113–119; Herzfeld, *Gesch. des Volkes Israel*, iii. 517–519; Schürer, *Gesch.* iii. 373; K. Kuyper, *Le Poète Juif Ezéchiel*, in *R.E.J.* xlvi. 48–73.

J. I. Br.

EZER (**אצר**): Son of Seir, and one of the princes of Edom (Gen. xxxvi. 21, 27, 30; I Chron. i. 38, 42).

EZER (**עזר**, "help"): Theophorous name, shortened either from "Eleazar" or from "Azriel," both occurring in the Bible. **1.** Son of Ephraim, slain by the inhabitants of Gath (I Chron. vii. 21). **2.** A Levite who assisted Nehemiah in reconstructing the walls of Jerusalem (Neh. iii. 19). **3.** A priest who assisted in the dedication of the walls of Jerusalem (Neh. xii. 42). **4.** One of the sons of Hur, father of Hushah (I Chron. iv. 4). **5.** A Gadite warrior, one of David's generals (I Chron. xii. 9).

E. G. H. M. Sel.

EZION-GEBER (**עציון גבר**): A maritime place of Idumæa, situated on the Ælanitic Gulf of the Red Sea, not far from Elath or Eloth (Deut. ii. 8; I Kings ix. 26; II Chron. viii. 17). It was the last encampment of the Israelites before they came to the wilderness of Zin, or Kadesh (Num. xxxiii. 35, 36), and the station for Solomon's navy, whence it sailed to Ophir (I Kings ix. 26). There also the ships of Jehoshaphat were wrecked (*ib.* xxii. 48), probably on the rocks near the roadstead. This place was called by the Greeks "Berenice" (Josephus, "Ant." viii. 6, § 4); it was near the present Akabah.

E. G. H. M. Sel.

EZOBI, ELIEZER BEN HANAN: Provençal poet; lived at Béziers in the thirteenth century. He was the brother of Joseph Ezobi, and a contemporary of Abraham Bedersi, with whom he exchanged poems. His productions include a didactic poem of thirty strophes on man, in which he adopted the form of Ibn Ezra's poem, "Ben Adamah."

Bibliography: Carmoly, *La France Israélite*, p. 86; Renan-Neubauer, *Les Rabbins Français*, p. 705; Gross, *Gallia Judaica*, p. 104.

G. I. Br.

EZOBI, JOSEPH BEN HANAN BEN NATHAN: Liturgical poet; lived at Perpignan in the thirteenth century. He was the author of the following: (1) three liturgical poems, the first on the Feast of Pentecost, the second (found in the Avignon ritual), on the ten martyrs under Hadrian (English paraphrase by Israel Gollancz in "Jewish Chronicle," July 19, 1901), and the third a seliḥah beginning with איה תִסדיך ה׳; (2) "Ḳa'arat Kesef," a poem of 130 distichs, composed for the wedding of his son Samuel (Constantinople, 1523); in it Ezobi advises his son how to comport himself in society, and what studies he ought to pursue. He recommends the study of the Talmud together with the commentaries of Alfasi and Maimonides, and warns him against Greek science, which resembles the fruits of Sodom and Gomorrah. The "Ḳa'arat Kesef" was translated into Latin by Reuchlin (Tübingen, 1512–14) and by Jean Mercier (Paris, 1561); into English by I. Freedman in "J. Q. R." viii. 535.

Ezobi was also the author of a ritual work entitled "Sefer Millu'im," known only by a quotation of Solomon ben Adret (Responsa, ed. Constantinople, p. 25).

Bibliography: Zunz, *Literaturgesch.* p. 480; Carmoly, *La France Israélite*, p. 81; Geiger, in *He-Ḥaluẓ*, ii. 13; Landshuth, *'Ammude ha-'Abodah*, p. 90; Renan-Neubauer, *Les Ecrivains Juifs*, pp. 701 *et seq.*; Gross, *Gallia Judaica*, pp. 458–459.

G. I. Br.

EZOBI, SOLOMON BEN JUDAH: Rabbi at Carpentras, Leghorn, and Florence; born at Sofia, Bulgaria, in the sixteenth century; died in Italy about 1650. While officiating as rabbi of Carpentras (1620–35) he instructed Jean Plantavit de la Pause, Bishop of Lodève, in Hebrew. About 1633 Ezobi made the acquaintance of Peiresc, the eminent magistrate and scholar, and soon became his intimate friend. A lively correspondence ensued between them; and at one time Ezobi passed many months in Peiresc's house at Aix-les-Bains.

In 1638 Ezobi was appointed rabbi at Leghorn, and a little later at Florence.

Ezobi was the author of "Aguddat Ezob" (an allusion to his own name) a collection of homilies and sermons, still extant in manuscript in the library of the Alliance Israélite Universelle of Paris.

Bibliography: *Rev. Etudes Juives*, xi. 101, 252; xii. 95, 129; xvi. 150.

L. G. I. Br.

EZRA THE SCRIBE (עזרא הסופר).—Biblical Data: A descendant of Seraiah the high priest (Neh. viii. 13; Ezra vii. 1 *et seq.*; II Kings xxv. 18–21); a member of the priestly order, and therefore known also as **Ezra the Priest** (עזרא הכהן: Ezra vii. 11; x. 10, 16). The name, probably an abbreviation of "Azaryahu" (God helps), appears in Greek (LXX., Apocrypha, Josephus) and in Latin (Vulgate) as "Esdras." Though Ezra was one of the most important personages of his day, and of far-reaching influence upon the development of Judaism, his biography has to be reconstructed from scanty material, furnished in part by fragments from his own memoirs (see Ezra, Book of). The first definite mention of him is in connection with a royal firman granting him permission to lead a band of exiles back to Jerusalem (Ezra vii. 12–26). This edict was issued in the seventh year of King Artaxerxes, corresponding to 458 B.C. There is no reason to doubt the authenticity of the document as incorporated in Aramaic in the Book of Ezra, though Jewish coloring may be admitted. The arguments advanced for the opposite view(Cornill, "Einleitung in das Alte Testament," p. 264; Driver, "Introduction to the Literature of the Old Testament," 10th ed., p. 550) at their utmost reflect on the verbal, not the virtual, accuracy of the decree. Nor is there any ground for holding that the king in question was any other than Artaxerxes Longimanus. A. van Hoonacker's contention ("Néhémie et Esdras," etc., Paris, 1890) that Ezra came to Jerusalem in the seventh year of Artaxerxes II. (397 B.C.; comp. Winckler, "Altorientalische Forschungen," ii. 2; Cheyne, in "Biblical World," Oct., 1899), is untenable (see Guthe, "Gesch. des Volkes Israel," p. 252; Piepenbring, "Histoire du Peuple d'Israel," p. 537; Kuenen, "Gesammelte Abhandlungen zur Bibl. Wissenschaft," ed. Budde, pp. 239 *et seq.*).

Though received with greater favor, the assumption of Kosters (in "Het Herstel van Israel," German ed. by Basedow, pp. 103 *et seq.*) that Ezra arrived in Jerusalem only during the second visit of Nehemiah (433 B.C.), can not be maintained (see Ed. Meyer, "Die Entstehung des Judenthums," 1896, pp. 60, 89, 199 *et seq.*; Wellhausen, "Die Rückkehr der Juden," pp. 3 *et seq.*). Probably the reputation he enjoyed for learning (hence "the ready scribe": Ezra vii. 6) stood him in good stead with the king, who in the firman appears to have conferred upon him extensive authority to carry his intention into effect. To the number of about 1, 500, mostly from the tribes of Judah and Benjamin (Ezra viii. 1–14), not counting the women and children, the companions of Ezra assembled at the river flowing toward Ahava. But no Levite being among them, Ezra induced 38 Levites and 220 Nethinim to join his expedition. After observing a day of public fasting and prayer, on the twelfth day of the first month (Nisan = April), without military escort but with due precaution for the safeguarding of the rich gifts and treasures in their keeping, they set out on their journey, and arrived without mishap at Jerusalem in the fifth month (Ab = August).

Returns to Jerusalem.

Soon after his arrival Ezra was compelled to take strenuous measures against marriage with non-Hebrew women (which had become common even among men of high standing), and he insisted in a very dramatic manner upon the dismissal of such wives (Ezra ix. and x.); but it was only after the arrival of Nehemiah (444 B.C.; comp. Neh. viii. 1 *et seq.*) that he published the "book of the law of Moses" which he had brought with him from Babylon, and made the colony solemnly recognize it as the basis of their religious and civil code. Ezra is further mentioned as the leader of one of the two choirs singing hymns of thanksgiving at the dedication of the wall (Neh. xii. 36 *et seq.*), but this note is suspected of being a gloss of questionable historical value.

E. G. H.

——**In Rabbinical Literature:** Ezra marks the springtime in the national history of Judaism. "The flowers appear on the earth" (Cant. ii. 12) refers to Ezra and Nehemiah (Midr. Cant. *ad loc.*). Ezra was worthy of being the vehicle of the Law, had it not been already given through Moses (Sanh.

21b). It was forgotten, but Ezra restored it (Suk. 20a). But for its sins, Israel in the time of Ezra would have witnessed miracles as in the time of Joshua (Ber. 4a). Ezra was the disciple of Baruch ben Neriah (Cant. R.); his studies prevented him from joining the first party returning to Jerusalem in the reign of Cyrus, the study of the Law being of greater importance than the reconstruction of the Temple. According to another opinion, Ezra remained behind so as not to compete, even involuntarily, with Jeshua ben Jozadak for the office of chief priest. Ezra reestablished the text of the Pentateuch, introducing therein the Assyrian or square characters, apparently as a polemical measure against the Samaritans (Sanh. 21b). He showed his doubts concerning the correctness of some words of the text by placing points over them. Should Elijah, said he, approve the text, the points will be disregarded; should he disapprove, the doubtful words will be removed from the text (Ab. R. N. xxxiv.). Ezra wrote the Book of Chronicles and the book bearing his name (B. B. 16a).

He is regarded and quoted as the type of person most competent and learned in the Law (Ber. R. xxxvi.). The Rabbis associate his name with several important institutions. It was he who ordained that three men should read ten verses from the Torah on the second and fifth days of the week and during the afternoon ("Minḥah") service on Sabbath (B. Ḳ. 82a); that the "curses" in Leviticus should be read before Shabu'ot, and those in Deuteronomy before Rosh ha-Shanah (Meg. 31b; see Bloch, "Die Institutionen des Judenthums," i. 1, pp. 112 *et seq.*, Vienna, 1879). He ordained also that courts be in session on Mondays and Thursdays; that garments be washed on these days; that garlic be eaten on the eve of Sabbath; that the wife should rise early and bake bread in the morning; that women should wear a girdle (B. Ḳ. 82a; Yer. Meg. iv. 75a); that women should bathe (B. Ḳ. 82a); that pedlers be permitted to visit cities where merchants were established (B. Ḳ. 82a; see Bloch, *l.c.* p. 127); that under certain contingencies men should take a ritual bath; that the reading at the conclusion of the benedictions should be "min ha-'olam we-'ad ha-'olam" (from eternity to eternity: against the Sadducees; see Bloch, *l.c.* p. 137). His name is also associated with the work of the Great Synagogue (Meg. 17b). He is said to have pronounced the Divine Name (YHWH) according to its proper sounds (Yoma 69b), and the beginnings of the Jewish calendar are traced back to him (Beẓah 6a; Rashi, *ad loc.*).

Site of the Traditional Tomb of Ezra.

(From a photograph by Dr. W. Popper.)

According to tradition, Ezra died at the age of 120 in Babylonia. Benjamin of Tudela was shown his grave on the Shaṭṭ al-'Arab, near the point where the Tigris flows into the Euphrates ("Itinerary," i. 73). According to another legend, he was at the time of his death in Babylon, as a courtier in the retinue of Artaxerxes (see Vigouroux, "Dictionnaire de la Bible," ii. 1931). Josephus, however, relates that Ezra died at Jerusalem, where he was buried ("Ant." xi. 5, § 5). In the seliḥah אלה אזכרה for the 10th of Ṭebet the date of Ezra's death is given as the 9th of Ṭebet (see Shulḥan 'Aruk, Oraḥ Ḥayyim, 580).

E. C. E. G. H.—I. Br.

——**Critical View:** The historical character of the Biblical data regarding Ezra the Scribe (after Ed. Meyer, "Die Entstehung des Judenthums," p. 321) is generally conceded. But the zeal of Ezra to carry out his theory that Israel should be a holy seed (זרע קדש), and therefore of absolutely pure Hebrew stock, was not altogether effective; that his views met with opposition is indicated in the books of Ruth and Jonah. The "book of the law" which he proclaimed at the public assembly (Neh. viii.-x.) is substantially identified with the Priestly Code (P), which, though containing older priestly ordinances ("torot"), came to be recognized as the constitutional law of the congregation (Judaism) only after Ezra's time and largely through his and Nehemiah's influence and authority. E. G. H.

EZRA, BOOK OF.—Biblical Data: The contents of the book are as follows:

Synopsis of Contents.

Ch. i.: Cyrus, inspired by Jehovah, permits the Israelites to rebuild the Temple of Jerusalem, and returns to them the golden vessels which had been carried off by Nebuchadnezzar.

Ch. ii.: The number of the captives that returned from Babylon to Palestine with Zerubbabel is stated as 42,360, besides 7,337 men servants and women servants and 200 singing men and women.

Ch. iii.: Jeshua ben Jozadak and Zerubbabel build the altar, and celebrate the Feast of Tabernacles. In the second year the foundations of the Temple are laid, and the dedication takes place with great rejoicing.

Ch. iv.: The adversaries of the Jews, especially the Samaritans, make efforts to hinder the Jews from building the Temple. A letter is written by the Samaritans to Artaxerxes to procure a prohibition of the construction of the Temple, and the work is interrupted till the second year of Darius.

Ch. v.: Through the exhortations of the prophets Haggai and Zechariah, Zerubbabel and Jeshua ben Jozadak recommence the building of the Temple. Tatnai, the governor "on this side the river," sends to the king a report of their action.

Ch. vi.: Darius finds the decree of Cyrus in the archives of Achmetha (Hamadan), and directs Tatnai not to disturb the Jews in their work. He also exempts them from tribute, and supplies everything necessary for the offerings. The Temple is finished in the month of Adar, in the sixth year of Darius, and is dedicated with great solemnity.

Ch. vii.: Artaxerxes gives Ezra a commission to bring with him to Jerusalem all the captives that remain in Babylon.

Ch. viii.: Contains a list of the heads of families who returned with Ezra to Palestine. Ezra institutes a fast while on his way to Jerusalem.

Ch. ix.: The princes of Israel inform Ezra that many have not repudiated their foreign wives.

Ch. x.: Those who have taken strange wives are compelled to send them away and to bring each a sin offering.

J. M. SEL.

——**Critical View:** The canonical Book of Ezra commences where the Chronicles leave off, and indeed with slight variation repeats the last two verses of II Chron. What follows consists of three portions: (1) an account of the return of the exiles, and a brief survey of the fortunes of the Jewish community down to the reign of Xerxes; (2) ch. iv. 7–vi. 22, extracts from a collection of historical documents in Aramaic, illustrating the fortunes of the community in the reigns of Artaxerxes I. and Darius, with a short appendix in Hebrew; (3) ch. vii. to end, a record of the enterprise of the author of the book, including a copy of the decree granted to him by Artaxerxes II., with an account of the author's work at Jerusalem.

The first section includes a document also transcribed in Neh. vii. 6–73a, called by Nehemiah a genealogical table of the first return. A third copy is to be found in the apocryphal I Esdras.

Varying Character of Composition.

The documents embodied in the second section are described as "written in Aramaic and 'targumed' in Nehemiah Aramaic" (iv. 7). Since a work can not be translated into the same language as that in which it is composed, the expression "targumed" must mean "described," a sense which corresponds closely to the sense of the Arabic word "tarjamah," which, used of a tradition, signifies the heading in which its contents are described. This phrase, then, implies that the contents of this section were transcribed from a collection of documents and accompanied with a commentary, probably made for the benefit of the Eastern community. In these extracts there is evidently a chronological transposition; for the correspondence with Artaxerxes I. (ch. iv.) is placed before the correspondence with Darius (ch. v., vi.), who is certainly Darius I. This may be due to momentary confusion on the author's part between Darius I. and Darius II.; but it is surprising, since in iv. 5–7 he shows himself well acquainted with the order of the Persian kings. Thus the period covered by the commentary on the documents in ch. v. and vi. is earlier than that covered by the documents in ch. iv.

Alleged Fabrications.

The authenticity of the documents is a matter on which there is difference of opinion, the most recent critics (E. Meyer excepted) being disposed to regard all of them as forgeries, whereas before the time of Graetz they were generally thought to be genuine. The custom in use among ancient historians of illustrating their histories by speeches and letters of their own composition makes the treatment of such questions exceedingly difficult. The edict of Cyrus, said to have been found at Achmetha (vi. 3–5), is the boldest of these fabrications, if they be such; but the mention of that ancient capital implies some very remarkable knowledge on the part of the author here excerpted. Some other reasons for believing these documents genuine are alleged by Herzfeld ("Geschichte des Volkes Israel," i. 125). The character of the Aramaic in which they are couched agrees fairly well, both in vocabulary and in grammar, with that of early inscriptions and papyri; and there would be nothing surprising in successive compilers having assimilated the language somewhat to the dialect with which they were most familiar. It is also possible that these Aramaic texts are translations of documents in Old Persian, and were accommodated to the taste of those whom they were intended to reach.

The third part of the book appears to be a personal memoir; and the decree there given (vii. 11–26), coming from an Artaxerxes whom the author distinguishes by spelling from Artaxerxes I., can not be regarded as spurious without seriously shaking the writer's credit. The narrative which he proceeds to give of his journey, however, contains little which might have been invented for the purpose of edification, though it might be open to any one to regard viii. 22 as written by one who had Neh. ii. 7 before him. The narrative of Ezra's doings at Jerusalem is also not marked by exaggeration. Ch. ix. records a lengthy prayer offered by him on receipt of the intelligence of the mixed marriages, and ch. x. the measures taken by him to separate the erring couples, with a list of the persons affected. The objection urged by some critics that so severe a measure would not have been obeyed, seems insufficient to justify the condemnation of this part of the narrative as unhistorical; since the author may well have supposed it would be more effective than it turned out to be. Nor indeed does the recurrence to the subject in Neh. x. 31 and xiii. 23 render it improbable that severe measures were taken years before in the same direction.

Supposing the king to have been Artaxerxes II., Ezra's arrival in Palestine may be considered to have taken place in 397 B.C. From the mention in Neh. xiii. 13 of Zadok as scribe, whereas in Neh. viii. 9 Ezra has that title, it is perhaps to be inferred that Ezra predeceased Nehemiah: in that case his death probably occurred between 370 and 360 B.C.

The question of the historical character of the Book of Ezra is concerned chiefly with the last section; since in the first two sections the scribe is not speaking as an eye-witness, whereas in the third there is either an authentic narration or a fiction. The latter view is taken by C. C. Torrey in Stade's "Zeitschrift," 1896, Supplement.

BIBLIOGRAPHY: *Ezra*, in the introductions to the Old Testament of Driver, Cornill, Kuenen, König, Wellhausen-Bleek, Ryle, Wildeboer, Baudissin; the commentaries of Bertheau-Ryssel, Oettli, Ryle; Sayce, *Introduction to Ezra and Nehemiah*; Kosters, *Het Herstel van Israel*, 1894; (also German translation, *Die Wiederherstellung Israels in der Persischen Periode*, 1895); Meyer, *Die Entstehung des Judenthums*, Halle, 1896; Van Hoonacker, *Nouvelles Etudes sur la Restauration Juive*, 1896; *Etude Chronologique des Livres d'Esdras et Néhémie*, Paris, 1868; Sigmund Jampel, *Die Wiederherstellung Israel's unter den Achämeniden*, in *Monatsschrift*, xlvi. (1902).

J. JR. D. S. M.

EZRA, APOCRYPHAL BOOKS OF. See ESDRAS, BOOKS OF.

EZRA: Palestinian halakist of the fifth century; disciple of R. Mana the Younger (Yer. Ter. i. 40b, vii. 44d). By a clerical error his name is sometimes substituted for that of Azariah a haggadist of an earlier generation (Yer. Shab. vii. 9b; Yer. Pes. i. 28a [some lines below "Ezra" is quoted]); and this has led some writers into the error of considering the two scholars as identical (see AZARIAH).

BIBLIOGRAPHY: Frankel, *Mebo*, p. 120b; Bacher, *Ag. Pal. Amor.* iii. 449 *et seq.*

S. S. S. M.

EZRA THE CABALIST. See AZRIEL BEN MENAHEM.

EZRA THE PROPHET OF MONCONTOUR: French tosafist; flourished in the thirteenth century. The title "prophet" is, according to Zunz, an honorific one. It is possible that his French name was "Profiat," which was translated into Hebrew as "Nabi" (= "Prophet"). Ezra is quoted in the Tosafot under various names; *e.g.*, "Azriel" (B. Ḳ. 24a), "Ezra" (B. B. 28a), and "Ezra ha-Nabi" (Giṭ. 88a). Sometimes he is quoted simply as "the rabbi and prophet of Moncontour" (דמונקטור). Gross identifies Ezra with R. Ezra of Moncontour, cited as a religious authority in the Halberstamm Manuscript No. 345; also with Ezra ha-Nasi (a misspelling of "ha-Nabi" = "the Prophet"), who is counted among the disciples of Isaac ben Solomon the Elder.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 565; Gross, *Gallia Judaica*, p. 337.

K. I. BR.

EZRA B. SOLOMON ASTRUC IBN GATIGNO. See GATIGNO, EZRA B. SOLOMON.

EZRAHITE (אזרחי): Name occurring in Psalms lxxxviii. and lxxxix. (in the titles); I Kings iv. 31; and I Chronicles ii. 6. In the last-mentioned passage the Authorized Version gives "son of Zerah." It is not probable that the Ezrahite of Kings, who was famed for his wisdom, was the author of a psalm of the tenor of Psalm lxxxix., which, moreover, must have been written during the Exile, when the crown of the Davidic family was, as it were, broken (Ps. lxxxix. 40). In the superscription to the preceding psalm, the Korahite Heman, also, is called "the Ezrahite"; that is, a descendant of Levi is spoken of as if he were a son of Zerah, who belonged to the tribe of Judah. The addition of "the Ezrahite" to the names of Heman and Ethan in the superscriptions to Psalms lxxxviii. and lxxxix. is due to an error.

E. G. H. E. K.

F

FABLE: A moral allegory in which beasts, and occasionally plants, act and speak like human beings. It is distinct from the beast-tale, in which beasts act like men, but in which there is no moral. In the ancient world two nations only, the Indians and the Greeks, are known to have had any considerable number of fables. In the Bible, however, there is the fable of the trees choosing their king (Judges xi. 8–15), told by Jotham to persuade the Israelites not to elect Abimelech as their king. This is a genuine fable which finds no parallel in either Greece or India. Besides this, Jehoash of Israel answers Amaziah of Judah, when requesting an alliance, in an allegorical response which resembles a fable (II Kings xiv. 9). It would appear from these examples that the Israelites had also adapted the beast-tale for moral or political purposes, as was done in Greece; but it would be idle to derive the origin of the ancient fable from the Israelites on account of these two examples, as Landsberger does in his "Fabeln des Sophos" (Leipsic, 1859). There is, on the contrary, evidence that the Jews after Biblical times adopted fables either from Greece or from India. In Ecclus. (Sirach) xiii. 20 there is a distinct reference to the fable of the two pots, which is known in classical antiquity only from Avian (ix.), though it occurs earlier in Indian sources ("Panchatantra," iii. 13, 14). There is a later reference to the same fable in the rabbinic proverb, "If a jug fall on a stone, wo to the jug! if a stone fall on the jug, wo to the jug!" (Esth. R. ii.). For the later spread of Æsopic and Indian fables among the rabbis of the Talmud, see ÆSOP, though with reference to the suggestion there made that "Kobesim" refers to the collection made by Kybises, it should be added that some are inclined to hold that the name "Kobesim" really refers to washermen, who were the gossips of the Babylonian communities (see Kobak's "Jeschurun," vi. 185).

In the Middle Ages a number of fables appear in Berechiah ha-Naḳdan's "Mishle Shu'alim" which are probably derived from Arabic sources (see BERECHIAH BEN NATRONAI KRESPIA HA-NAḲDAN). Two other collections, by Isaac ibn Solomon ibn Abu Sahula and Joseph ibn Zabara, also contain fables, possibly derived from India by way of Arabia. The many beast-tales contained in "Kalilah wa-Dimnah" were distributed through Europe by means of the Latin translation of John of Capua, and helped much in the circulation throughout Europe of the Bidpai literature. In more recent times the fables of Lessing, Krilof, and others, have been translated into Hebrew and Yiddish.

The ancient Israelites thus appear to have had the beginnings of a fable literature of their own, which probably disappeared through the competition of the Indian and Greek fables found in the Talmud (see ÆSOP'S FABLES AMONG THE JEWS). It has been conjectured that the chief additions to the fable literature in the Middle Ages were made through the intermediation of the Jews Berechiah ha-Naḳdan and John of Capua.

BIBLIOGRAPHY: Jacobs, *Fables of Æsop*, vol. i., London, 1888; idem, *Jewish Diffusion of Folk-Tales*, in *Jewish Ideals*, pp. 135–161; S. Back, in *Monatsschrift*, 1876–86; Landsberger, *Die Fabeln des Sophos*, 1859, Introduction.

J.

FAḌL, DA'UD ABU AL-: Karaite physician; born at Cairo 1161; died there about 1242. Having studied medicine under the Jewish physician Hibat Allah ibn Jami', and under Abu al-Faḍa'il ibn

Nakid, he became the court physician of the sultan Al-Malik al-'Adil Abu Bakr ibn Ayyub, the brother and successor of Saladin. He was also chief professor at the Al-Nasiri hospital at Cairo, where he had a great many pupils, among them being the historian Ibn Abi Uṣaibi'ah. The latter declared that Abu al-Faḍl was the most skilful physician of the time and that his success in curing the sick was miraculous. Abu al-Faḍl was the author of an Arabic pharmacopœia in twelve chapters, entitled "Aḳrabadhin," and treating chiefly of antidotes.

BIBLIOGRAPHY: Ibn Abi Usaibi'ah, *'Uyun al-Anha' fi Tabaḳat al-Aṭibba'*, ed. Aug. Müller, ii. 118-119, Königsberg, 1884; Carmoly, in *Revue Orientale*, i. 418; Steinschneider, *Jewish Literature*, pp. 195, 366, note 16a; idem, *Bibl. Arab.-Jud.* § 154.

K. M. SEL.

FADUS CUSPIUS: Procurator of Judea after the death of Agrippa I. Appointed by Emperor Claudius in 44 C.E., he went to Palestine in the same year, and found the inhabitants of Peræa engaged in open hostilities against those of Philadelphia on account of boundary disputes. Fadus soon restored order, but he then incensed the Jews by the unreasonable demand that the sacred vestments of the high priest, which had been in the hands of the Romans from the year 6 to 36 C.E., but had been restored to the Jews by Vitellius, should again be given into the keeping of the Romans. With the consent of Fadus and the Syrian governor Cassius Longinus, the Jews sent an embassy to Rome, which obtained from Emperor Claudius the revocation of the procurator's demand. Fadus was also instrumental in checking the advance of the pseudo-prophet Theudas.

BIBLIOGRAPHY: Josephus, *Ant.* xix. 9, § 2; xx. 1, §§ 1 *et seq.*; Schürer, *Gesch.* 3d ed., i. 564; Grätz, *Gesch.* 4th ed., iii. 724; Kellner, *Die Kaiserlichen Procuratoren von Judäa*, in *Zeitschrift für Katholische Theologie*, 1888, pp. 630 *et seq.*

G. H. BL.

FAENZA (פיינצא): City in the province of Ravenna, and the family seat of the FINZI according to a tradition of the family; Mazliaḥ (Felice) Finzi lived there as early as 1450. The physician Lazarus Hebræus, prominent in the fifteenth century on account of his wealth, his scholarship, and his benevolence in treating the poor gratuitously, and the liturgical poet Raphael (זגי) ben Isaac da Faenza were among its Jewish citizens. Several of the latter's piyyuṭim are in the Roman Maḥzor. Raphael ben Isaac sold a maḥzor to Uzziel da Camerino in Florence in 1458. Joseph Colon (Responsa, No. 171, ed. Cremona, p. 146c) mentions a decision by the rabbinate of Faenza dating from this same period.

BIBLIOGRAPHY: Cassel, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 153; Zunz, *Literaturgesch.* p. 385, Addenda 28; *J. Q. R.* xiv. 409; Bernardinus da Feltre, in *Acta Sanctorum*, viii. 926.

G. I. E.

FAGIUS, PAUL (Paul Büchlein): Christian Hebraist; born at Rheinzabern, in the Kurpfalz, 1504; died at Cambridge, England, Nov. 13, 1549. He studied at the universities of Heidelberg and Strasburg, and became successively pastor at Isny, professor and preacher at the University of Strasburg, and professor of Hebrew at Cambridge. He learned Hebrew from Elijah Levita and established a Hebrew press at Isny. He translated into Latin the following works: Pirḳe Abot (1541); Levita's "Tishbi" (1541); Tobit (1542); "Alfabeta de Ben Sira" (1542); "Sefer Amanah" (1542); David Ḳimḥi's commentary on Psalms, ch. i.-x. (1544); a part of the festival prayers under the title "Præcationes" (1542). He also edited Targum Onḳelos (1546), and wrote an exegetical work on the first four chapters of Genesis (1542); an elementary Hebrew grammar (1543); and two books, "Liber Fidei seu Veritatis" (1542) and "Parvus Tractulus" (1542), endeavoring to prove from the works of two Jews the truth of Christianity.

BIBLIOGRAPHY: Wagenmann, in Herzog-Hauck, *Real-Encyc.* v. 733; Steinschneider, in *Zeit. für Hebr. Bibl.* ii. 149.

J. C. L.

FAIRS: Periodical assemblies for the purchase and the sale of goods. Talmudic authorities were opposed to the attendance of Jews at fairs on the ground that they are an outgrowth of pagan festivals. The Talmudic word for fair, "yarid," which is still in use among the Jews, is, according to Hoffmann ("Zeitschrift für Assyriologie," 1896, pp. 241-246), akin to the Arabic "warad" (to go down to the water), and originated in the religious processions made to the ponds near the temples.

Ancient Fairs.

There were three cities in Palestine in which fairs were held—Gaza, Tyre, and Boḥna; the last-named is specially denounced as an idolatrous place (Yer. 'Ab. Zarah i. 4; Gen. R. xlvii.). In contrast with the custom of the time of Ezekiel, when the Jews transacted all sorts of business at the fairs of Tyre (xxvii. 17), only slave-buying was permitted by the Talmudic authorities, and that only in order that the slaves might be taken away from idolatry (Yer. 'Ab. Zarah i. 1, 4). R. Ḥiyya bar Abba, having bought a pair of sandals at the fair held at Tyre, was severely censured by R. Jacob b. R. Abba (*ib.*).

During the Middle Ages these restrictions were removed, and Jews were the chief frequenters of the fairs, even in places where their permanent residence was forbidden by law. But they had to pay special admission-fees. For instance, at the three annual fairs held at Leipsic in the last years of the seventeenth century the Jewish merchants, on their arrival at the gate of the town, were required to purchase tickets at the price of ten thalers and four groschen each, while women and servants were amerced in half that sum. The authorities of Leipsic kept a careful register of the names of all the Jewish merchants who attended the fairs, and deducted a percentage from their earnings. During the years 1675-1700 the number of Jewish merchants arriving at the Leipsic fairs was 18,182, among them being 2,362 women, servants, brokers, and musicians, who were admitted at half price; their admission-fees alone amounted to 173,000 thalers. It was customary to buy goods at the Easter fair and pay for them at the Michaelmas one. But during the Middle Ages fairs were not merely centers of trade for the Jews; they were also rendezvous for Talmudic scholars, especially in Poland, where scholars who had just completed their terms at the yeshibot would gather in hundreds, with their masters—in summer, at the fairs of Zaslavl and Jaroslav; in winter, at Lemberg and

Lublin. Public disputations on rabbinical matters were held at the fairs.

Students at the Fairs.

On these occasions marriages were also arranged—according to Hanover, "Yewen Meẓulah," hundreds, and even thousands, annually. Jair Ḥayyim Bacharach reports that he made several speeches, the first when he was twenty-four years old, at the fair of Frankfort-on-the-Main ("Ḥawwot Ya'ir," p. 230a). At a still earlier period Jews in great numbers attended the fairs at Troyes (France), especially at the time of Rashi. At these meetings important points concerning Judaism were decided. The Council of Four Lands, instituted about the middle of the sixteenth century, originated at the fairs of Lublin and Jaroslav.

In Little Russia Jews were permitted to visit the fairs in 1727, though they were not allowed to remain. The great fair of Nijni-Novgorod is a modern counterpart, frequented by Jews from Persia, India, Khiva, and Bokhara, whose merchandise consists mainly of Asiatic fancy goods. At the fairs of Kharkov and Poltava contracts for very large amounts are closed with the Jews, who trade chiefly in wool, grain, and leather. The business of the fair of Kiev is also mainly in the hands of the Jews, who originally dealt in sugar. As Jews are not allowed to live in Great Russia, only merchants of the first and second gilds and their agents may attend the fairs of Nijni-Novgorod, Irbit, Kiev, and Kharkov.

Bibliography: Grätz, *Gesch.* 3d ed., ix. 444; Nathan Hanover, *Yewen-Meẓulah*, Dyhernfurth, 1727; Jair Ḥayyim Bacharach, *Ḥawwot Ya'ir*, p. 230a, Frankfort-on-the-Main, 1729; Abrahams, *Jewish Life in the Middle Ages*, pp. 172, 216, London, 1896; Isidore Lévi, in *R. E. J.* xliii. 192 *et seq.*; M. Freudenthal, *Jüdische Besucher der Leipziger Messen in 1675-99*, Frankfort-on-the-Main, 1902; Gradovski, *Torgvgya Prava Yevreyev v Rossii*, p. 35, St. Petersburg, 1886; Mysh, *Rukovodstvo k Russkim Zakonam o Yevreyakh*, p. 268, St. Petersburg, 1898.

D. M. Sel.

FAIRY-TALES. See Folk-Tales.

FAITH (אמונה: comp. אמן, Deut. xxxii. 21): In Biblical and rabbinical literature, and hence in the Jewish conception, "faith" denotes not belief in a dogmatic sense (see Saul of Tarsus), but either (*a*) faithfulness (from the passive form "ne'eman" = "trusted" or "trustworthy," Deut. *l.c.*; comp. Deut. xxxii. 4: "a god of faithfulness" ["emunah"; A. V. "truth"]; Ps. xxxvi. 6 [A. V. 5]; Prov. xx. 6, xxviii. 20: "a man of faithfulness" [A. V. "a faithful man"]; Hosea ii. 22 [A. V. 20]: "I will even betroth thee unto me in faithfulness"; Jer. vii. 28: "faithfulness [A. V. "truth"] is perished"; Ecclus. [Sirach] xlvi. 15) or (*b*) confidence and trust in God, in His word, or in His messenger (Hab. ii. 4: "The just shall live by his faith"; comp. Gen. xv. 5 [A. V. 6]: "He [Abraham] believed in the Lord; and he counted it to him for righteousness"; II Chron. xx. 20: "Believe in the Lord your God, so shall ye be established"; Isa. vii. 9: "If ye will not believe [that is, have faith], surely ye shall not be established").

In this sense of perfect trust in God the Rabbis laud and insist on faith as highly meritorious (see the classical passage on "amanah" in Mek., Beshallaḥ, 6 with reference to Ex. xiv. 31); whereas those lacking faith ("meḥusare amanah," Mek., Beshallaḥ, Shirah, 2; comp. ὀλιγοπιστοὶ [= "men of little faith" = קטני אמונה], Matt. vi. 30), are greatly blamed; the world's decline is brought about by the disappearance of "the men of faith" (Soṭah ix. 12).

Only in medieval times did the word "emunah" (faith) receive the meaning of dogmatic belief, on which see Articles of Faith.

K.

FAITUSI, BARUCH B. SOLOMON: Preacher in Tunis toward the end of the eighteenth century. He was inclined toward mystical and cabalistic studies. His "Meḳor Baruk," containing sermons on the weekly portions, commentaries on various Talmudic treatises, and cabalistic discourses, was published at the expense of Joshua ben Abraham Lombroso in Leghorn (1790).

S. S. M. K.

FAITUSI, JACOB B. ABRAHAM: Talmudist; lived in Tunis, and later in Jerusalem; died at Algiers July, 1812. He traveled in the interest of the Jerusalem community. He wrote: "Berit Ya'aḳob," containing sermons, a commentary on Bezalel's "Shiṭṭah Meḳubbeẓet" on Soṭah, and notes of the Geonim on Nedarim and Nazir, with elucidations by Abraham b. Musa (Leghorn, 1800); "Mizbaḥ Kapparah," containing commentaries (his own and others) on various Talmudic treatises, and several sermons on charity (*ib.* 1810; 2d ed., Lemberg, 1861); "Yerek Ya'aḳob," containing cabalistic notes on the Pentateuch and several treatises of the Talmud, as well as responsa, edited by David Ḥayyim Faitusi, son of the author.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 174 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 274.

S. S. M. K.

FALAISE (Hebrew, פלייזא or פליישא): Capital of the arrondissement of the department of Calvados, in Normandy, France, and till 1206 under English rule. It seems to have had a considerable Jewish community in the Middle Ages. Jacob and Morellus of "Falesia" were among the Jews authorized (1204) to live at the Châtelet at Paris. A decree of the Court of Exchequer of Falaise, issued in 1220 to avenge the murder of a Jew of Bernai, made all the citizens responsible, excepting those who had responded to his cries for help. In 1299 the taxes paid by the Jew Abraham and his coreligionists of Falaise amounted to seventy-five livres.

The following Jewish scholars of Falaise are known: Simson ben Joseph, the tosafist; Samuel ben Solomon, called also "Sire Morel"; Ḥayyim Paltiel; Moses of Falaise; Yom-Ṭob of Falaise.

Bibliography: Delisle, *Catalogue des Artes de Philippe-Auguste*, p. 890; Brussel, *Usage des Fiefs*, vol. i., book ii., ch. 39; comp. Bedarride, *Les Juifs en France*, etc., p. 217; Depping, *Les Juifs dans le Moyen Age*, p. 120, Paris, 1834; Zunz, *Z. G.* pp. 35, 56 *et passim*; Renan-Neubauer, *Les Rabbins Français*, pp. 444 *et passim*; *R. E. J.* xv. 255.

G. S. K.

FALAQUERA (PALQUERA), SHEM-ṬOB BEN JOSEPH: Spanish philosopher and poet; born 1225; died after 1290. He was well versed in Arabic and Greek philosophy, and had a fine critical sense. Falaquera unfortunately gives no information concerning his own personality. He was the author of:

Iggeret Hanhagat ha-Guf we ha-Nefesh, a treatise in verse on the control of the body and the soul.

Ẓeri ha-Yagon, on resignation and fortitude under misfortune. Cremona, 1550.

Iggeret ha-Wikkuaḥ, a dialogue between an orthodox Jew and a philosopher on the harmony of philosophy and religion, being an attempt to prove that not only the Bible, but even the Talmud, is in perfect accord with philosophy. Prague, 1810.

Reshit Ḥokmah, treating of moral duties (and giving the so-called "ethical epistles" of Aristotle), of the sciences, and of the necessity of studying philosophy. In this Shem-Ṭob treats of the philosophy of Aristotle and Plato. This and the preceding work have been translated into Latin (Bibliothèque Nationale, Paris, MS. Latin, No. 6691A).

Sefer ha-Ma'alot, on the different degrees of human perfection; ed. L. Venetianer, 1891.

Ha-Mebaḳḳesh, a survey of human knowledge in the form of a dialogue in rimed prose interspersed with verse. This work is a remodeling of the "Reshit Ḥokmah." Amsterdam, 1779.

Sefer ha-Nefesh, a psychological treatise according to the Arabian Peripatetics, especially Avicenna. Brody, 1835.

Moreh ha-Moreh, commentary on the philosophical part of the "Moreh Nebukim" of Maimonides, with an appendix containing corrections of the Hebrew translation of Samuel ibn Tibbon. Presburg, 1837.

Letter in defense of the "Moreh Nebukim," which had been attacked by several French rabbis; published in the "Minḥat Ḳena'ot." Presburg, 1838.

Extracts from Ibn Gabirol's "Meḳor Ḥayyim," published by Solomon Munk in his "Mélanges de Philosophie Juive et Arabe." Paris, 1859.

De'ot ha-Filusufim, containing Aristotle's "Physics and Metaphysics" according to Ibn Roshd's interpretations (Steinschneider, "Cat. Hebr. MSS." Leyden, No. 20).

Iggeret ha-Musar, a compilation of ethical sentences (comp. "Orient, Lit." 1879, p. 79).

Megillat ha-Zikkaron, a historical work, no longer in existence, quoted in the "Mebaḳḳesh."

Iggeret ha-Ḥalom, a treatise on dreams, mentioned in "Moreh ha-Moreh," iii., ch. 19, p. 131.

Bibliography: Munk, *Mélanges de Philosophie Juive et Arabe*, pp. 494–496; Renan, *Averroès et l'Averroïsme*, pp. 183, 187; Kaufmann, *Studien über Salomon ibn Gabirol*, 1899, pp. 1–3; Steinschneider, *Cat. Bodl.* cols. 2537–2548; idem, *Hebr. Uebers.* pp. 8, 18, 37, 356, 380, 422; Güdemann, *Das Jüdische Unterrichtswesen*, i. 155–157; Grätz, *Gesch.* vii. 219 *et seq.*; Straschoun, *Pirḥe Ẓafon*, i. 46; L. Venetianer, *Semtob ibn Fala-Kéra*, in *Magyar Zsido Szemle*, 1890, viii. 74–82, 144–155.

G. I. Br.

FALASHAS: Jews of Abyssinia. A colony of Jews exists in Abyssinia known under the denomination of "Falashas" or "Emigrants." They are also called "Kaila"; in the Walkait and Tchelga regions they are known as "Foggara," and the Ilmormas or Gallas give them the name of "Fenjas." In their families they make use of the expression "house of Israel," or simply "Israel"; the word "Aihud" (= "Jew") is almost unknown. The origin of the Falashas is unknown. According to a tradition preserved by them and recorded by Bruce, who traversed Abyssinia in the eighteenth century, they left Jerusalem in the retinue of Menilek, the son of Solomon and the Queen of Sheba. After a lengthy residence on the coast, about the time when the commerce of the Red Sea passed into foreign hands they appear to have withdrawn into the interior of the country, where they applied themselves to the fabrication of pottery. Others believe the Falashas to be descendants of prisoners of Shalmaneser, or of Jews driven from Judea when Jerusalem was destroyed in the time of Titus and Vespasian. But Joseph Halévy, who visited them in 1868, thinks that the Jewish element of the Falashas proceeds especially from the Himyarites captured in Ethiopia by the king Kaleb, conqueror of Dhu-Nuwas. Taking refuge in the mountains beyond the Takazze, they converted a part of the Agaus, and through intermixture with them produced the Falasha type. This opinion appears to be the more probable.

Manners, Customs, Dress.

The Falashas are in general darker and more corpulent than the Amharas, among whom they live. Their hair is shorter and often curly; their eyes are smaller, and their faces not so long. Their houses are built in the same fashion as those of other Abyssinians; they use the same implements and speak the same language. Their usual food is teff or "dagussa," and they do not eat raw meat. Their drink is hydromel or beer made from the dagussa-grains. Their dress is the same as that of the Christians; their priests wear turbans like Christian priests. The Roman toga is their gala-dress; during work they wear short trousers or a waist-cloth descending to the knees. For out-of-door wear the women put on a long shift edged with different colors; they also wear bracelets and earrings, but do not pierce the nose as do the tribes of the Tigre district. Laymen have no head-dress, but usually shave the head; and they walk barefoot. The woman is the equal of the man, and is neither veiled nor confined in a separate abode. Married couples apply themselves to their occupations in unison.

The Falashas ply all trades, though agriculture is their chief occupation. They make the articles necessary for the home or the field; they become masons, architects, blacksmiths, and weavers, but reject commerce. They marry at a mature age, and are monogamous. Divorces, which are very infrequent, take place in public assembly and not by writing. The children are taught by the "debteras" or scribes; education is very rudimentary, and consists in teaching them to read the Bible (especially the Psalter) and sacred history, and to recite prayers. Writing is seldom taught. As has been stated, the Falashas generally speak Amharic, the official language of Abyssinia, but in their homes they employ an Agau dialect, which is known under the name of "Falashina" or "Kailina." In the Kuara region, to the northwest of Lake Tana, it has a peculiar pronunciation. It is this dialect into which they translate the Bible and in which they recite their prayers.

The leaders of the Falashas are divided into three classes, "nezirim," "kohanim," and "debteras." The nezirim are said to have been founded by Abba Ze'ira in the fourth century. They live together in large numbers, and eat only food prepared by one of their own number. They are visited by other Falashas, and when the first-born is not redeemed he is given over the nezirim. The kohanim live with the other Falashas, often taking the place of the nezirim, by whom they are ordained. They are compelled to marry; but when the wife dies they do not marry again. They are the ritual slaughterers, and receive part of the animal offered. The debteras assist the kohanim in their work.

The religion of the Falashas is pure Mosaism, based upon the Ethiopic version of the Pentateuch, but modified by the fact that they are ignorant of the Hebrew language. Indeed, they appear never

Leaders and Religion of the Falashas.

to have known the Hebrew text of the Bible. They have no Hebrew books at all, despite the exaggerated reports of some scholars (Ludolf, "Hist. Æthiopica," i. 14; "Orient, Lit." 1848, p. 262). They read the Bible in Geez, and know nothing of Mishnah or Talmud, although there are a few points of contact between Falasha and Rabbinic, Karaite, and Samaritan observances. They follow generally the Pentateuch, but do not observe the customs connected with the ẓiẓit, tefillin, and mezuzot; nor do they celebrate either Purim or Ḥanukkah. They keep the Sabbath very rigorously, calling it "Sanbaṭ Ḳadma'i," following the tradition that the Sabbath was created before heaven and earth. In fact, they believe Sanbaṭ to be an angel placed over the sun and the rain, who will precede them on the way to Jerusalem in the days of the Messiah. The kohanim spend Friday night in the "masjid" (synagogue), and commence their prayers with the crowing of the cock. After prayers the people bring their food to the masjid, and all eat there together. On Sabbath they do not light a fire, nor do they cross a river. They sanctify the new moon, fasting on the eve. They preserve in "Nisan," "Ab," "Lul," and "Teshran," some remembrance of the Hebrew names of the months, though in ordinary life they use the solar cycle.

Falasha Woman, Showing Full Face and Profile.

(After Lefebure, "Voyage en Abyssinie.")

Festivals.

Every four years the Falashas add a month in order to equalize the lunar with the solar year. They fast on the tenth day of every month in remembrance of the Day of Atonement, on the twelfth day in honor of the angel Michael, and on the fifteenth in remembrance of the Passover and Pentecost. The yearly celebration of the Passover is observed in the following manner: On the eleventh, twelfth, and thirteenth, and until the evening of the fourteenth day, they eat only a peculiar sort of bread called "shimbera." They slaughter the paschal lamb at sunset on the fourteenth day. Their maẓẓah is made of shimbera and wheat. Pentecost is celebrated on the 12th of Siwan, as they commence to count from the last day of the Passover festival. It is for them also the day of the giving of the Law. New-Year's Day is called the "Festival of Shoferot"; the Day of Atonement, the "Day of Forgiveness," on which day God appeared to Jacob. During the Feast of Tabernacles they do not build booths, but, according to Flad, eat maẓẓot for seven days. The last day of the ninth month is the Festival of Ingathering, when they go up into the mountains, taking gifts to the nezirim, and pray and offer sacrifices. The tenth day is the Harvest Festival, when they give tithes to the kohanim. They have many fast-days —*e.g.*, the second and fifth days of the week, and, in commemoration of the destruction of the First Temple, from the 1st to the 9th of Tammuz. They do not commemorate the destruction of the Second Temple.

The synagogue or masjid of the Falashas consists of a Holy of Holies and a sanctuary. To the right of the door of the Holy of Holies is a table on which is placed the Book of the Law; to the left are the vestments of the priests. Two vessels are placed there, one containing the ashes of the red heifer, the other "the water of sin." On the right hand of the eastern gate is a stone altar 5 x 5 ells, and one ell high. The women's court is to the south of the masjid, while the congregation assembles in the northern end. Offerings are made more frequently than is commanded by the Pentateuch. The ceremonials are accompanied with the noise of sistra, together with the burning of incense; after each passage, recited in Geez, the translation is read in Kailina, and the hymns are also chanted in that dialect. Circumcision is performed on the eighth day, on both girls and boys; the operator is a woman. If the eighth day falls on a Sabbath, the ceremony is performed on the ninth. When the first-born is not redeemed by money he is trained as a nazir. A first-born must marry a woman who also is a first-born. The first-born of animals is given to the priest when it is one year old.

The Falashas are monogamists; they know nothing of the levirate. Before death they make confession to a nazir. The mourners put dust on their heads and cut themselves, while the nazirs recite psalms and prayers. They bury their dead at once, not in coffins, but in graves lined with stones. Lamentations are continued for seven days; on the third and seventh days an offering is brought, and it is believed that until this has been done the soul remains in the "valley of death." During the seven days the mourners' food is brought to them by friends. Among the Falashas, as among the Christians, are found hermits who enjoy a great reputation for knowledge and sanctity. They are the fathers of families who have made vows of chastity after the death of their wives.

The Falashas observe very carefully the distinctions between "clean" and "unclean." Next to each dwelling is a tent to which the unclean person retires. At the end of the day he must bathe. In the case of a death the mourners retire for seven days. The Falashas are also very careful to slaughter animals in strict accordance with the ritual. Before being cooked the flesh is cut into small pieces, and any traces of blood which remain are removed. They know nothing, however, of the distinction between that which is "meaty" and that which is "milky." They wash their hands and recite certain prayers before eating.

Falasha Village at Balankab.
(After Stern, "Travels Among the Falashas.")

The prayers of the Falashas have been published, with a Hebrew translation, by J. Halévy (Paris, 1877) from a manuscript which he brought back with him from Abyssinia. The following may serve as a specimen:

> "Praised be Thou, God of Israel, God of Abraham, God of Isaac, God of Jacob, God of the whole earth. God, give us Thy blessing. Bless us with the blessing with which Thou didst bless Abraham. Bless us as Thou didst bless the storehouse of Abitara [a charitable woman]. Keep our going-out and our coming-in, Thou who art the keeper of Israel. Keep us in peace. Praise the Lord, O ye heavens. Let the whole earth praise Him. Amen!"

Falashas exist in Tigre, in Shire, among the Azobo-Gallas, and as far as Shoa. In Amhara they have established themselves in the Walkait and along the Takazze, from the Semien to the Lasta. Less numerous to the east of Lake Tana, they are not found at all in Miethya and Gojam; but they form a considerable part of the inhabitants of Dembea and of Tchelga, and are much scattered to the west of Lake Tana, in Kuara, and elsewhere.

Distribution and History.

In the tenth century a Jewish queen named "Judith" (or "Esther" or "Terdaë-Gobaz"), at the head of the Falashas of the province of Semien, appears to have dethroned a king of Abyssinia at Axum, and to have established a dynasty which occupied the throne for about three centuries. Joseph Halévy has doubted this story, and not without cause, as further researches have shown. Under the rule of Amda-Seyon I. (1314–44) Jews dwelt in Semien, Wogara, Ṣalamt, and Ṣagade. One of this king's generals suppressed a rebellion in Begameder, inhabited by Christians converted to Judaism. A Falasha revolt took place under Isḥaḳ (1412–29). The reign of Zara' Ya'eḳob (1434–68) was also troubled by a rebellion of Amba-Nahad, the governor of Salamant; of Sagay, governor of Semien; and of Kantiba, all of whom had abjured Christianity and become Jews. The latter were then rigorously persecuted, as also under one Marḳos, general of Baeda-Maryam (1468–78), son of Zara' Ya'eḳob.

The wars which took place between the Abyssinians and the Mussulmans during the reigns of Lebna-Dengel (1508–40) and Galawdewos (1540–59) probably produced an alliance for common defense between the Christians and Jews of Abyssinia; but the latter were again attacked by Minas (1559–63), who during the first year of his reign proceeded to Semien and made war upon Rade'et the Falasha. This war was continued by his successor, Sartsa-Dengel (1563–1597). About 1578 the latter engaged in battle with the Abatis, a Falasha tribe, at Waina-Daga, and exterminated them. Two years later he made an expedition into Semien, seized upon Rade'et, and carried him off to Waj. In 1582 he conquered Kalef, another Jewish chief of Semien, and in 1587 made a fresh incursion into the country, attacked Gushn, brother of Gedewon, and slew him. At last in 1588 he carried his arms into Kuara. Under the reign of Susenyos (1607–32) Gedewon revolted and was subdued; he was killed by this ruler in 1626, and the Falashas of Dembea, terrified by the emperor's cruelty, embraced Christianity. In 1627 a battle occurred between Susenyos and the Falashas. Toward the end of the eighteenth century they seem still to have had a separate political existence in Semien, but they were at that time finally reduced to vassalage. In Gondar they are the masons and smiths ("Israelitische Annalen," 1839, p. 71); in other places, also carpenters, merchants, and agriculturists. In 1894 Falashas commenced to arrive at Massuah on the coast, desirous of advancing trade with Italy ("Allg. Zeit. des Jud." Oct. 5, 1894, p. 4). The "Encyclopædia Britannica" (1910) puts "their numbers at from 100,000 to 150,000"; the "Jewish Year Book" (1913), at 6,500 (p. 161), the "American Jewish Year Book" (1915). at 25,000 (p. 344).

In Hebrew writings there are only a few and, in general, indistinct references to the Falashas. The earliest account is in the diary of Eldad the Danite (9th cent.). His account, especially of the halakot of the Abyssinian Jews, has been carefully studied by A. Epstein ("Eldad ha-Dani," Presburg, 1891). Most of the references date from the fifteenth to the seventeenth century, and are connected with the reports of "Prester John" and of the existence of the TEN TRIBES. There is an evident confusion between the Jews of Abyssinia and those of India (both countries called "Cush" or "Ethiopia"). David ibn Abi Zimra (1479–1589) mentions in his Responsa (iv. 219) a question in regard to the Falashas. There is a possible reference in Obadiah of Bertinoro (1488). The cabalist Abraham Levi (1528), writing from Jerusalem, speaks of Falasha as being three days' journey from Suakin; he speaks of a Jewish king, and a Christian king, Theodorus, who killed 10,000 Jews in Salima in 1504. Levi's contemporary, Israel, mentions in a letter Jews who came from Cush, and a Jewish king who had Mohammedan and Christian subjects. Elijah of Pesaro (1532) speaks of the Jews in Ḥabesh, while Isaac ibn 'Aḳrish (1550), in the preface to his "Ḳol Mebasser," reports that he heard from an Abyssinian envoy in Constantinople that the Mohammedan governor there would have been annihilated had it not been for the help of the Jewish prince and his 12,000 horsemen. The Falashas are further mentioned by Moses de Rossi (1534; "J. Q. R." ix. 493); Abraham Yagel (16th cent.), who speaks of them as inhabiting the Mountains of the Moon; and Moses Edrei (1630), who knew of a Jewish king, Eleazar, in Abyssinia. Most of these references are to be found in Neubauer's article in "Sammelband" iv. of the Meḳiẓe Nirdamin, and in "J. Q. R." vol. i. ("Where Are the Ten Tribes?"). Compare also Lewin, "Wo Wären die Zehn Stämme Israels zu Suchen?" Frankfort-on-the-Main, 1901.

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J. D. PE.—G.

FALCES or **FALCET** (פלסים): A town near Lerin, Navarre. Its Jewish community suffered greatly during the persecution of 1328. In 1366 it contained only eighteen families. Isaac Bonafos b. Shealtiel, son-in-law of Isaac b. Sheshet, lived there, probably as a physician.

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G. M. K.

FALCON. See PREY, BIRDS OF.

FALERO, ABRAHAM ABOAB: Portuguese philanthropist; died at Verona 1642. At the beginning of the seventeenth century or perhaps even at the end of the sixteenth he settled at Hamburg. There he built a synagogue, named "Keter Torah," for the Portuguese community. He founded yeshibot wherever he could, his activity in this respect extending even to Palestine, and he was known as one who spent large sums in the ransom of captives. Toward the close of his life he went to Verona to see his son R. Samuel Aboab, and died there.

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D. M. SEL.

FALK, EDUARD: German publicist; died in Paris July 7, 1863. Originally destined for a mercantile career, he later turned to study, and after having passed his examination at the gymnasium, entered the University of Berlin, whence he was graduated in 1858. He then entered the service of the state as assessor, and began at the same time his career as journalist, writing for the "Magdeburger Zeitung." He wrote a number of pamphlets on questions of the day, as "Brennuszug und Moskowitenthum, Mahnruf an das Deutsche Volk" (1859), in which he advocated the cause of Austria against Napoleon III., and on the suggestion of the Duke of Coburg, who took a great interest in his writings, he published this pamphlet in an enlarged edition under the title "Die Despoten als Revolutionäre." He also wrote: "Preussen's Aufgabe in Deutschland:

Rechtsstaat Wider Revolution," 1859; "Deutsche Federn in Oesterreich's Doppeladler"; "Gallischer Judaskuss, Antwort auf Edmond About's Schrift: Preussen im Jahre 1860," 1860; "Männer und Maassregeln," a defense of self-government; "Der Entlarvte Palmerston," 1861; and "Die Verfassung England's," 1862, which a year later passed into a second edition and an English translation. He then went to Paris to prepare himself for a new work on the development of political law in the European states since the French Revolution, with which he had hoped to enter upon an academic career in the University of Heidelberg, but he was killed in the French capital, being run over by an omnibus.

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S. D.

Falk, the "Ba'al Shem."
(After a painting by Copley.)

FALK, ḤAYYIM SAMUEL JACOB (also known as **De Falk, Dr. Falk,** or **Falkon**): English cabalist and mystic; born about 1708; died in London April 17, 1782. Some writers give Fürth, others Podolia (Podhayce), as his birthplace. He was known as the "Ba'al Shem" of London. Falk left a diary, now in the library of the bet ha-midrash of the United Synagogue, which is a quaint medley of dreams, records of charitable gifts, booklists, cabalistic names of angels, lists of pledges, and cooking-recipes.

Falk's contemporary R. Jacob Emden denounces him vehemently as an adherent of the false Messiah, Shabbethai Ẓebi, and accuses him of having sheltered the excommunicated Jew Moses David of Podhayce. Falk probably belonged to one of the fantastic sects that arose at this time in consequence of the Shabbethaian craze, but nothing definite is known of his early life except that his mother was buried at Fürth, to which congregation he bequeathed a sum of money. Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure. Archenholz ("England und Italien," i. 249) recounts certain marvels which he had seen performed by Falk in Brunswick, and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England.

Received in London with hospitality, Falk rapidly gained fame as a cabalist and worker of miracles, and many stories of his powers were current. He could cause a small taper to remain alight for weeks; an incantation would fill his cellar with coal; plate left with a pawnbroker would glide back into his house. When a fire threatened to destroy the Great Synagogue he averted the disaster by writing four Hebrew letters on the pillars of the door. In a letter to Emden one Sussman Shesnowzi says of Falk:

> "His chamber is lighted up by a silver candlestick on the wall, with a central eight-branched lamp made of pure silver of beaten work. And albeit it contained oil to burn a day and a night it remained enkindled for three weeks. On one occasion he remained secluded in his room for six weeks without meat or drink. When at the conclusion of this period ten persons were summoned to enter, they found him seated on a sort of throne, his head covered with a golden turban, a golden chain round his neck with a pendent silver star on which sacred names were inscribed. Verily this man stands alone in his generation by reason of his knowledge of holy mysteries. I can not recount to you all the wonders he accomplishes. I am grateful in that I have been found worthy to be received among those who dwell within the shadow of his wisdom."

Tidings of these strange proceedings soon reached the outer world, and Falk began to have visitors of distinction. Archenholz mentions a royal prince who applied to Falk in his quest for the philosopher's stone, and was denied admittance. Ḥayyim Azulai mentions ("Ma'gal Ṭob," p. 13b) that when in Paris he was told by the Marchesa de Crona that the Ba'al Shem of London had taught her Cabala. Falk seems also to have been on intimate terms with that strange adventurer Baron Theodor de Neuhoff, who, expelled from his self-made kingdom of Corsica, settled in London and endeavored to restore his fallen fortunes by the discovery of ocean treasures. Falk records a mysterious meeting with Prince Czartoryski, probably the governor-general of Podolia, and with one Emanuel, whom he describes as "a servant of the King of France." He is also believed to have given the Duke of Orleans, to insure his succession to the throne, a talisman, consisting of a ring, which Philippe Egalité, before mounting the scaffold, is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently King Louis Philippe.

Falk's principal friends were the London bankers Aaron Goldsmid and his son. Pawnbroking and successful speculation enabled him to acquire a comfortable fortune. He left large sums of money to charity, and the overseers of the United Synagogue in London still distribute annually certain payments left by him for the poor.

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J. H. A.

FALK, JACOB JOSHUA BEN ẒEBI HIRSCH. See Jacob Joshua ben Ẓebi Hirsch.

FALK (וולק), **JOSHUA BEN ALEXANDER HA-KOHEN:** Polish Talmudist; born at Lublin; died at Lemberg March 29, 1614. His name occurs as "RaFaK" (= "R. Falk Kohen") and "MaHaRWaK" (= "Morenu ha-Rab Walk Kohen").

Falk was a pupil of his relative Moses Isserles and of Solomon Luria. He became head of the yeshibah of Lemberg. Many famous rabbis were his pupils, among them being Jacob Joshua b. Ẓebi of Cracow, the author of "Maginne Shelomoh." Falk was a great authority on rabbinical matters. At the meeting of the Council of Four Lands in 1607, during the Kremenetz fair, many of his proposals were approved. In 1611 Falk and Enoch Hendel b. Shemariah issued a bill of divorce at Vienna which occasioned lengthy discussions among the celebrated rabbis of the time, including Meïr of Lublin and Mordecai Yafeh (see "She'elot u-Teshubot MaHaRaM," Nos. 123 *et seq.*).

Falk was the author of various works, which are still popular and highly regarded among rabbinical scholars. They are: "Sefer Me'irat 'Enayim," a commentary to the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, containing all the decisions of earlier authorities, with an index of their sources, Prague, 1606; "Bet Yisrael," a double commentary to the four Ṭurim (the first commentary, entitled "Derishah," contains explanations of responsa and decisions; the other, entitled "Perishah," explains the text of the Ṭurim and Bet Yosef: Yoreh De'ah and Eben ha-'Ezer, Lublin, 1635–1638; Ḥoshen Mishpaṭ, Frankfort-on-the-Main, 1712–16; and Oraḥ Ḥayyim, Berlin 1767); "Ḳonṭres 'al Dine Ribbit," a discourse on the laws relating to the prohibition of usury, followed by some "taḳḳanot" (ordinances by the Rabbis), Sulzbach, 1692; "Pene Yehoshu'a," homilies in the order of the parashiyyot, Zolkiev, 1742; "Sefer ha-Hosafah," a supplement to the "Darke Mosheh" of Moses Isserles, printed with the Ḥoshen Mishpaṭ, Dyhernfurth, 1796; novellæ on Talmudic treatises.

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s. s. M. Sel.

FALK, MAX: Hungarian statesman and journalist; born at Budapest Oct. 7, 1828; died there Sept. 10, 1908. The straitened circumstances of his parents threw him at an early age upon his own resources. He was the first to translate into German the works of the great Hungarian lyric poet Petöfi (1843). He also translated into Hungarian the plays of Karl Hugo. Having embraced Christianity and obtained his degree from the University of Budapest, he went to Vienna to study, and when the Revolution of March, 1848, broke out he joined the students' legion, doing yeoman's service in the cause of liberty. He also contributed to the "Studenten-Kurier" and "Der Freimüthige."

The outcome of the rising of October left Falk penniless and on the verge of despair. At this time he wrote an article for the "Oesterreichische Zeitung," advocating the restoration of the Hungarian constitution and emphasizing its importance for Austria itself. The article decided Falk's future career; he became a contributor to the paper and remained on its staff until it was suspended by the government. Falk then joined the staff of the "Wanderer." His articles were enthusiastically received in Hungary, and, with those contributed to the "Pesti Naplo," then the leading Hungarian paper, won him the recognition of Hungarian patriots. He was soon brought into personal relations with the great political leaders of the country, among them being Count Stephan Széchényi. His "Count Széchényi and His Time" is a memorable work.

Falk became a member of the Hungarian Academy of Sciences in 1863. He incurred the displeasure of Minister Schmerling by his bold advocacy of the rights of Hungary, and was imprisoned for three months on account of an objectionable article in the "Wanderer." In 1866 he was appointed instructor of Hungarian to the Empress Elizabeth, whose warm interest in Hungary was due to a large extent to him. In 1867 he returned to his native city and became editor-in-chief of the "Pester Lloyd," raising that paper to a high level of excellence.

Falk was always an active politician. From 1869 to his death, he was a member of the Hungarian House of Representatives. He was known in connection with the committee on foreign relations of the Hungarian delegation, and was decorated by the Emperor Francis Joseph with the Komthur Cross of the Order of Saint Stephen.

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s. H. Bl.

FALKENSOHN, ISSACHAR BEHR. See Behr, Issachar Falkensohn.

FALKSON, FERDINAND: German physician and political writer; born at Königsberg Aug. 20, 1820; died there Aug. 31, 1900. He was educated at the universities of Königsberg, Berlin, and Halle, graduating from the first-named as M.D. in 1843. In the same year he engaged in practise in his native city, and in 1844 was appointed physician to the poor of the Jewish community, a position which he held until his death.

In 1845 Falkson was betrothed to a Christian, but being unable to obtain in his own country the necessary permission to marry, he went to England, and was married there in 1846. On his return to Königsberg in the same year, he was accused of violating the state laws. The case occupied the courts for three years, and was finally won by Falkson (1849). He was active in politics, and at the time of his death was senior of the chamber of aldermen in Königsberg.

Falkson published: "Aktenstücke Meines Eheprocesses," 1845, 1847; "Gemischte Ehen Zwischen Juden und Christen," Altona, 1845; "Die Emancipation der Juden und die Emancipation der Denkenden, *ib.* 1845; "Giordano Bruno," 1846; "Memoiren (1840–48)," 1888; "Reisebilder," 1890.

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s. F. T. H.

FALL OF ANGELS: The conception of fallen angels—angels who, for wilful, rebellious conduct against God, or through weakness under temptation, thereby forfeiting their angelic dignity, were degraded and condemned to a life of mischief or shame on earth or in a place of punishment—is wide-spread. Indications of this belief, behind which probably lies the symbolizing of an astronomical phenomenon, the shooting stars, are met with in Isa. xiv. 12 (comp. Job xxxviii. 31, 32; see Constellations). But it is in apocalyptic writings that this notion assumes crystallized definiteness and is brought into relations with the theological problem of the origin and nature of evil and sin. That Satan fell from heaven with the velocity of lightning is a New Testament conception (Luke x. 18; Rev. xii. 7–10). Originally Satan was one of God's angels, Lucifer, who, lusting for worldly power, was degraded. Samael (Yalḳ., Gen. 25), originally the chief of the angels around God's throne, becomes the angel of death and the "chieftain of all the Satans" (Deut. R. xi.; comp. Matt. xxv. 41).

In Apocalyptic Writings.

But it is especially Samḥazai and Azael of whom the fall is narrated. In Targ. Pseudo-Jonathan to Gen. vi. 4 they appear as the "nefilim" (A. V. "giants"), undoubtedly in consequence of an incorrect interpretation of this word as "those that fell from heaven." The story of these two angels is found in brief form in Yalḳ., Gen. 44; it has been published by Jellinek ("B. H." iv. 127; originally in Midrash Abkir; comp. Rashi, Yoma 67b; Geiger, "Was Hat Mohammed aus dem Judenthume Aufgenommen?" p. 107).

Woman the Cause of Fall.

As in the case of man, so in that of the angels woman was the cause of the lapse. Naamah, the wife of Noah (Gen. R. xxiii. 3), was one of the women whose great beauty tempted the angels to sin (Naḥmanides to Gen. iv. 22). As regards Azazel and Samḥazai, mentioned above, it was a young woman named איסטהר ("Isṭar," "Esther") that proved fatal to their virtue. These angels, seeing God's grief over the corruption of the sons of men (Gen. vi. 2–7), volunteered to descend to earth for the purpose of proving their contention that, as they had foretold at the creation of Adam, the weakness of man (Ps. viii. 5) was alone responsible for his immorality. In their new surroundings they themselves yielded to the blandishments of women. Samḥazai especially became passionately enamored of Isṭar. She, however, would yield to his importunities only on the condition that he tell her the name of Yhwh (see God, Names of), by virtue of which he was enabled to return to heaven. As soon as she was possessed of the secret, she rose to heaven herself, and God rewarded her constancy by assigning her a place in the constellation of Kimah. Samḥazai and his companion thereupon took to themselves wives and begat children (comp. the bene Elohim, Gen. vi. 4). Meṭaṭron soon after sends word to Samḥazai concerning the approaching flood. This announcement of the world's and his own children's impending doom brings Samḥazai to repentance, and he suspends himself midway between heaven and earth, in which penitent position he has remained ever since. Azazel, who deals in rich adornments and fine garments for women, continues in his evil ways, seducing men by his fanciful wares (hence the goat sent to Azazel on the Day of Atonement).

Variants of this story are not rare. According to Pirḳe R. El. xxii., "the angels that fell from heaven," seeing the shameless attire of the men and women in Cain's family, had intercourse with the women, and in consequence were deprived of their garment of flaming fire and were clothed in ordinary material of dust. They also lost their angelic strength and stature. Samael was the leader of a whole band of rebellious angels (*ib.* xiii.).

In the Book of Enoch eighteen angels are named (Enoch, vi. 7) as chief participators in the conspiracy to mate with women. Samiaza is the leader, and Azael is one of the number (but see Charles, "Book of Enoch," p. 61, note to vi.-xi.). Azael, however, imparts to men all sorts of useful as well as secret knowledge and the art of beautifying eyes (Enoch, viii. 1; comp. Targ. Pseudo-Jon. to Gen. vi. 4). For other versions of the story or reminiscences thereof, see Book of Jubilees, v. 1, 6–11; vii. 21, 25; Test. Patr., Reuben, 5, and Naphtali, 31; Josephus, "Ant." i. 3, § 1; Philo, "De Gigantibus."

Later Jewish Tradition.

The later Jewish tradition, shocked at the notion of the angels' fall, insisted upon interpreting the bene Elohim of Gen. vi. 1–4 as referring to men (Gen. R. xxvi.: "sons of judges"; comp. Tryphon in Justin, "Dial. cum Tryph." p. 79). The Samaritan version reads בני שלטניה; Onḳelos, רברביא. The "Sefer ha-Yashar" ("Bereshit," end) ascribes the shameful conduct to magistrates and judges (see Charles, "Book of Jubilees," p. 33, note).

The cabalists give the older view. In the Zohar (iii. 208, ed. Mantua) Aza and Azael fall and are punished by being chained to the mountains of darkness. According to another passage (i. 37), these two rebelled against God and were hurled from heaven, and they now teach men all kinds of sorcery (for other quotations from cabalistic commentaries on the Pentateuch see Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde," p. 71).

Allusions to these fallen angels occur also in the Koran (sura ii. 96); but their names are there given as "Harut" and "Marut." Their fate in Arabic tradition is identical with that of Samḥazai and Azael (Geiger, *l.c.* p. 109). The refusal to worship Adam (suras ii. 32, vii. 11, xv. 29, xxxviii. 73) brings on the Fall, just as it does in the Midrash Bereshit Rabbati of R. Moses ha-Darshan (see Grünbaum, *l.c.* p. 70).

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E. G. H.

FALL OF MAN: A change from the beatific condition, due to the alleged original depravity of the human race. The events narrated in Gen. iii. leading up to the expulsion of Adam and Eve from Eden are held to support the doctrine of the fall of man and to be the historical warrant for its assumption. According to this doctrine, man (and woman) was first created perfect and without sin. Placed by God in the Garden of Eden, he found his wants provided for. In a state of innocence, he was not aware of his nudity, since, not having sinned, he was without the consciousness of sin and the sense of shame had not yet been aroused in him. Man could have continued in this blissful condition and would never have tasted either the bitterness of guilt or that of death had he not disobeyed the divine command, according to which he was not to partake of the fruit of the tree of life, under penalty of immediate death. (See Adam; Eden; Eve.) Expelled from the garden under the curse which their disobedience brought upon them, Adam and Eve were doomed to a life of labor and pain which was the prelude to death. Happiness, innocence, and deathlessness were forever forfeited. And in their fall were involved all of their descendants, none of whom in consequence was exempt from the corruption of death and from sin.

This theological construction of the narrative in Genesis assumes the historical authenticity of the account; and finds corroborative evidence in the many stories current among various races positing at the beginning of human history a similar state of blissful perfection which, through the misdeeds of man, came irretrievably to an end, giving way to conditions the reverse of those hitherto prevailing. Among these stories, that of Zoroastrian origin, concerning Yima, the first man, presents a striking parallel to Genesis. Having committed sin, he is cast out of his primeval paradise into the power of the serpent, which brings about his death. In a later version concerning the first pair, Masha and Mashyana, is introduced the incident of eating forbidden fruit at the instigation of the lying spirit. For other parallels see J. Baring-Gould, "Legends of Old Testament Characters"; Tuch, "Genesis," on Gen. iii.

Views of the Critical School.

The critical school views these parallels in the light of non-Hebrew attempts to solve the problem with which Gen. iii. is also concerned, viz., the origin of evil. This problem at a comparatively early period of human thought impressed itself upon the minds of men, and, owing to the fundamental psychic unity of the human race, found similar solution. Sin and suffering, the displeasure of the gods and human misery, are correlatives in all early religious conceits. As actual man suffered, struggled, and died, this fate must have been brought upon him by disobedience to the divine will and by disregard of divine commands. Under tribal organization and law, combined responsibility on the part of the clan for the deeds of its component members was an axiomatic proposition. The guilt of the father necessarily involved all his descendants in its consequences. These two factors—the one psychological and religious, the other sociological—are the dominant notes in the various stories concerning the forfeiture of pristine happiness and deathlessness by man's sin.

Biology and anthropology are in accord in demonstrating that the assumed state of perfection and moral innocency is never found in the beginning of human civilization. There is no proof of a fall either physical or moral. The reverse is, on the whole, true: all evidence points to a rise from primitive imperfection.

The story in Gen. iii. belongs, in all probability, like the other incidents related in the Book of Genesis up to the twelfth chapter, to a cycle of adaptations from Assyro-Babylonian creation- and origin-myths (see Cosmogony; Eden), though the exact counterpart of the Biblical narrative of the temptation and expulsion has not as yet been found in the tablets. Two human figures, with a serpent behind them, stretching out their hands toward the fruit of a tree, are depicted on a Babylonian cylinder; but the rendering of the third creation-tablet is so much in doubt that no conclusion may safely be based on this representation (see Sayce, "Ancient Monuments"; Schrader, "K. A. T." 2d ed., p. 37; Davis, "Genesis and Semitic Traditions").

The Biblical myth elaborates also culture-elements. It reflects the consciousness that in remote days man was vegetarian and existed in a state of absolute nudity, fig-leaves and other foliage furnishing the first coverings when advancing culture aroused a certain sense of shame, while subsequently hides and skins of animals came to be utilized for more complete dress.

Relation to Old Testament Theology.

The story of the fall of man is never appealed to in the Old Testament either as a historical event or as supporting a theological construction of the nature and origin of sin. The translation in the Revised Version of Job xxxi. 33 and Hosea vi. 7 ("Adam" for the Hebrew אדם), even if correct, would not substantiate the point in issue, that the Old Testament theology based its doctrine of sin on the fall of Adam. The Garden of Eden is not even alluded to in any writings before the post-exilic prophets (Ezek. xxviii. 13, xxxi. 9; Isa. li. 3; but comp. Gen. xiii. 10, and even in these no reference is found to the Fall. The contention that, notwithstanding this surprising absence of reference to the story and the theme, the Hebrews of Biblical times nevertheless entertained the notion that through the fall of the first man their own nature was corrupted, is untenable. Ps. li. 5, the classic passage of the defenders of the theory, is, under a fair interpretation, merely the avowal of the author that when he or the Israel of whom he speaks was born, Israel was unfaithful to Yhwh; and Ps. xiv. 3 does not give a general statement applicable to the human race, but depicts a condition existing at a certain period in Israel.

The fall of man, as a theological concept, begins to appear only in the late Apocrypha and pseudepigrapha, probably under Essenic (if not Judæo-Christian) influences. In II Esd. iii. 7 it is stated that when Adam was punished with death, his posterity also was included in the decree (the variants in the versions, Ethiopic, Armenian, Syriac, and Latin, all point to a Hebrew דורות). II Esd. iii. 21 has: "For on account of his evil will the first Adam fell into sin and guilt, and, like him, all that were born of him." This view is again stated in ch. vii. 48: "O Adam, what hast thou done! When thou sinnest, thy fall did not come over thee alone, but upon us, as well, thy descendants" (comp. Ecclus. [Sirach] xxv. 24, "from woman was the beginning of sin; on her account must we all die"). Similarly, in the Apocalypse of Baruch (xvii. 3)

Adam is blamed for the shortening of the years of his progeny. Yet it would be hasty to hold that in these books the doctrine is advanced with the rigidity of an established dogma. Even in II Esd. iii. 9 the thesis is suggested that the consequence of the Fall came to an end with the Flood, when a generation of pious men sprang from Noah, and that it was only their descendants who wantonly brought corruption again into the world.

Philo's Views.

Philo's allegorical interpretation ("De Mundi Opificio," § 56), making of the Biblical incidents typical occurrences (*δείγματα τύπων*), represents a phase of Jewish thought on the whole more in accord with the teachings of Judaism on the Fall and on sin than is the quasi-dogmatic position of II Esdras. According to Philo, Adam typifies the rational, Eve the sensuous, element of human nature; while the serpent is the symbol of carnal lust and pleasure. After Philo, Samuel Hirsch, among modern expounders, treats the fall of man as a typical exposition of the psychological processes which precede sin (temptation) and gradually (through self-deception) culminate in actual sin (see his Catechism, ch. ii.).

Views of the Rabbis.

The sin of Adam, according to the Rabbis, had certain grievous results for him and for the earth. The Shekinah left earth after his fall (Gen. R. xix.; Tan., Peḳude, 6). He himself lost his personal splendor, deathlessness, and gigantic stature (see Adam). All men were doomed thenceforth to die; none, not even the most just, might escape the common fate: the old temptation of the serpent suffices to bring on death (B. B. 17a; Shab 55b). Adam wished, therefore, to refrain from procreating children; but, learning that the Torah would be given to Israel, was induced to change his mind (Gen. R. xxi.). Through the illicit intercourse of Eve with the serpent, however, the nature of her descendants was corrupted, Israel alone overcoming this fatal defect by accepting the Torah at Sinai, which had been offered to and rejected by all other nations (Shab. 146a; 'Ab. Zarah 22b; Yeb. 103b). If Israel had not made the golden calf, death would have been removed from the midst of Israel (Shab. 88a; comp. 'Ab. Zarah 5a).

Pious men and women overcame, at least partially, the consequences of Adam's fall. Abraham, Isaac, Jacob, Moses, Aaron, and Miriam did not suffer death at the hand of the angel of death; they died through God's kiss (בנשיקה), and even their bodies were not consumed by worms (B. B. 17a; M. Ḳ. 28a; Derek Ereẓ Zuṭa i.). Jacob and others entered into paradise while living (Ta'an. 5b; Derek Ereẓ Zuṭa i.). While thus it is not altogether true that the fall of man had no place in the theology of the Talmudists (against Nager, "Die Religionsphilosophie des Talmud," § 9) it is a fact that for the most part the foregoing notions were mere homiletical speculations that never crystallized into definite dogmas. R. Ammi's thesis (Shab. 55a) founded on Ezek. xviii. 20, that every death is caused by an actual sin, is entitled to recognition as clearly as the opinion held by his disputant, Simeon b. Eleazer, who contends that death is the result of the Fall.

In modern Jewish thought the fall of man is without dogmatic importance (see Original Sin; consult, however, Benamozegh, "Morale Juive et Morale Chrétienne," p. 117; David Castelli, "Il Messia Secondo gli Ebrei," p. 179, Florence, 1874).

K. E. G. H.

FALLOW DEER. See Roe.

FALSE IMPRISONMENT. See Imprisonment.

FALSE WITNESS. See Evidence.

FALSEHOOD. See Lying.

FAMIGLIA ISRAELITICA. See Corfu.

FAMILIANTEN GESETZ: A law which required every Jew in "the countries of the Bohemian crown" (Bohemia, Moravia, and Silesia) to obtain a special permit from the state before he might marry. In these provinces it was the avowed policy of the government to prevent any increase in the number of Jewish residents, and it was for this reason that the "Familianten Gesetz" was passed. When Maria Theresa revoked her edict expelling the Jews from these provinces (1745), it was on the condition that their number should not be increased; even her son Joseph II. reasserted (1780–90) the condition. In 1787 a census was taken which showed the number of Jewish families in Bohemia (8,541) and Moravia (5,106). The number permitted in Bohemia was increased to 8,600, in Moravia to 5,400, while in Austrian Silesia 119 were permitted (patent for Moravia, Nov. 17, 1787; for Bohemia, various royal orders in 1788–89; for Silesia, Dec. 15, 1781). In Moravia the number of Familianten was distributed according to congregations, the largest being Nikolsburg with 620; in Bohemia and Austrian Silesia the Familiant was allowed to settle under the same conditions as were other Jews.

The number of marriage permits issued was limited to the number of deaths among the Familianten. An applicant for a permit was required to give surety for the payment of three years' taxes, to prove that he possessed at least 300 florins, to show that he had received a school education, to pass an examination in Jewish religion according to Herz Homberg's text-book, "Bene Zion," and to give evidence that he was at least twenty-four years of age. A first-born son, a school-teacher, or a veteran of the army had precedence over other candidates. The license was issued either by the county or by the provincial authorities ("Kreisamt" or "Gubernium").

Besides the ordinary Familianten there were those who, in recognition of special merit, were permitted to marry as "supernumeraries." It was a rule, however, that they should be given the first license vacated by death. The law of Francis I. (Aug. 3, 1797) permitted Jews who had served as volunteers in the army or who lived exclusively by agriculture or by technical skill to marry without regard to the number of established families. Those who married according to the Jewish law and without license were called "Magranten" (emigrants), because in order to be legally married they had to emigrate. Their weddings were called "garret-weddings."

This law was abolished by the constitution of March 4, 1849, which made all civil and political rights independent of religious belief. It was, however, revived in a different form by a law of March 19, 1853, which declared that section 124 of the civil code, demanding a court license ("kreisamtliche Bewilligung") for a Jewish marriage, had not been abrogated by the constitution. The difference between this and the former condition was only the abolition of the fixed number. This law was repealed Nov. 29, 1859.

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D.

FAMILLE DE JACOB. See PERIODICALS.

FAMILY AND FAMILY LIFE: The family includes either those who are descended from a common progenitor, as "bet Dawid," the house (dynasty) of David (I Sam. xx. 16); "bet Lewi," the house (tribe) of Levi (Num. xvii. 8); "bet Yisrael," the house (nation) of Israel (Ex. xvi. 31); or a body of persons who form one household under one head and one domestic government, including parents, children, sons- and daughters-in-law, and dependents. While the principle of kinship was the basis of the family, clan, and nation, by a legal fiction persons not of the Hebrew blood were admitted into its union as members. Much stress is laid upon purity of race. Abraham sends Eliezer to his kindred in search of a wife for his son Isaac (Gen. xxiv. 3 *et seq.*). In Judges xiv. Samson's family is surprised that he does not wed one of his tribe; yet union by intermarriage with alien people was quite prevalent. The laws of the Mosaic code sought to restrict intermarriage, and the fulminations of the Prophets, as well as the great reformation under Ezra and Nehemiah, are all evidence of the prevalence of this custom.

Law and Prophets, Psalmists and Proverbs, Talmud and Midrash again and again dwell upon the importance of the family. Malachi (iii. 23 [A. V. iv. 5] *et seq.*) tells of YHWH sending the prophet Elijah before the coming of "the great day," that he may bring about perfect union between parents and children.

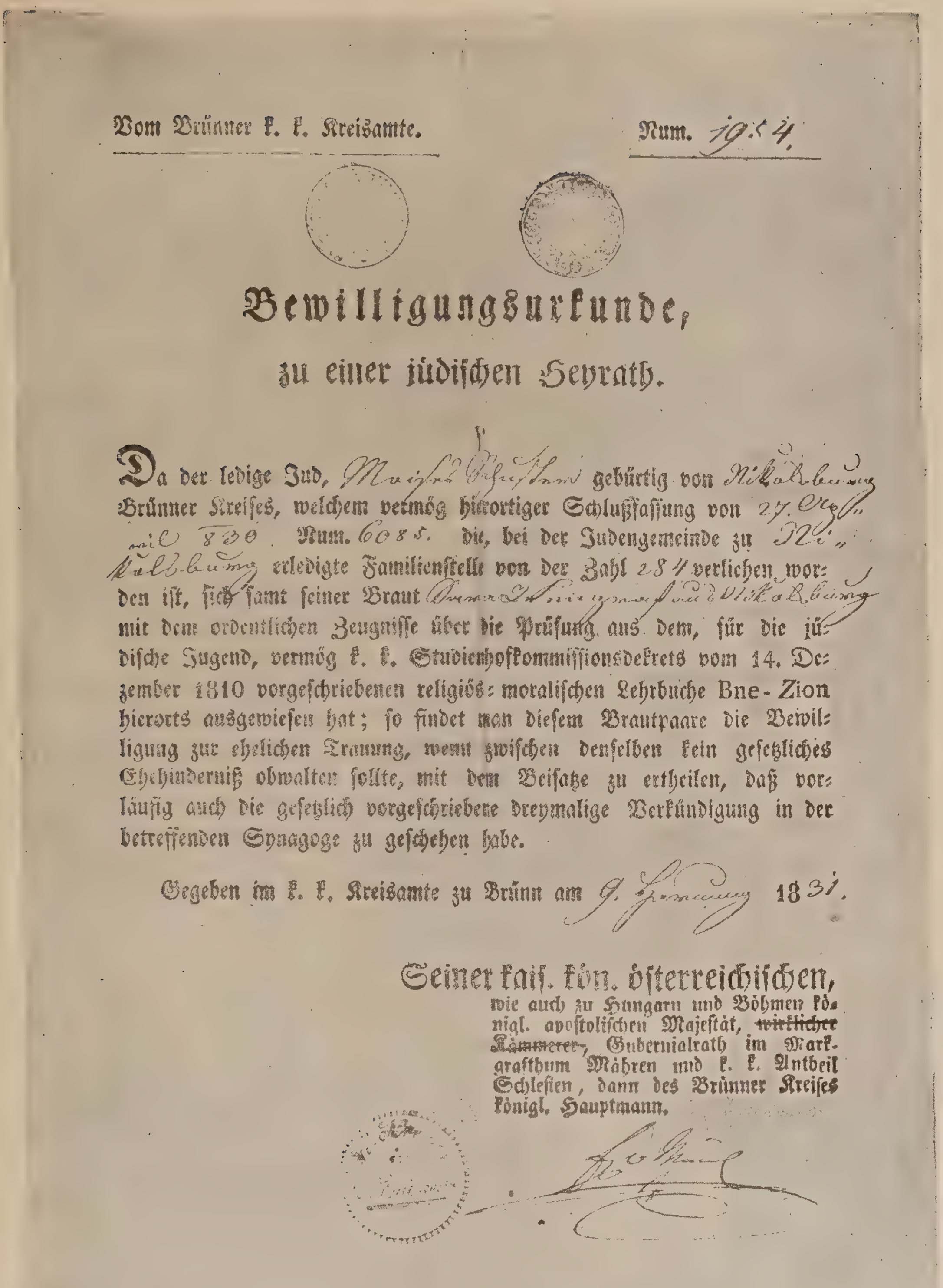
Importance of the Family.

The clan, "mishpaḥah" (Gen. x. 18-20; Num. i. 2); the tribe, "maṭṭeh" (I Kings viii. 1) and "shebeṭ" (Ex. xxviii. 21); and the nation, "'am" (Ex. i. 9), were considered as extensions of the family. In all these forms of development the underlying bond was the belief in a descent from a common ancestor, and the resulting kinship of all the persons constituting such a political division. The ties of blood were of absolute and undisputed strength (see GO'EL). In the family is seen the patriarchal as distinct from the matriarchal system. The father is the head of the family, and through him the genealogy is traced. "The relationship on the father's side is a hereditary one, but that on the mother's side is not regarded as such" (B. B. 109b). This principle is based upon the section of the Mosaic law which provides that in case of a man dying without descendants and brothers, his father's brothers or kinsmen are the legal heirs. Hence the mother's father or brothers, or other kinsmen on the mother's side, are excluded from inheritance (Num. xxvii. 8–11).

The primitive family was a close corporation. This characteristic was retained to some extent down to the time of the Diaspora. The family determined right and wrong, made laws, administered justice, and maintained divine worship (Gen. viii. 20; xiii. 4; xxii. 13, 14; Job i. 5). This explains why among the ancient Hebrews the political state did not attain to the high development of Hellas and Rome. But the main reason for the solidarity of the family may be found in its religion. Not only is one born into a group of fellow citizens, but, as a matter of course, he embraces the gods of the family and of the state. These to the ancient mind were as much a part of the particular community as were the human members. Thus YHWH appears to Jacob and tells him, "I am YHWH, the Lord God of Abraham thy father, and the God of Isaac" (Gen. xxviii. 13); Rachel took with her the "teraphim" (images) of Laban, her father, and put them in "the camel's furniture" (*ib.* xxxi. 33–35); Joshua and the Prophets speak of YHWH as the God of Israel, as their inheritance (Josh. xiii. 33). In the days of Saul and David the tribes had long been united in the worship of YHWH, and yet the clans maintained their annual *sacra gentilicia*, at which every member of the group was bound to be present (I Sam. xx. 6, 29). Aaron, the high priest, on the Day of Atonement brings sacrifices to atone for the sins of his house, of his tribe, and of the people (Lev. xvi). That the change of nationality involves a change of cult may be clearly seen from the Book of Ruth. "Thy sister-in-law," says Naomi to Ruth, "is gone back unto her people and unto her gods." Ruth replies, "Thy people shall be my people, and thy God my God" (i. 14 *et seq.*).

Paternal Authority.

The father's authority over the child was almost supreme. Abraham is ready to sacrifice Isaac (Gen. xxii.); Jephthah sacrifices his daughter (Judges xi. 39); the practise of sacrificing children to Molech rests on the same paternal authority (Lev. xviii. 21, xx. 2–5; II Kings xxiii. 10). Judah orders Tamar, his daughter-in-law, to be burned for having broken the marriage-vow (Gen. xxxviii. 24). Children were regarded as the property of the father and could be seized for debt (II Kings iv. 1). The father could sell his daughter into marriage, though not into slavery (Ex. xxi. 7–11). Only at a tender age, while still a minor, could a maiden be sold by her father against her will; when she had arrived at the age of puberty his paternal authority over her ceased, and could be exercised only in a sort of surveillance until she was married. But under no circumstance was he allowed to cause her to become a prostitute (Lev. xix. 29). As the legal system developed, the courts enforced punishment for all manner of disobedience against father and mother. He that smote or cursed his father or his mother was put to death (Ex. xxi. 15, 17; comp. Prov. xx. 20). Similarly the stubborn, rebellious, gluttonous, and disobedient son was stoned to death (Deut. xxi. 18–21). Children are bidden to honor and respect their



Vom Brünner k. k. Kreisamte. Num. 1954.

Bewilligungsurkunde,

zu einer jüdiſchen Heyrath.

Da der ledige Jud, Moyses Scheftner gebürtig von Nikolsburg Brünner Kreiſes, welchem vermög hierortiger Schlußfaſſung von 27. April 830 Num. 6085. die, bei der Judengemeinde zu Nikolsburg erledigte Familienſtelle von der Zahl 284 verlichen worden iſt, ſich ſamt ſeiner Braut Anna [illegible] aus Nikolsburg mit dem ordentlichen Zeugniſſe über die Prüfung aus dem, für die jüdiſche Jugend, vermög k. k. Studienhofkommiſſionsdekrets vom 14. December 1810 vorgeſchriebenen religiös-moraliſchen Lehrbuche Bne-Zion hierorts ausgewieſen hat; ſo findet man dieſem Brautpaare die Bewilligung zur ehelichen Trauung, wenn zwiſchen denſelben kein geſetzliches Ehehinderniß obwalten ſollte, mit dem Beiſatze zu ertheilen, daß vorläufig auch die geſetzlich vorgeſchriebene dreymalige Verkündigung in der betreffenden Synagoge zu geſchehen habe.

Gegeben im k. k. Kreisamte zu Brünn am 9. Jänner 1831.

Seiner kaiſ. kön. öſterreichiſchen,
wie auch zu Hungarn und Böhmen königl. apoſtoliſchen Majeſtät, ~~wirklicher Kämmerer~~, Gubernialrath im Markgrafthum Mähren und k. k. Antheil Schleſien, dann des Brünner Kreiſes königl. Hauptmann.

MARRIAGE-LICENSE GRANTED TO A JEW OF NIKOLSBURG, 1831.

(In the possession of Prof. G. Deutsch.)

parents, to look upon them as God's representatives on earth, as their greatest benefactors (Ex. xx. 12; Lev. xix. 3; Prov. i. 8, xxx. 17). It is the duty of parents to instruct their children and to lead them in the ways of virtue and righteousness (Deut. vi. 6–7; comp. Ex. xii. 26 *et seq.*, xiii. 14–15).

Position of Women.

The family takes its character from the position of woman (see Woman). The position of the wife in the family depended largely upon her having a son. Children, especially sons, were looked upon as a blessing from God (Ps. cxxvii. 3–5). Sons were regarded as the future supporters of God's kingdom (Ps. viii. 3); they were to be the warriors who would defend the hearth (Deut. xxv. 4–13), and be the mainstay and support of the home. As among the Greeks in Homeric times childlessness was looked upon as a dire misfortune, so also among the Hebrews it was considered in the light of a punishment from God: "And she [Rachel] conceived, and bare a son; and said, God hath taken away my reproach" (Gen. xxx. 23; comp. I Sam. i. 12 *et seq.*). Even the sons of concubines ranked as ancestors of tribes. The levirate shows how essential was the building up of the house. Thus, if a brother died without issue, it was the duty of one of the surviving brothers to marry the widow (Gen. xxxviii. 8; Deut. xxv. 4–13).

Descent and Inheritance.

Primogeniture is recognized in the Mosaic code (Deut. xxi. 16–17) and regulated in the Talmud. The first-born son receives two portions of the father's estate, but not two portions of the mother's estate (Bek. viii.–ix.). Where there are no sons the daughters inherit, as in the case of the daughters of Zelophehad. In the absence of both sons and daughters the property goes to the male relations in order of kinship as determined by the Mosaic code (Num. xxvii. 1–11). Besides the larger share of the inheritance, certain privileges belong to the first-born son (the first-born of the father, not of the mother, for in a polygamous state of society each wife may have had a son). A blessing from the father before he was about to pass away was a special privilege of the first-born son. Isaac wishes to bless Esau, his first-born son (Gen. xxvii.). Joseph calls the attention of his father Jacob to Manasseh as his first-born son, for Jacob had placed his right hand in blessing upon the head of Ephraim (Gen. xlviii. 13 *et seq.*; comp. xlix. 3; Ex. xxii. 29). The privilege that belonged to the first-born son could be sold, as in the case of Esau, who sold his birthright to Jacob (Gen. xxv. 32 *et seq.*); or it could be bestowed by the father as a mark of favor upon a younger son. Thus Jacob withdraws from Reuben, his first-born son, the double portion that by right he should have received after his father's demise, and bestows it upon Joseph and his two sons (Gen. xlviii. 21 *et seq.*, xlix. 3 *et seq.*).

The instinct of solidarity in ancient Israel and the high regard for the chastity of woman explain the sanctity and purity of the Jewish family life. Patriarchal history abounds in pictures of beautiful home life. The filial obedience of Isaac; the love of Jacob for Rachel; the forgiveness by Joseph of his brethren; the death-bed scene of Jacob, where he blesses his sons and grandsons; the strong bond between Ruth and Naomi; and the passionate grief of David for his erring son Absalom—these and many other instances give evidence of the beauty and of the strength of the family affection (Gen. xxii., xlv.; Ruth; II Sam. xviii. 33). That the Bible laid great stress upon the power of the home is shown by the closing verses of Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The Mosaic code guards the chastity of the mother, the sanctity of the home, the blessedness of the household, the preservation of society, and the upbuilding of mankind. The crime of adultery is punished with death (Deut. xxii. 21 *et seq.*; comp. Mal. ii. 14–15). Though the purity of family life was at times sullied, as for instance at Gibeah (Judges xix. 20 *et seq.*), and by David (II Sam. xi.), yet it remains true that through good and evil times the high ideals of home life were maintained. Cases of sensual excess or of unfilial conduct are rare among the Jews down to modern times.

In Talmudical times the purity and sanctity of the home were regarded with equal respect. "God dwells in a pure and loving home" (Ḳid. 71). "Marriages are made in heaven" (Shab. 22a, b). But the power for good is specially apparent in the Jewish home during the Middle Ages. Throughout those centuries of persecution and migration the moral atmosphere of the home was rarely contaminated, and it became a bulwark of moral and social strength, impregnable by reason of the religious spirit that permeated it. The observances of the faith are so entwined with the every-day customs of the home as to make the Jewish religion and the family life one, a bond in sanctity. Most of the religious ceremonies are to be celebrated in the bosom of the family; the observances of the dietary laws are an especially prominent feature in the daily routine. The Seder, the Sukkah, the lighting of the candles on Ḥanukkah, grace before and after meals, these help to unite the members of the family. But most valuable is the celebration of the Sabbath. The Sabbath lamp, kindled on Friday evening, is a symbol of the home influence of woman as the inspirer of a pure family life.

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K. A. G.

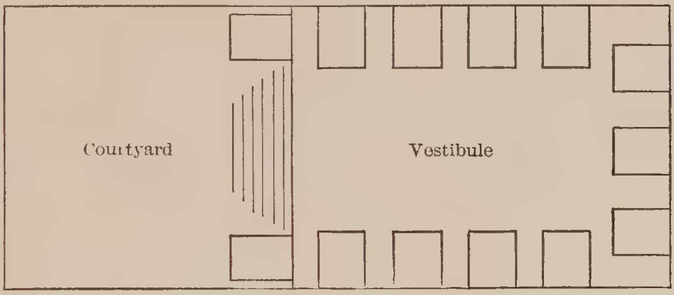
FAMILY VAULT: An exclusive burial-place for the members of a family. The desire of the ancient Hebrews to "lie with their fathers," and particularly the charge of Jacob to his sons to remove his body from Egypt and to bury it in the Cave of Machpelah, furnish early evidence of this form of sepulture.

The Cave of Machpelah acquired by Abraham from Ephron is the first family vault of which there is record. It is still to be seen in Hebron, surmounted with an imposing stone structure of a later date. The upper part of the interior is now used as a mosque. Those who are not Mohammedans are not allowed to enter the cave, though an exception was made in favor of the Prince of Wales in 1861. Beneath the surface of the ground is the cave where the Patriarchs are supposed to be buried. Rab and Samuel of Babylonia differed as to the architectural style of the Cave of Machpelah (lit. "double"): one said it was a cave within a cave; the other that it resembled a house with an attic. According to another opinion, the signification "double" refers to the couples buried in the cave; namely, Abraham with Sarah, Isaac with Rebekah, Jacob with Leah ('Er. 53a).

Cave of Machpelah.

There are numerous references in the Bible to the desire of the kings in Israel to be buried with their fathers. The king of the house of David had a separate burial-place "in the city of David." Hezekiah was buried in the "chiefest of the sepulchers of the sons of David" (II Chron. xxxii. 33).

Palestine, owing to its rocky conformation, was an ideal place for elaborate and ornate rock-cut vaults. Nebuchadnezzar is said to have been persuaded to conquer Jerusalem because the mausoleums in the Holy Land were superior to the king's palaces in Babylonia (Sanh. 96b). An example of a magnificent sepulcher is that of Queen Helen of Adiabene in Jerusalem, erroneously known as the "Tombs of the Kings," and by the Jews as "The Tomb of Kalba Sabua." The best example of a family vault is perhaps the structure near the monument of Absalom, popularly known as the "Bet ha-Ḥofshit" (II Kings xv. 5), or as the burial-cave of Haggai, Zechariah, and Malachi, and, according to the Christians, as the "Cave of St. James." It is really, however, as is proved by the inscription recently deciphered (Luncz, "Moreh Derek," p. 130), the family vault of the priest Hezir, mentioned in I Chron. xxiv. 15.



Ground-Plan of a Family Vault in Talmudic Times.

(After a drawing by J. D. Eisenstein.)

A cave at Meron, near Safed in Galilee, has a collection of chambers forming a small catacomb; and tradition assigns it to Hillel the Elder and his disciples.

There are two distinct types of Jewish antique rock-tombs in Palestine. The ancient form is a sort of vestibule from which chambers or niches, just large enough to insert a body lengthwise, are cut in the walls. These chambers are known as "kukin" (כוכין). The later form is the sepulcher or sarcophagus cut in the rock, with a vacant space around it for the funeral party. The former type is mentioned in the Mishnah (B. B. vi. 8), with reference to the liability of the vender or contractor of a vault. The description follows:

Types of Rock-Tombs.

> The plot is usually four by six ells or arm-lengths (1 arm-length = 24 inches), containing eight chambers, three on each side-wall and two on the wall opposite the entrance to the vault. Each chamber is four ells long, seven handbreadths high, and six handbreadths wide. R. Simeon said the usual size of a vault was six by eight ells, containing thirteen chambers, four on each side-wall, three opposite and one on each side of the entrance (see illustration below).

A courtyard six ells square was provided above the surface of the vault, for the accommodation of the bier and funeral party. This yard had steps leading down to the vault.

The latter style of sepulcher is mentioned in the Tosefta: "A sarcophagus cut in the rock . . . if built in the wall of the vault [= נפש]" (Oh. x., ed. Zuckermandel, p. 607).

Apparently the ancient type of family vault with the kukin was no more in use and was quite unknown at the time of the rabbis of the Babylonian Gemara, who asked for an explanation of it (B. B. 8b).

A criminal, condemned and executed by the bet-din, was not allowed burial in his family vault, but was interred in one of the separate burial-grounds provided for the four grades of capital offenders (Sanh. ii. 5).

The members of the Sanhedrin were all buried in one plot in Jerusalem. There are many caves wherein rabbis of distinction lie in groups. R. Simeon b. Laḳish took pains to mark these vaults for identification (B. M. 85b). Similar caves or vaults are found especially at Safed, where distinguished cabalists rest in peace together.

Bibliography: Zuckermandel, in *Monatsschrift*, xxiii.; Stanley, *Sinai and Palestine*, p. 149, London, 1872; *Pal. Explor. Fund, Quarterly Statement*, passim.

A. J. D. E.

FAMINE: A general scarcity of food, resulting as from drought, war, hail, flood, or insects. The land of Canaan is said in the Bible to have been several times afflicted with distressing famine, which is frequently mentioned together with pestilence and the sword of the enemy. David's decision when offered his choice from among these three scourges indicates that pestilence was considered the least terrible of them (II Sam. xxiv. 14–15). The following is a chronological enumeration of the famines recorded in the Bible:

The famine of the time of Abraham (Gen. xii. 10).

The famine in the days of Isaac (Gen. xxvi. 1), confined to the land of Canaan.

The general famine in the time of Jacob. It was first felt in Egypt, and it extended subsequently to the surrounding countries, and lasted seven years (Gen. xli. 54–57).

The famine "in the days when the judges ruled," which lasted ten years (Ruth i. 1, 6). It was limited to the land of

Canaan, for Elimelech and his family found a refuge in the land of Moab.

The famine in the days of David, which lasted three years (II Sam. xxi. 1).

In the time of Elijah, Samaria suffered three years from a famine as a result of drought (I Kings xviii. 1, 2).

A more terrible famine occurred when Ben-hadad besieged Samaria. An ass's head was sold for eighty shekels and a ḳab of dove's dung for twenty shekels. Mothers ate their own children (II Kings vi. 24-29).

After a brief respite another famine came upon the land and lasted seven years (II Kings viii. 1).

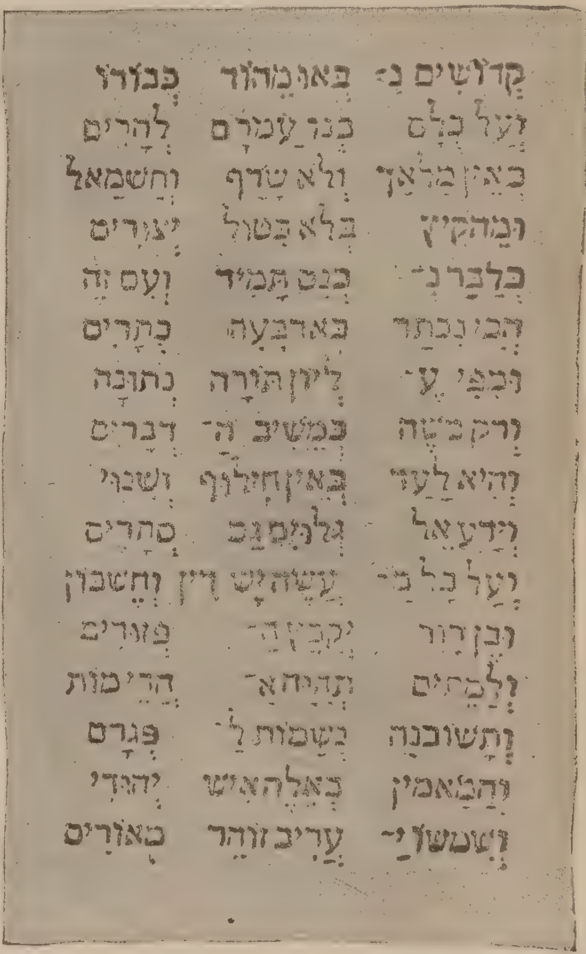
In the time of Zedekiah, King of Judah, the siege of Jerusalem by Nebuchadnezzar caused a famine in which mothers again ate their own children (II Kings xxv. 3; Jer. xxxviii. 9, lii. 6; Lam. ii. 20, iv. 10).

Another famine occurred in the time of the prophet Joel. It was due to locusts, and was followed by drought (Joel i. 4-20).

E. G. H. M. Sel.

FANCIULLI, DE. See Adolescentoli.

FANO (Hebr. פאנו): Small town in the Papal States near Pesaro. Jewish bankers of Fano are known to have had a large financial transaction with the Malatestas (the rulers of the city) as early as 1332. There was a great demand for loans in that agricultural region, which possessed little capital. The Jewish bankers were well received and, winning the confidence of the authorities, were granted extensive privileges and were efficiently protected. At this period the Jewish community was so large that it paid taxes amounting to half the sum collected from the entire town. In 1367, when the heretics were expelled from the city, the Jews were expressly excepted. In 1447 the Malatestas defended them against the demands of the papal chamber for a Jews' tax. The bankers were treated as full citizens, and were exempt from all taxes. When the privileges were renewed in 1430, and the Jews demanded assurance against persecution and spoliation, the demand was granted.



Page from Hai Gaon's "Musar Haskel," Printed at Fano, 1503. The first Hebrew 32mo.

(In the collection of Hon. Mayer Sulzberger.)

The Jews' badge was introduced into Fano in 1464, but the bankers were not required to wear it. At the same time they were secured against repudiation of debts. When in 1492, after the affair of Simon of Trent, a preacher attacked the Jews in his sermons and brought against them the blood accusation, some of the city councilors rose to defend the Jews and to protest against inciting the populace. The city was, in fact, excommunicated three times within forty years because of its too lenient treatment of the Jews. The founding of the Monte di Pietà in 1471 did not detract from the wealth or the popularity of the Jewish banks.

The security enjoyed by the Jews of Fano naturally induced others to settle there. In 1435 they formed a fairly large community. The later comers, however, were not full citizens; they were subject to the restrictions obtaining at that time, and were obliged, after 1464, to wear the Jews' badge. The hostility of the Christian populace, which was also felt by the bankers, forced some families to emigrate in 1452. In the second half of the fifteenth century, in consequence of the attacks of the monks, the relations between the Jews and Christians became even more unfriendly.

It is recorded that in 1460 a Jewess, Perna by name, applied for permission to practise medicine.

In 1542 Fano received many of the Jews who had fled from Sicily. It seems to have had an unprejudiced cardinal, who in 1553 disapproved of the burning of the Talmud and other Hebrew books. The community was dissolved on the expulsion of the Jews from the Pontifical States. In 1901 only three Jews were living in Fano. Among the scholars of Fano the following may be mentioned: the physician Elijah b. Judah of Rome (1400), R. Jacob Israel and R. Moses Nissim (fifteenth century), and Jehiel b. Azriel Trèves (sixteenth century). The Fano family of scholars has been widely known since the sixteenth century.

Bibliography: Ersch and Gruber, *Encyc.* section ii., part 27, p. 153; Stern, *Urkundliche Beiträge über die Stellung der*

Päpste zu den Juden, ii. 91, 113; Mortara, *Indice*; Gino Luzzatto, *I Banchieri Ebrei in Urbino nell' Età Ducale*, ch. ii., documents 14–17 *et passim*, Padua, 1902.

G. I. E.

——**Typography:** Gershon Soncino moved to Fano in 1500 and established there a famous printing-press, from which the following Hebrew works were issued between 1503 and 1516:

1503. Hosha'not.
1504. Haggadah for Pesaḥ evening.
Hai Gaon.—Musar Haskel (only one copy known).
1505. Eleazar b. Judah.—Ha-Roḳeaḥ.
Siddur Tefillot (Rumanian rite).
(?) Ghirondi.—Sha'are ha-Teshubah.
1506. Judah ha-Levi.—Sefer ha-Kuzari.
Taḥanunim.
(?) Sahula.—Meshal ha-Ḳadmonim.
Joseph Albo.—'Iḳḳarim.
1516. Jacob b. Asher.—Arba' Ṭurim.

BIBLIOGRAPHY: Steinschneider, *Jüdische Typographie*, p. 42; *idem*, in *Hebr. Bibl.* xi. 105; Schwab, *Les Incunables Orientaux*, passim; Sacchi, *I Tipografi Ebrei di Soncino*, p. 21; Soave, *Dei Soncino*, pp. 29 *et seq.*

G.

FANO: Name of an Italian family, members of which have been prominent as scholars since the sixteenth century. Among them the following may be mentioned:

Abraham ben Moses da Fano: Italian scholar of the fifteenth (?) century; author of a mystical commentary to the Song of Songs (Vatican MS. No. 230).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i., No. 122; Bartolocci, *Bibl. Rabb.* i. 47; Salfeld, in *Magazin*, vi. 46; Mortara, *Indice*, p 21; De Rossi-Hamberger, *Historisches Wörterbuch*, p. 103.

G.

Enrico Fano: Italian senator; born at Milan 1833; died there Dec. 11, 1899. In youth he was an ardent patriot and a conspirator. In 1859 he was sent by Victor Emmanuel II. as commissioner to Garibaldi's camp. He was a pronounced skeptic. Elected deputy of Milan in 1867, he remained in office for several legislative periods. In 1890 he was made a senator. Fano is author of "Della Carità Preventiva e dell' Ordinamento delle Società di Mutuo Soccorso in Italia," Milan, 1868.

BIBLIOGRAPHY: *Almanacco Italiano*, 1901.

S. U. C.

Ezra ben Isaac Fano: Rabbi of Mantua and cabalist; lived in the sixteenth and seventeenth centuries. Fano was a pupil of the cabalist Israel Saruḳ, and among his own pupils were Menahem Azariah da Fano, Jacob the Levite, and Issachar Baer Eulenburg. On July 14, 1591, Fano received the title of "Chief Rabbi Laureate of Mantua." He was the possessor of valuable manuscripts, some of which he edited and annotated. He published, under the title of "Sefer Mishpeṭe Shebu'ot" (Venice, 1602), a collection of small treatises by Hai Gaon. In conjunction with Meïr of Padua, he edited a manuscript of the Midrash Tanḥuma, adding a preface, an index, and three tables of practical decisions (Mantua, 1613). His decisions were published in Moses Porto's "Palge Mayim" (p. 28b) and in the collection entitled "Mashbit Milḥamot" (p. 32b). MS. No. 130 in the "Codices Hebraic. Biblioth. I. B. de Rossi" (Parma, 1803) contains a collection of letters written to Fano by Mordecai Dato and Joseph Ḥazaḳ (Cod. 130), and Joseph Gikatilla's "Sefer ha-Oraḥ," with a description by Fano (Cod. 1228). Fano also wrote notes to many cabalistic works.

BIBLIOGRAPHY: Zunz, in *Kerem Ḥemed*, vii. 122; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 282, 289; Mortara, *Indice*, p. 21.

Giulio Fano: Italian physiologist; born at Mantua in 1860. He studied physiology at Florence under Luciani, the most famous physiologist in Italy. In 1894 he succeeded his master as professor of physiology at the Istituto di Studi Superiori in Florence, and soon won a scientific reputation second only to that of his teacher. In 1898 he was awarded the prize of the Accademia dei Lincei at Rome. His works include: "La Fisiologia in Rapporto colla Chimica e colla Morfologia"; "La Fisiologia nel Passato e le Cause dei Suoi Recenti Progressi"; "L'Elettricità Animale"; "Physiologie Générale du Cœur."

S. I. E.

Isaac Berachiah ben Judah Aryeh Fano: Italian cabalist, liturgical poet, and rabbi; flourished in the seventeenth century in Lugo. He was a pupil and son-in-law of Menahem Azariah da Fano and teacher of Shabbethai Baer, author of "Be'er 'Esheḳ." Lampronti, in his "Paḥad Yiẓḥaḳ" (*s.v.* "Abel Asur" and "Ṭum'at Ohel"), quotes two responsa of Isaac Berachiah Fano. Some piyyuṭim written by the latter are to be found in the Italian "Siddur shel Berakah" (Ferrara, 1693). He also wrote "Ḥanok la-Na'ar," containing homilies and novellæ; but it was not published.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Geḍole Yisrael*, p. 141; Steinschneider, *Cat. Bodl.* col. 1096; Mortara, *Indice*, p. 21.

Jacob ben Joab Elijah da Fano: Italian rabbi and Hebrew poet; lived at Ferrara and Ancona about the middle of the sixteenth century; teacher of Abraham Portaleone. He wrote: "Shilṭe ha-Gibborim," a rhythmical poem warning men against women, and "Ḳinah," an elegy in verse on the persecution of the Jews at Ancona, published together at Ferrara, 1556; "Zoker ha-Berit," a treatise on the commandments, which formed the first part of his "Petaḥ Tiḳwah," no longer extant. He is generally supposed to have been the author of the "Ḳiẓẓur Ḥobot ha-Lebabot," Venice, 1655, a compendium of Baḥya's "Ḥobot ha-Lebabot."

BIBLIOGRAPHY: Zunz, in Geiger's *Wiss. Zeit. Jüd. Theol.* iii. 56; Franz Delitzsch, *Zur Gesch. der Hebräischen Poesie*, p. 173; Steinschneider, *Cat. Bodl.* col. 1210; Fuenn, *Keneset Yisrael*, p. 561.

S. S. M. SEL.

Menahem Azariah da Fano (also called **Immanuel da Fano**): Italian rabbi, Talmudist, and cabalist; born 1548; died at Mantua 1620. He was a disciple of Moses Cordovero, to whose widow he offered 1,000 sequins for her husband's manuscripts. Even as a youth Fano had some reputation for learning, as is shown by the fact that Moses Cordovero (d. 1570) sent him a copy of his "Pardes Rimmonim." One of Fano's teachers was Ishmael Ḥanina b. Mordecai of Valmontone. Fano was a patron of learning. When Joseph Caro, shortly before his death (1575), sent "Kesef Mishneh," his commentary on Maimonides' Yad ha-Ḥazaḳah, to Mantua for publication, Fano, at the suggestion of Dei Rossi, assumed part of the expense and took charge of the edition. According to a report of Immanuel Aboab, Fano lived for some time in Reggio. Numerous pupils flocked to him from Italy and Germany, and he was held in general respect for his learning and character.

Fano's authority as a Talmudist is evident in a collection of responsa ("She'elot Teshubot me-Rabbi Menaḥem 'Azaryah," Dyhernfurth, 1788) containing 130 chapters on various subjects connected with religious law and ritual questions. They are distinguished by precision of style as well as by the author's independence of the later authorities. He even decides sometimes in opposition to Joseph Caro (*e.g.*, No. 32), and holds changes in the ritual to be justifiable in certain cases (see, *e.g.*, No. 25). In his love for precision and brevity Fano compiled a book of extracts from Alfasi's code, which itself is only a compendium of the Talmud. This book is preserved in manuscript. Azulai enumerates twenty-four cabalistic treatises by Fano, part being in manuscript. Ten of these are comprised in the work "'Asarah Ma'amarot"; five of them, under the title "Amarot Ṭehorot," were printed together with "Ḳol Yehudah," a philosophical commentary by Judah b. Simon (Frankfort-on-the-Main, 1698; Mohilev, 1810).

These treatises originated partly in addresses delivered by the author on feast-days, especially on Rosh ha-Shanah. In spite of Fano's decided tendency toward scholastic and allegoric interpretation, his works are not quite devoid of original remarks. For example, in connection with the cabalistic interpretation of Num. xxxiii. 2, "And Moses wrote their goings out according to their journeys," he says: "The Torah speaks always of ideas when it seems to be describing concrete things: the higher meaning is the principal thing; the lower, material meaning holds the second place. Moses b. Naḥman, indeed, follows another opinion in his commentary on Genesis in holding to the principle that 'the Torah speaks according to the manner of men'; but we can justly say that men speak according to the manner of the Torah" ("Ḥiḳḳur Din," iii. 22). "The prohibitions of the Torah never appear in the imperative, but in the form of the future: 'Thou shalt have no other gods'; 'Thou shalt not bow down thyself to other gods'; 'Thou shalt not swear falsely'; etc. This means, 'I know thou wilt not be guilty of these things, since human nature does not tolerate such crimes, and if sin occurs in this life it can be only a passing episode.' On the other hand, the commandments are in the imperative: 'Kabbed,' 'zakor'; that is, 'I command thee nothing new; the good instincts in thee have always been there; they need only to be awakened and developed'" (*ib.* iv. 9). This last sentence is characteristic of the author's optimism as well as of his mild nature, which attracted the sympathy of all.

In 1581 Jedidiah (Amadeo) Recanati dedicated to Fano his Italian translation ("Erudizione dei Confusi") of Maimonides' "Moreh Nebukim." Isaiah Hurwitz especially mentions Fano's treatise "Yonat Elem" as a theological work the teaching of which comes very near to the truth (Joseph Solomon Delmedigo, introduction to "Nobelot Ḥokmah"). Fano's pupil Samuel Portaleone composed an elegy on the occasion of his death (Oxford MS. No. 988c). One of Fano's sons was Isaac Berechiah; and the same name was borne also by Fano's son-in-law and pupil (mentioned in a letter of Israel Sforno to his son Obadiah).

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 42b; Azulai, *Shem ha-Gedolim*; Aboab, *Nomologia*, ii. 28, p. 300; D. Kaufmann, in *R. E. J.* xxxv. 84, xxxvi. 108; *J. Q. R.* viii. 526.

S. S. A. Ka.

FAQUIN, JUCEFE (JOSEPH): Spanish traveler of the fourteenth century; lived first at Barcelona, but settled in Majorca after having made a tour of the known world. A year and a half later the representatives of the Aljama demanded that he should contribute his share to the tax of 18,000 livres which had been laid upon that body eight years previously. Faquin protested against the unjust and unreasonable demand in a petition which he presented to King James II. of Majorca (March 20, 1334), whereupon the king commissioned the royal procurators to examine the case carefully.

Bibliography: *R. E. J.* iv. 53 *et seq.*; Kayserling, *Christopher Columbus*, p. 3.

G. M. K.

FARABI, AL-. See Alfarabi.

Charles of Anjou Presenting Arabic Manuscript to Faraj for Translation.

(From an illumination by Friar Giovanni in the Bibliothèque Nationale, Paris.)

FARAJ BEN SALIM or **MOSES FARACHI OF GIRGENT** (known also as **Faragut, Fararius, Ferrarius,** and **Franchinus**): Italian physician and translator; flourished in the second half of the thirteenth century. He was engaged by King Charles of Anjou as translator of medical works from Arabic into Latin. In this capacity he rendered a great service to medicine by making a Latin translation of Razi's medical encyclopedia, "Al-Ḥawi" (published 1486, under the title "Continens," with a glossary by the translator). The translation is followed, between the same covers, by "De Expositionibus Vocabulorum seu Synonimorum Simplicis Medicinæ," which Steinschneider supposes to form a part of the "Continens." As a token of his esteem for the translator, Charles of Anjou ordered that on the original copy of the manuscript of the "Continens" (MS. Bibliothèque Nationale, Paris, No. 6912) the portrait of Faraj should be drawn beside his own by Friar Giovanni of Monte Cassino, the greatest illuminator of his time.

Faraj also translated "De Medicinis Expertis," attributed to Galen and included in his works published by Juntas and Chartres (x. 561–570), and "Tacuini Ægritudinum" (Arabic, "Taḳwim al-Abdan"), by Ali ibn Jazla, published at Strasburg, 1532. Steinschneider believes that to Faraj should also be ascribed the Latin translation of Masawaih's treatise on surgery (MS. Bibliothèque Nationale, Paris, No. 7131), said to have been made by a certain "Ferrarius."

Bibliography: Wüstenfeld, *Die Uebersetzungen Arabischer Werke in das Lateinische*, p. 107; Steinschneider, in Virchow's *Archiv*, xxxix. 296; idem, *Cat. Bodl.* col. 979; idem, *Hebr. Bibl.* xx. 136; idem, *Hebr. Uebers.* p. 974.

G. I. Br.

FARAJI, JACOB AL-: Rabbi at Alexandria, Egypt, in the middle of the seventeenth century; brother-in-law of Shabbethai Nawawi, rabbi of Rashid, and teacher of Samuel Laniado. Al-Faraji was the author of responsa, extracts from which were incorporated in the collection "Birke Yosef," published by Azulai at Leghorn in 1774–76. As shown by one of his responsa inserted in "Ginnat Weradim" by Abraham ben Mordecai ha-Levi (Constantinople, 1716–18), Al-Faraji was an able grammarian and a good Hebrew stylist.

Bibliography: Azulai, *Shem ha-Gedolim*, p. 96; Fürst, *Bibl. Jud.* i. 276.

G. I. Br.

FARḤI (PARḤI), ESTORI: Explorer of Palestine; born about 1282 at Florenza, Spain; died in Palestine, probably in 1357. His father, Moses, sent him to study under his grandfather, Rabbi Nathan, at Tronquetelle, near Arles, France. At the age of nineteen he went to Montpellier to study astronomy with Jacob ben Makir; he also studied Latin, Arabic, and the works of Aristotle, Hippocrates, Ptolemy, and Galen. When the Jews were expelled from France, July 22, 1306, he went to Perpignan, where he remained for seven years, and translated several works. In 1312 he decided to go to Palestine. On his way thither he stopped for a few days at Cairo. Thence he went to Jerusalem, where flattering efforts were made to induce him to stay. He refused, however, because of the anti-Maimonidean feeling there, and settled at Bethshan, near Jerusalem. During the next seven years he explored Palestine, and laid down in his "Kaftor u-Feraḥ" his researches into the history, geography, fauna, flora, and antiquities of the Holy Land. He carried with him the manuscript, corrected by R. Baruch of Jerusalem, but it disappeared at his death. Fortunately, some copies had previously been distributed, and one was found in 1515 by Isaac Kohen Sholal, Nagid of Egypt. Between 1545 and 1548 it was printed at Venice by Meïr b. Jacob Frantz, who attributed it to the nagid. David Conforte was the first to ascribe the work to Farḥi. A second edition appeared at Berlin (1849, ed. Hirsch Edelman), and a third edition at Jerusalem (two vols., 1897–98, ed. Moses Luncz).

Farḥi was the author of six other works: "Targum Sefer Refu'ot," translation of Armengaud Blaise's "De Remediis," a medical work (the Latin text is no longer extant, all the translations of this work since then being based on Farḥi's Hebrew text); "Sefer ha-Kabusim," on purgatives, translated from the Latin of Elijah b. Judah (an incomplete copy is in the Casanata collection in Rome, I. iv. 5); "Ma'amar be-Bi'ur Da'at"; "Shoshanat ha-Melek"; "Batte ha-Nefesh"; and "Sha'ar ha-Shamayim." The last four are no longer extant, but are quoted in his "Kaftor u-Feraḥ," a treatise in which Farḥi combats Avicenna's opinion regarding the inhabitants of the equator.

Bibliography: Luncz, *Luaḥ Ereẓ Yisrael*, pp. 108–130, Jerusalem, 1897; Zunz, in Asher's ed. of the *Itinerary of R. Benjamin of Tudela*, ii. 260 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 778, 835; and especially Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 403 *et seq.*

G. M. Fr.

FARḤI, ḤAYYIM MU'ALLIM: Minister of the Pasha of Damascus and Acre; born at Damascus about the middle of the eighteenth century; assassinated in 1820. This remarkable statesman for more than forty years governed a part of the Turkish empire. His father, Saul Farḥi, was minister of the treasury to the Pasha of Damascus, and he himself, while still a young man, showed skill in state affairs. When Aḥmad Jazzar, Pasha of Acre, obtained also the pashalic of Damascus, he recognized the ability of the young Farḥi and promoted him to the position of minister. Farḥi utilized his influence to help his coreligionists. His love for his master and his desire to continue his services to the Syrian Jews were so strong that he bore even the most outrageous treatment on the part of the pasha.

During the siege of Acre by Napoleon in 1799, Farḥi was the soul of the defense, frustrating all of the enemy's strategic plans. Napoleon, knowing that it was owing to the efforts of the Jewish minister that he could not conquer the place, tried, but in vain, to win him over.

After Jazzar's death in 1808, Farḥi was confirmed in his dignity by Jazzar's successor, Sulaiman Pasha. The Jewish poets sang of Farḥi as a new Solomon, finding his name (from the Hebrew "faraḥ," meaning "to bloom") to be synonymous with the happiness of the country.

Farḥi was assassinated during the reign of Sulaiman's successor, Abdallah, who, although one of Farḥi's pupils, was his bitter enemy; and the body, in spite of the prayer of the Jews that it might be granted decent burial, was thrown into the sea.

Bibliography: Lebrecht, in *Magazin für die Literatur des Auslandes*, 1850, pp. 461, 503; Carmoly, *Revue Orientale*, i. 2–9; *Orient, Lit.* 1850, cols. 728–732, 742–748, 777–780; *Travels of Lady Hester Stanhope*, iii. 124; Joseph Schwarz, *Tebu'ot ha-'Areẓ*, ii. 46a; Grätz, *Gesch.* 3d ed., xi. 215.

S. M. Sel.

FARḤI, ISAAC: Dayyan and almoner of Jerusalem; born at Safed; died at Jerusalem May 11, 1853. About 1840 Farḥi was sent to Europe by the rabbinate of Jerusalem to collect contributions for the poor. He was the author of "Marpe la-'Eẓem," moral essays, Ortakeui, 1830; "Matoḳ mi-Debash," on morals, with a pamphlet entitled "Ṭub Yerushalayim," a eulogy on the Holy City, Jerusalem, 1842; "Mine Metiḳah," a pamphlet containing three sermons for Shabbat Zakor, Leghorn, 1848; "Ẓuf Debash," morals, *ib.* 1849; "Matoḳ la-Nefesh," sermons, Constantinople; "Shebeṭ Mishor," ethical essays and novellæ, *ib.*; "Ma'aseh Abot," a commentary on Pirḳe Abot, Leghorn, 1864. He also left some unpublished novellæ on the Talmud and on Maimonides.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 208; Luncz, *Jerusalem*, i. 142; Fuenn, *Keneset Yisrael*, p. 654.

S. S. M. Sel.

FARḤI, JOSEPH SHABBETHAI: Talmudic scholar and cabalist; born at Jerusalem about 1802; died at Leghorn, Italy, in 1882. Farḥi was an earnest cabalist; he believed that after death the human body undergoes the trial of purgatory which the cabalists call "ḥibbuṭ ha-ḳeber" (the torments of the grave).

Farḥi went to Leghorn about 1842, and while there wrote: (1) "'Oseh Fele," a collection of wonderful stories (Leghorn, 1845); (2) "Toḳpo shel Yosef," a narration of the story of Joseph (*ib.* 1846); (3) "Rokeb 'Arabot," an Arabic commentary on Pirḳe Abot, with the text, the Decalogue, and the "Piyyuṭ bar Yoḥai" (*ib.* 1849); (4) "Sheber Bat 'Ami," an Arabic commentary on the Hafṭarah of the Ninth of Ab, with an Arabic version of the story of Anna and her seven sons (*ib.* 1853). He edited the "Ma'aseh Abot" of Isaac Farḥi, adding a number of notes (*ib.* 1864), and the "Ma'agal Ṭob" of Joseph Concio (*ib.* 1879).

Bibliography: Mortara, *Indice*, p. 21; M. G. Montefiore, in *Il Vessillo Israelitico*, xxx. 92; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 248; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 77.

K. M. Sel.

FARIA, JUAN DE: Marano poet. While residing at Brussels in 1672 he wrote a poem in honor of his friend Miguel de Barrios' "Coro de las Musas." Barrios calls him and Aaron Dormido "ruiseñores del Musayco nido" (nightingales of the Mosaic nest).

Bibliography: Barrios, *Relacion de los Poetas*, p. 58.

D. M. K.

FARISSOL (PERIZOL), ABRAHAM BEN MORDECAI: Italian scholar and geographer; born at Avignon, France, 1451; died, according to Grätz ("Geschichte," ix. 44), in 1525; Zunz, however ("G. S." i. 178), says that he was living in 1526. In 1468 he was at Avignon, but soon afterward went to Mantua, and in 1473 to Ferrara. He acted at Ferrara as cantor in the synagogue (according to Steinschneider, "Hebr. Uebers." p. 81, the cantor at that time was a certain "Mordecai"), and occupied himself besides in the copying of manuscripts. He wrote a short commentary to the Pentateuch under the title of "Pirḥe Shoshannim" (De Rossi, "MSS. Codices," No. 201). Soon afterward he wrote a polemical work under the title of "Magen Abraham," or "Wikkuaḥ ha-Dat," in three parts, the second against Christianity, the third against Islam. He was induced to write this work by the fact that at the court of Ercole d'Este I., Duke of Ferrara, he had had a dispute with two monks. By order of the duke he also made a résumé in Italian of the Hebrew text, so that his antagonists might understand his position ("Monatsschrift," xlii. 421). Kirchheim proved (in "Orient, Lit." vi., col. 7) that the greater part of that work was copied from Duran's "Ḳeshet u-Magen." About the same time Abraham Farissol wrote a commentary to Job (in "Biblia Rabbinica," Venice, 1518). But the most important of his writings is the "Iggeret Orḥot 'Olam," a cosmographic and geographic work in thirty chapters (Ferrara, 1524; Venice, 1587). The chief sources Farissol used were Bergomas' "Supplementum" and Amerigo's "Cosmographia." The author speaks of the newly discovered parts of the world, of the wonderful stories told by travelers, and of the Ten Tribes.

Farissol was the first Jewish scholar who turned his attention to geography. The "Iggeret" was translated into Latin by Hyde under the title of "Tractatus Itinerum Mundi" (Oxford, 1691). In 1525 Farissol wrote a commentary to Ecclesiastes (De Rossi, *ib.* No. 48). He also translated into Hebrew Aristotle's "Logic" and the compendium of Porphyry (De Rossi, *ib.* No. 145). Some sermons of Farissol's, and a number of letters which he wrote in 1468 and 1474 to several of his contemporaries (Messer Leon of Ferrara being among them), are also extant.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 117; De Rossi, *MSS. Codices*, i. 95-97; idem, *Dizionario*, pp. 117, 118; Steinschneider, *Cat. Bodl.* col. 689; idem, *Hebr. Uebers.* p. 81; idem, *Hebr. Bibl.* vii. 27, 28; ix. 115; Michael, *Or ha-Ḥayyim*, pp. 91, 92; Kirchheim, in *Orient, Lit.* vi. 7; Michael, *ib.* vi. 253; Grätz, *Gesch.* 3d ed., viii. 457, ix. 44-46; Fürst, *Bibl. Jud.* i. 276; Gross, *Gallia Judaica*, p. 11; Fuenn, *Keneset Yisrael*, pp. 52, 53; Abraham Pesaro, in *Il Vessillo Israelitico*, 1879, p. 170.

G. M. Sel.

FARISSOL, JACOB BEN ḤAYYIM COMPRAT VIDAL: Liturgical poet; born at Avignon; grandson of Vitalis Farissol, one of the three chief bailiffs of Avignon in 1400. He was a pupil of Solomon ben Menahem, or "Frat Maimon," under whose supervision he composed in 1422, at the age of seventeen, a commentary to Judah ha-Levi's "Cuzari" entitled "Bet Ya'aḳob." Jacob ben Ḥayyim is doubtless identical with the liturgical poet mentioned by Zunz ("Literaturgesch." p. 525) under the name of "Comprad Farissol," who flourished at Avignon in 1453. The name "Farissol" was a very common one among the Jews of Provence. It is found at Montpellier in 1306 (Saige, "Les Juifs du Languedoc," p. 128), at Perpignan in 1413 ("R. E. J." xiv. 67), and at Avignon in 1451, 1465-80, and 1558 (Bayle, "Les Médecins d'Avignon au Moyen Age," p. 54; Gross, "Gallia Judaica," p. 11; "R. E. J." xiv. 67, 89).

Bibliography: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 755; Zunz, *Literaturgesch.* p. 525; Gross, *Gallia Judaica*, pp. 6, 7; *R. E. J.* xli. 198; xiv. 67, 89.

G. S. K.

FARISSOL, JUDAH: Italian mathematician and astronomer; flourished at Mantua at the end of the fifteenth century. In 1499 he wrote "Iggeret Sefirah," a description of the astronomical sphere, with diagrams.

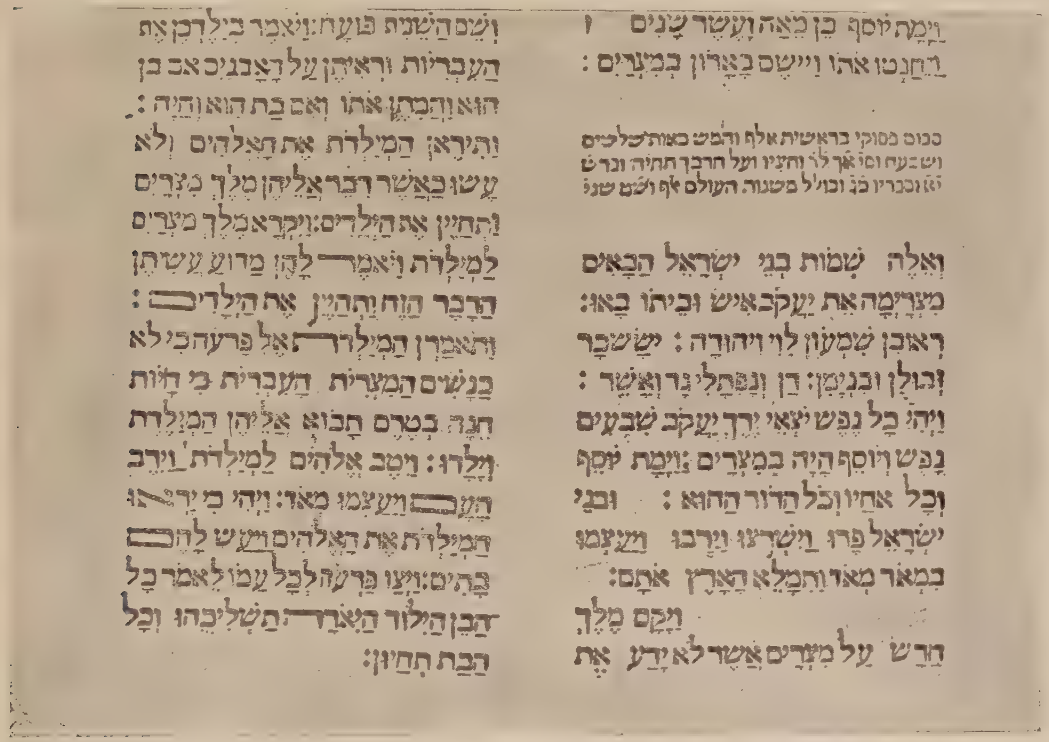
Bibliography: Steinschneider, *Jewish Literature*, p. 187; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 711.

G. M. Sel.

FARJEON, BENJAMIN L.: English-Jewish novelist; born in London 1833; died there July 23, 1903; educated at private schools. He emigrated to New Zealand, where he entered upon a literary career and became manager and partial owner of the first daily newspaper in that colony. Turning to fiction, he published his first book, "Grif," in 1870, which attracted the notice of Dickens. Among his writings are "Joshua Marvel" (1871), "London's Heart," "Great Porter Square" (1884), "Set in a Silver Sea," "The Sacred Nugget," "The King of Noland," "Something Occurred," "A Secret Inheritance," "The House of White Shadows," "The Betrayal of John Fordham," "Samuel Boyd of Catchpole Square," and "The Mesmerists." "Solomon Isaacs" (1877), "Aaron the Jew," "Miriam Rozella," and "Pride of Race" deal sympathetically with Jewish scenes and characters.

BIBLIOGRAPHY: Allibone, *Dict. Eng. Lit.* Supplement, *s.v.*; *Who's Who.*

J. V. E.



וַיָּמָת יוֹסֵף בֶּן מֵאָה וָעֶשֶׂר שָׁנִים וַ
יַּחַנְטוּ אֹתוֹ וַיִּישֶׂם בָּאָרוֹן בְּמִצְרָיִם :

כנוס פסוקי בראשית אלף וחמש מאות שלשים
ושבעה וסי׳ אך לך וחציו ועל חרבך תחיה ופרש׳
יב׳ וסדריו מג׳ וכו״ל פתגמה העולם אלף ושם שנ׳

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים
מִצְרָיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:
רְאוּבֵן שִׁמְעוֹן לֵוִי וִיהוּדָה : יִשָּׂשכָר
זְבוּלֻן וּבִנְיָמִן: דָּן וְנַפְתָּלִי גָּד וְאָשֵׁר :
וַיְהִי כָּל נֶפֶשׁ יֹצְאֵי יֶרֶךְ יַעֲקֹב שִׁבְעִים
נָפֶשׁ וְיוֹסֵף הָיָה בְמִצְרָיִם : וַיָּמָת יוֹסֵף
וְכָל אֶחָיו וְכֹל הַדּוֹר הַהוּא : וּבְנֵי
יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ וַיִּרְבּוּ וַיַּעַצְמוּ
בִּמְאֹד מְאֹד וַתִּמָּלֵא הָאָרֶץ אֹתָם:
וַיָּקָם מֶלֶךְ
חָדָשׁ עַל מִצְרָיִם אֲשֶׁר לֹא יָדַע אֶת

וְשֵׁם הַשֵּׁנִית פּוּעָה: וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת
הָעִבְרִיּוֹת וּרְאִיתֶן עַל הָאָבְנָיִם אִם בֵּן
הוּא וַהֲמִתֶּן אֹתוֹ וְאִם בַּת הִוא וָחָיָה :
וַתִּירֶאןָ הַמְיַלְּדֹת אֶת הָאֱלֹהִים וְלֹא
עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרָיִם
וַתְּחַיֶּיןָ אֶת הַיְלָדִים: וַיִּקְרָא מֶלֶךְ מִצְרַיִם
לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן
הַדָּבָר הַזֶּה וַתְּחַיֶּיןָ אֶת הַיְלָדִים :
וַתֹּאמַרְןָ הַמְיַלְּדֹת אֶל פַּרְעֹה כִּי לֹא
כַנָּשִׁים הַמִּצְרִיֹּת הָעִבְרִיֹּת כִּי חָיוֹת
הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמְיַלֶּדֶת
וְיָלָדוּ: וַיֵּיטֶב אֱלֹהִים לַמְיַלְּדֹת וַיִּרֶב
הָעָם וַיַּעַצְמוּ מְאֹד: וַיְהִי כִּי יָרְאוּ
הַמְיַלְּדֹת אֶת הָאֱלֹהִים וַיַּעַשׂ לָהֶם
בָּתִּים: וַיְצַו פַּרְעֹה לְכָל עַמּוֹ לֵאמֹר כָּל
הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ וְכָל
הַבַּת תְּחַיּוּן:

PART OF PAGE FROM HEBREW PENTATEUCH PRINTED BY SAMUEL GIACON, FARO, 1487.

The first book in any language printed in Portugal.

(In the British Museum.)

FARKAS, ALBERT: Hungarian journalist; born at Szilágy Somlyó Aug. 1, 1842; attended the gymnasium at Kolozsvár (Klausenburg), and studied law at Budapest. Farkas contributed to the "Magyar Sajtó," the "Hon," and the "Vasárnapi Ujság"; wrote various patriotic poems, including one, under the title "Sámson és Delila," on the defeat of the Hungarian national aspirations; and translated into Hungarian Gervinus' study on "Hamlet," as well as the work of Count Ladislaus Teleki on the Russian intervention in Hungary, Edmond About's "Tolla Féraldi," Racine's "Phèdre," and Wieland's "Die Abderiten." He took a leading part in the emancipation movement as editor of the "Magyar Zsidó," advocating a peaceable adjustment of the religious differences among the Hungarian Jews. In the course of the combat Farkas exerted his endeavors in behalf of the Orthodox party, and it was he who was the chief factor in securing official recognition of that party as a separate communal organization.

S. L. V.

FARKAS, GYULA (JULIUS): Hungarian mathematician and physicist; born at Puszta Sárosd March 28, 1847; attended the gymnasium at Györ (Raab), and studied law and philosophy at Budapest. After teaching in a secondary school at Székesfehérvár (Stuhlweissenburg), Farkas became in succession principal of the normal school at Pápa, privat-docent (1881) of mathematics at the University of Budapest, and professor of physics (1888) at Klausenburg. The Hungarian Academy of Science elected him corresponding member May 6, 1898. His principal writings are embodied in the reports of the Academy of Science of Paris (1878–84); the "Archiv der Mathematik und Physik"; and the "Journal des Mathematiques." His separately published works are "Die Diatomische Dur-Scale," Budapest, 1870; and "Termeszettan Elemei" (Elements of Physics), *ib.* 1872.

BIBLIOGRAPHY: *Pallas Nagy Lexicon*, vi.; *Horváth Könyvészete*, 1881.

S. L. V.

FARMER OF TAXES. See TAX-GATHERERS.

FARMING ON SHARES. See Landlord and Tenant.

FARO: Capital of the Portuguese province of Algarve. It was the seat of the district rabbi, or chief justice, appointed by the chief rabbi. Faro had Jewish inhabitants at an early date. They are mentioned in the municipal laws of Alfonso III. after the capture of Algarve. Alfonso IV. made the Jews of the locality sign a document in which they agreed to pay punctually the protection-money levied on them.

That the Jews of Faro did not altogether escape the cruelties of the Inquisition is evidenced by the burning of Estevainha Gomes of Faro at Lisbon June 17, 1590.

There was formerly a family of the name of Faro at Bayonne, where the tomb of Abraham Rodrigues Faro, who died in 1693, may be seen. In London David and Isaac of Faro are included in the list of subscribers to the synagogue of Bevis Marks (*c.* 1700). The tomb of Jacob of Faro's widow, who died in 1686, has also been preserved in London.

In 1911 Faro had 12,680 inhabitants, including about twenty Jewish families. There are two synagogues, one founded about 1830, the other in 1860; a ḥebra ḳaddisha; and a cemetery dating from 1820, when the community was organized. The cemetery contains the ancient tombstone of Joseph ben Thone (?), a rabbi who died in 1315. The community supports a ḥazzan and a slaughter-house established in 1830.

Bibliography: *Archivo Torre do Tombo*, Lisbon MS. No. 732; *Auto da Fé de Lisboa*, fol. 90; *Tombes des Cimetières de Bayonne et de Londres*, p. 253; Gaster, *Hist. of Bevis Marks*, pp. 74-78, 91-96; Kayserling, *Gesch. der Juden in Portugal*, pp. 7. 23.

G. M. K.—C. de B.

A printing-press existed in the house of Don Samuel Giacon, at whose expense was printed in 1487 a Pentateuch with 110 leaves without pagination or register, in double columns, and with from 30 to 35 lines to a full page. The letters, square characters, are unequal; the vowels often incorrect, and in many cases wanting; dagesh and accents are not expressed. There seem to have been marginal notes printed on the top and bottom of the first five leaves, but the margins have been cut off. According to Häbler ("Typographie Ibèrique," p. 38), this was the first Hebrew book printed with vowel-points. Moreover, it appears from the long list of printing-presses in the Iberian peninsula, published by Häbler ("The Early Printers of Spain and Portugal," London, 1897), that this was absolutely the first book printed in Portugal. Only one copy is known to exist, that now in the British Museum, and which formerly belonged to Almanzi. See illustration on page 345.

Bibliography: Steinschneider, *Cat. Bodl.* No. 1092; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 799.

J.

FARRAR (FERRAR), ABRAHAM: Portuguese physician and poet; born at Porto; died at Amsterdam 1663. After practising medicine at Lisbon, Farrar emigrated to Amsterdam, where he became (1639) president of the Portuguese community. He was a nephew of Jacob Tirado, the founder of the Portuguese congregation Bet Ya‘aḳob at Amsterdam. There Farrar formed a friendship with Manasseh b. Israel, who dedicated to him his "Thesauro dos Dinim." Farrar's "Declaração das Seiscentas e Treze Encommendanças da Nossa Santa Ley" (Amsterdam, 1627) is a poetical rendering of the "Taryag Miẓwot" in Portuguese verse. He calls himself in this work "the Portuguese exile" (Judeo do destierro Portugal). De Barrios ("Relacion de los Poetas," p. 53) says, wrongly, that Farrar wrote in Spanish.

Bibliography: De Barrios, *Relacion de los Poetas*, p. 53; Kayserling, *Gesch. der Juden in Portugal*, p. 290; idem, *Bibl. Esp.-Port.-Jud.* p. 44; *idem*, in *Rev. Etudes Juives*, xviii. 281, 282.

G. M. Sel.

FASSEL, HIRSCH BÄR: Austrian rabbi and author; born at Boskowitz, Moravia, Aug. 21, 1802; died at Nagy-Kanizsa, Hungary, Dec. 27, 1883. After receiving his early training in his native city he continued his studies at the yeshibah of Moses Sofer at Presburg. After his marriage he engaged in business, but finding mercantile life uncongenial, he accepted the rabbinate of Prossnitz (1836) in succession to Löb Schwab. The "Landesrabbiner," Nehemiah Trebitsch, objected to his election, but he was confirmed by the government in spite of the protest (Löw, "Gesammelte Schriften," ii. 207). Like his predecessor, Fassel was one of the pioneers of modern culture in Moravia, preaching in German and introducing some reforms. After the death of Solomon Tiktin the congregation of Breslau elected him (1845) as associate rabbi to Abraham Geiger in order to reconcile the conservative element of the congregation. Fassel, however, declined the call ("Abraham Geiger's Leben in Briefen," p. 113, Berlin, 1878). His competition for the vacant position of Landesrabbiner of Cassel and afterward of Moravia was unsuccessful, Samson Raphael Hirsch being elected. In 1851 he was called to Nagy-Kanizsa to succeed Leopold Löw, and held this position until his death.

Fassel's "Mozene Ẓedeḳ," a manual of the more important practical laws, intended for the use of rabbis, is written entirely in the spirit of Talmudic casuistry, although the author is uniformly inclined to more lenient decisions. In the introduction to his "Ḳol Adonai" (1854) he says: "A reform in Judaism, if it is not to degenerate into mere negation, is only possible on the basis of rabbinism." The rabbinical law, even the portion of it which deals with criminal cases, was regarded by him as authoritative.

Fassel was a voluminous writer. He published a number of sermons and contributed frequently to the Jewish press, as to the "Orient," "Ben Chananja," "Neuzeit," and other periodicals. His presentations of the Jewish law and of rabbinical ethics are of lasting value. His combination of traditional legal dialecticism with homiletic methods, exemplified in his "Neun Derusch-Vorträge" (1868), is quite original. He wrote:

Zwei Gottesdienstliche Vorträge, Gehalten in der Synagoge zu Prossnitz. Vienna, 1838.

Ḥoreb Beẓayon: Briefe eines Jüdischen Gelehrten und Rabbinen über das Werk "Ḥoreb" von S. R. Hirsch. Leipsic, 1839.

Reis- und Hülsenfrüchte am Pesach Erlaubte Speisen. Prague, 1846.

Ein Wort zur Zeit beim Dankfeste für die Errungenschaft der Freiheit. Vienna, 1848.

Ẓedeḳ u-Mishpaṭ, Tugend- und Rechtslehre, Bearbeitet nach den Principien des Talmuds und nach der Form der Philosophie. Vienna, 1848.

Die Epidemie: Trauer- und Gedenkrede. Nagy-Kanizsa, 1848.

Mishpeṭe El: das Mosaisch-Rabbinische Civilrecht, Bearbeitet nach Anordnung und Eintheilung der Gerichtsordnungen der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1852–54.

Ḳol Adonai: die Zehn Worte des Bundes (sermons). Nagy-Kanizsa, 1854.

'Asot Mishpaṭ: das Mosaisch-Rabbinische Gerichtsverfahren in Civilrechtlichen Sachen, Bearbeitet nach Anordnung und Eintheilung der Gerichtsordnungen der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1859.

Dat Mosheh we-Yisrael: die Mosaisch-Rabbinische Religionslehre, Katechetisch für den Unterricht Bearbeitet. Nagy-Kanizsa, 1859; 3d ed., Vienna, 1863.

Dibre Elohim Ḥay, Neun Derusch-Vorträge. Nagy-Kanizsa, 1868.

We-Shafeṭu we-Hiẓẓilu: das Mosaisch-Rabbinische Strafrecht und Strafrechtliche Gerichtsverfahren, Bearbeitet nach Anordnung und Eintheilung der Gesetzbücher der Neuzeit und Erläutert mit Angabe der Quellen. Nagy-Kanizsa, 1870.

His "Mozene Ẓedeḳ" was never published; only three of its four parts were completed. The manuscript is preserved in the library of the Hebrew Union College at Cincinnati.

Bibliography: *Allgemeine Zeitung des Judenthums*, xlviii. 45; Jost, *Neuere Gesch. der Juden*, iii. 137, 182.

D.

FASTING AND FAST-DAYS (צום = "fasting"; ענות נפש = "affliction of soul"; later Hebrew [Ezra ix. 5] and Talmudic, תענית): Fasting is usually defined as a withholding of all natural food from the body for a determined period voluntarily appointed for moral or religious ends. This institution has found wide acceptance in all religious systems, although its forms and motives vary with different creeds and nationalities.

The origin of fasting is disputed by various critics. Some (*e.g.*, Herbert Spencer) are of the opinion that it arose from the custom of providing refreshments for the dead; others (*e.g.*, W. R. Smith) that it was merely a preparation for the eating of the sacrificial meal; others, again (*e.g.*, Smend), attribute the custom to a desire on the part of the worshipers to humble themselves before their God, so as to arouse His sympathy; while still others think that "it originated in the desire of primitive man to bring on at will certain abnormal nervous conditions favorable to those dreams which are supposed to give to the soul direct access to the objective realities of the spiritual world" (Tylor, cited in "Encyc. Brit." *s.v.*). The Rabbis compared fasting to sacrifice, and considered the affliction of one's body as the offering up of one's blood and fat upon the altar (Ber. 17a). Examples may be quoted from the Bible to corroborate these varying opinions.

In Biblical Times.

In olden times fasting was instituted as a sign of mourning (I Sam. xxxi. 13; II Sam. i. 12), or when danger threatened (II Sam. xii. 16; comp. I Kings xxi. 27), or when the seer was preparing himself for a divine revelation (Ex. xxxiv. 28; Deut. ix. 9, 18; Dan. ix. 3; comp. B. M. 85a). That individual fasting was common among the early Jews is evident from the provision made (Num. xxx. 14) that a vow made by a woman "to afflict the soul" may under certain conditions be canceled by the husband. More frequent, however, were the occasional fasts instituted for the whole community, especially when the nation believed itself to be under divine displeasure (Judges xx. 26; I Sam. vii. 6, where it is conjoined with the pouring out of water before the Lord; Jer. xxxvi. 9; Neh. ix. 1), or when a great calamity befell the land (Joel i. 14, ii. 12), as when pestilence raged or when drought set in; and sometimes also when an important act was about to be carried out by the officials of the land (I Kings xxi. 12; comp. I Sam. xiv. 24). In Jonah iii. 6–7 it may be seen with what rigor an official fast was observed, while in Isa. lviii. 5 is given a description of a fast-day among the Jews. For the attitude of the Prophets and of the Rabbis toward fasting see Abstinence; Asceticism.

List of Fast-Days.

Of regular fixed fast-days the Jewish calendar has comparatively few. Besides the Day of Atonement, which is the only fast-day prescribed by the Mosaic law (Lev. xvi. 29; see Atonement, Day of), there were established after the Captivity four regular fast-days in commemoration of the various sad events that had befallen the nation during that period (Zech. viii. 19; comp. vii. 3–5). These were the fast of the fourth month (Tammuz), of the fifth month (Ab), of the seventh month (Tishri), and of the tenth month (Ṭebet). According to some rabbis of the Talmud, these fasts were obligatory only when the nation was under oppression, but not when there was peace for Israel (R. H. 18b). In the Book of Esther an additional fast is recorded (ix. 31; comp. iv. 3, 16), which is commonly observed, in commemoration of the fast of Esther, on the thirteenth of Adar, although some used to fast three days—the first and second Mondays and the Thursday following Purim (Soferim xvii. 4, xxi. 2).

Many other fasts, in memory of certain troubles that befell Israel, were added in the course of time, a full list of which is given at the end of Megillat Ta'anit. These were not regarded as obligatory, and they found little acceptance among the people. The list, with a few changes as given in Shulḥan 'Aruk, Oraḥ Ḥayyim, 580, 2, marked in parentheses, is as follows:

1. First of Nisan: the sons of Aaron were destroyed in the Tabernacle.
2. Tenth of Nisan: Miriam the prophetess died; the well that followed the Israelites in the wilderness disappeared.
3. Twenty-sixth of Nisan: Joshua the son of Nun died.
4. Tenth of Iyyar: Eli the high priest and his two sons died, and the Ark was captured by the Philistines.
5. Twenty-ninth (twenty-eighth) of Iyyar: Samuel the prophet died.
6. Twenty-third of Siwan: the Israelites ceased bringing the firstlings to Jerusalem in the days of Jeroboam.
7. Twenty-fifth of Siwan: R. Simeon son of Gamaliel, R. Ishmael son of Elisha, and R. Ḥanina the superior ("segan") of the priests were executed.
8. Twenty-seventh of Siwan: R. Ḥanina son of Teradion was burned while holding a scroll of the Torah.
9. Seventeenth of Tammuz: the tablets were broken; the regular daily sacrifice ceased; Apostemus burned the Law, and introduced an idol into the holy place; the breaking into the city by the Romans (Ta'an. 28b).
10. First of Ab: Aaron the high priest died.
11. Ninth of Ab: it was decreed that Jews who went out of Egypt should not enter Palestine; the Temple was destroyed for the first and the second time; Bether was conquered, and Jerusalem plowed over with a plowshare (*ib.* 29a).
12. Eighteenth of Ab: the western light was extinguished in the time of Ahaz.

13. Seventh (seventeenth) of Elul: the spies died in a pestilence.
14. Third of Tishri: Gedaliah and his associates were assassinated in Mizpah (II Kings xxv. 25).
15. Fifth of Tishri: twenty Israelites died, and Akiba was imprisoned and afterward executed.
16. Seventh of Tishri: it was decreed that the Israelites should die by sword and by famine on account of the affair of the golden calf (see Meg. Ta'an. *ad loc.*, ed. princeps, Mantua, 1514).
17. Sixth (seventh) of Marḥeshwan: Nebuchadnezzar blinded King Zedekiah after he had slaughtered the latter's children in his presence.
18. Seventh (twenty-eighth) of Kislew: Jehoiakim burned the scroll that Baruch wrote at the dictation of Jeremiah.
19. Eighth of Ṭebet: the Torah was translated into Greek in the time of Ptolemy; there was darkness in the world for three days.
20. Ninth of Ṭebet: incident not explained (death of Ezra, as mentioned in "Kol Bo").
21. Tenth of Ṭebet: the siege of Jerusalem by Nebuchadnezzar began (II Kings xxv. 1; Jer. lii. 4).
22. Eighth (fifth) of Shebaṭ: the righteous (elders) that were in the time of Joshua died.
23. Twenty-third of Shebaṭ: the Israelites gathered to war with the tribe of Benjamin (Judges xx.).
24. Seventh of Adar: Moses died.
25. Ninth of Adar: the controversy between the house of Shammai and that of Hillel.

The Polish Jews are accustomed to fast on the twentieth of Siwan on account of the atrocities committed on that day in 1648 by the Cossacks. Some pious Jews also fast every Monday and Thursday in commemoration of the destruction of the Temple, of the burning of the Torah, and of the desecration of God's name (comp. Luke xviii. 12). The first and second Mondays and the first Thursday of Iyyar and of Marḥeshwan, following the festivals of Passover and of Sukkot respectively, are recognized fasts in most Jewish communities, and were originally instituted to atone for the sins that might have been committed in the pursuit of pleasure during the holidays (Ḳid. 81a; Tos., *s.v.* "Soḳobo"; Oraḥ Ḥayyim, 492). The burial societies observe a fast-day preceding their annual feast held in the evening. In some places it is observed on the fifteenth of Kislew; in some on the seventh of Adar; while others have other days for its observance (see Burial Society). It is also customary to fast on the eve of New-Year's Day (Tan., Emor, *s.v.* "U-Leḳaḥtem"), while many fast during all the ten penitential days (Oraḥ Ḥayyim, 581, 2, Isserles' gloss). Some pious Jews fast every Friday, so as to partake of the Sabbath meal with a hearty appetite (*ib.* 249, 3). The anniversary of the death of one's father or mother ("Jahrzeit") and the day of one's marriage are also observed as fasts (Yoreh De'ah, 402, 11, Isserles' gloss; Eben ha-'Ezer, 61, 1, Isserles' gloss). The first-born fast on the eve of Passover in commemoration of the miracle which was performed in Egypt when all the Egyptian first-born were slain and those of the Israelites were saved.

Besides these fixed fast-days, the Synagogue frequently imposed a fast-day upon the community when great calamities threatened the people. This right of the Synagogue had its origin in the fasts described in the treatise Ta'anit as having been instituted in early times when rain was late in coming. If no rain fell on or before the seventeenth of Marḥeshwan, the learned and pious men of the community fasted three days—Monday, Thursday, and Monday. In the case of continued drought, three more fasts were proclaimed, and, lastly, seven fast-days on successive Mondays and Thursdays were instituted. These fasts were accompanied with many solemn ceremonies, such as the taking out of the Ark to the market-place, while the people covered themselves with sackcloth and placed ashes on their foreheads, and impressive sermons were delivered (Ta'an. 18a). Fast-days were subsequently instituted in case any misfortune befell the people, as pestilence, famine, evil decrees by rulers, etc. (*ib.* 19a). Examples of the latter were the fasts instituted by the Russian rabbis during the anti-Jewish riots early in the eighth decade of the nineteenth century.

Private Fasts.

Private fasts were frequent among the Jews from earliest times (Judith viii. 6; I Macc. iii. 47; II Macc. xiii. 12). One may take it upon himself to fast on certain days, either in memory of certain events in his own life, or in expiation of his sins, or in time of trouble to arouse God's mercy (see Vows). The Rabbis, however, did not encourage such abstinence Indeed, they positively forbade it in the case of a scholar, who through his fasting would be disturbed in his study; or of a teacher, who would thereby be prevented from doing his work faithfully; or of one pursued by robbers, who might become weak (Ta'an. 11a). In no case should one boast of his fasts to others, and even though he is asked he should try to evade the question, except when he has fasted in expiation of his sins; in this case acknowledgment may lead others to expiation likewise (Oraḥ Ḥayyim, 565, 6).

The fast undertaken in consequence of an evil dream has peculiar significance in Jewish law. While in general no fast is permitted on Sabbaths or holidays, the Talmud permitted one to be undertaken even on these days, provided it be complemented later by another fast (Ber. 31b). There are, however, various opinions among the later authorities regarding such a fast. Some think that it may be observed on a Sabbath only after an evil dream has occurred three times, while others are of the opinion that it is not possible to distinguish at present between good and evil dreams, and that therefore one should not fast at all on the Sabbath. The custom is to fast if one dreams of the burning of a scroll of the Law, or the Day of Atonement during Ne'ilah service, or the beams of his house falling, or his teeth dropping out. The custom of fasting on such occasions has, however, lapsed into desuetude, and, as in the cases cited above, is discouraged by the Rabbis (Oraḥ Ḥayyim, 288).

All Jewish fasts begin at sunrise and end with the appearance of the first stars of the evening, except those of the Day of Atonement and the Ninth of Ab, which last "from even till even." There is no special ritual for the ordinary fast-days. The Law is taken out and the lesson from Exodus is read which treats of the thirteen qualities of mercy and of God's forgiveness at the supplication of the pious (Ex. xxxii. 11–14, xxxiv. 1–10). The same passages are read both at the morning and at the afternoon services, while at the latter the Hafṭarah is also read from Isa. lv. 6–lvi. 8. The Sephardim do not read the Hafṭarah on the afternoon of any fast-day except the Ninth of Ab (see Ab, Ninth Day of). In the 'Amidah the prayer beginning with "'Anenu" is inserted, and in the morning service special seliḥot are provided for the various fasts.

The giving of charity on a fast-day, especially the distribution of food necessary for the evening meal (Sanh. 35a, and Rashi *ad loc.*), was much encouraged, in accordance with the rabbinic saying that "the reward of the fast-day is in the amount of charity distributed" (Ber. 6b).

Relation to Sabbath.

The only fixed fast-day that may be celebrated on a Sabbath is the Day of Atonement; all the others, if they fall on a Sabbath, are postponed until the following day. Private or public occasional fasts can not be held on any of the holidays, or on a new moon, or on any of the minor festivals (see Festivals), or during the month of Nisan, or on the week-days of the festivals. The Megillat Ta'anit enumerates many days of the year upon which no fast may be held, but the later Rabbis declare that one is not bound by these laws, and that therefore fasts may be instituted on any day except those mentioned (R. H. 19b). On a Sabbath it is forbidden to go without food until midday (Yer. Ta'an. iii. 11), except when one is accustomed to eat late in the day and would injure himself by changing his custom (Oraḥ Ḥayyim, 288, 1, 2).

Except in regard to the Day of Atonement and the Ninth of Ab, the command to fast applies only to food and drink; all other acts, such as washing the body or anointing, are permitted. It is forbidden, however, to indulge in any unnecessary pleasures on these days: one should meditate on the significance of the fast and examine his own sins (*ib.* 568, 12). Even those who are permitted to eat, as pregnant or nursing women, should not have regular meals, but should take only as much food as is necessary, so that all may participate in the common sorrow (*ib.* 554, 5).

The first nine days of Ab, and, with some, the period from the seventeenth of Tammuz to the tenth of Ab, are regarded as partial fasts, the eating of meat and the drinking of wine alone being forbidden.

See Ab, Fifteenth Day of; Atonement, Day of; Purim; Ta'anit; Tammuz, Fast of; Ṭebet, Fast of.

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In Islam.

Fasting, which had no place in the oldest ritual practises of Islam, dates from the Medinian period of Mohammed's career. The idea of fasting was not a spontaneous growth, but was adopted from the Jewish custom. Consequently the terms "ṣam" and "ṣiyam" had their original meanings altered to agree with the Hebrew "ẓaum."

According to tradition, Mohammed at first introduced only one fast-day, similar to the Jewish Day of Atonement, and called it "'Ashura," which is identical with the Judæo-Aramaic word "'asor" (10th of Tishri). Soon, however, he abandoned it (together with other customs borrowed from the Jewish ritual), and replaced it by an institution which he distinctly stated was adopted from an older custom ("O true believers, a fast is ordained unto you as it was ordained unto those before you, that ye may fear"; Koran, sura ii. 179). Instead of distributing a number of fast-days through the year, he appointed the month of Ramaḍan to form a continuous period of fasting, the fast to be kept from sunrise to sunset. To this he attached the following regulations, partly following, partly altering Jewish customs: Eating, drinking, and sexual intercourse were permitted during the night "until you can distinguish a white thread from a black thread in the dawn; then keep the fast until night; do not mix with the women, but retire to the places of worship" (*ib.* v. 183). It is easily seen that most of these regulations are borrowed from the Day of Atonement in its rabbinic interpretation. Tradition has preserved the following saying, attributed to Mohammed: "The breath of a fasting man is pleasanter to Allah than the odor of musk."

Bibliography: Geiger, *Was Hat Mohammed aus dem Judenthume Aufgenommen?* Hirschfeld, *New Researches into the Composition and Exegesis of the Koran.*

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FAT.—Biblical Data: The rendering in the English versions of the Hebrew word "ḥeleb," an animal substance of an oily character deposited in adipose tissues. In Judges iii. 22 it is mentioned as covering the human intestines. It is held to indicate grossness and wickedness of disposition (Job xv. 27). A heart covered with fat is a sign of irresponsiveness and indifference (Ps. xvii. 10, cxix. 70). The fat of beasts is mentioned as rich food (Deut. xxxii. 14). Figuratively, fat connotes the choicest part of anything (of oil, Num. xviii. 12; of wine, *ib.*; of wheat, Deut. xxxii. 14; Ps. lxxxi. 17 [A. V. 16], cxlvii. 14).

The fat in the thank-offerings belonged to Yhwh (Lev. iii. 16; Ezek. xliv. 15; comp. Lev. iii.; Ex. xxix.). Like blood, it was regarded as the seat of life (Lev. iii. 17; Smith, "Rel. of Sem." 2d ed., pp. 376 *et seq.*). In the description of the sacrifice at the consecration of Aaron and his sons (Ex. xxix. 13) the fat covering the inwards, the caul, and the two kidneys with the fat upon them are specified; in Lev. iii. 3 "the fat that is upon the inwards" is added to these. The parts mentioned represent: the omentum (Josephus, "Ant." iii. 9, § 2, ἐπίπλους); the fat clinging to the intestines, *i.e.*, net-like adhesions to the colon (but see Paul Haupt, "Johns Hopkins Circular," 1894, No. 114, p. 115); the kidneys, which, especially near the loins, are as a rule surrounded by fat; and the "yoteret" (see Caul), a deposit of fat extending from the portal ("ḥaẓra") vein of the liver along the hepatic-duodenal ligament to the duodenum. In Lev. iii. 9 the fatty tail of the sacrificial animal, if a sheep, is mentioned as being among the portions which are to be burned upon the altar. This part, as being the choicest, was offered to the guest of honor (Budde, in "Z. D. P. V." 1895, p. 98; Geiger, "Urschrift," p. 380; I Sam. ix. 24). Again, in Lev. vii. 23-25 the fat of three sacrificial animals, the cow, the sheep, and the goat, is specifically prohibited as food, the punishment for infraction being "karet" (excision); but in the case of animals which have died a natural death or have been killed by wild beasts ("nebelah," "ṭerefah"), the fat, while not allowed for food, might be used for any other domestic purpose. It is thus an open question whether, when slaughtered for private (non-sacrificial) use, the fat of the three animals enumerated was prohibited, and it is not plain whether the interdict applied to other animals.

——**In Rabbinical Literature:** For the parts of the sacrificial animal which belonged to Yhwh, and which had to be burned, the Talmud has in addition to חלבים the term אימורים, a word of disputed etymology (Rapoport, "'Erek Millin," *s.v.*; 'Aruk, *s.v.* אמר, 6, and מר, 2; Solomon Geiger, in "Zion," 1842, p. 6, from אמר; comp. Suk. 55b), probably from the Greek *μοῖραι*, *μηρία* (*i.e.*, the choicest parts), of frequent occurrence (Suk. v. 7; Yoma vii. 5; Pes. v. 10; Zeb. 27b).

The precise delimitations of the Levitical prohibition, violation of which entailed karet, were a matter of controversy even among earlier Mishnaic authorities (see Sifra, Lev. 3, the opinions of R. Ishmael and R. Akiba; comp. Ḥul. 49b, 50a, those of R. Jose ha-Galili and R. Akiba; Tosef., Ḥul. viii.) and also among the Amoraim (Ḥul. 93a, Samuel [see Rashi and RaN], and Ḥul. 55a, Abayah). The distinction is made between "shumen" and "ḥeleb" (see Ramban to Lev. iii.), the latter being separate from the meat and consisting of a thin, close-fitting, skin-like layer that may be peeled off (Ḥul. 49a, 50a; see Wiener, "Die Jüdischen Speise Gesetze," p. 149). The use of "ḥeleb" in connection with the fatty tail of the sheep caused confusion (Lev. iii. 9), the Karaites—probably following an old Sadducean interpretation (see Wiener, *l.c.* p. 147, note)—extending to the tail the prohibition against eating fat, but others (Rashi, Targ. Yer., for example) explaining the word in this connection as "the best that is in the tail," as does Rab Ashi (Ḥul. 117a; for the controversial points see Hadasi, "Eshkol ha-Kofer," Alphabet 232; Ibn Ezra to Lev. iii. 9, vii. 23, and Naḥmanides to the same passages; also Bashyaẓi, "Aderet Eliyahu," pp. 118 *et seq.*; Ibn Ezra in "Apirion," ed. Neubauer, p. 24; "Lebush Malkut," p. 42; Aaron ben Elijah, "Dine Sheḥiṭah"; "Orient, Lit." 1840, No. 30). Maimonides ("Yad," Ma'akalot Asurot, vii.) makes the point that "ḥeleb" is used in conjunction with the tail not to include it among forbidden food, but to assign it to the sacrificial class, and that the parts so designated are to be lifted up and burned (comp. Ḥul. 117; Ker. 4; Tosef., Ḥul. 92a, *s.v.* "Amar Abayi"; Mak. 18a; Men. 78a).

In the Talmud the prohibition is not extended to the ḥeleb of a fetus (Ḥul. vii. 1, 92b); on the principle that only such fat is forbidden as might lawfully have been offered up as a sacrifice, that clinging to the animal's ribs may be eaten (Sifra, Ẓaw). From the language employed it may be inferred that the fat around the heart was regarded as not subject to the prohibition. The general principle is that fat which does not close up a hole or puncture beneath is unclean, but in the case of the lobe of fat around the heart the inability to close up a possible puncture beneath is attributed not to its being unclean fat, but to its helmet-like shape (Ḥul. 49b; Wiener, *l.c.* p. 150; "Yad," Sheḥiṭah, vi. 10; Semag, "Asin," p. 63). Five strings of fat, three on the right and two on the left, in the flanks or haunches, are not to be used (Ḥul. 93a). Three thin membranes or layers of fat, one each on the spleen, the bowels, and the kidneys, are also prohibited (*ib.*). The rule that fat covered with flesh is permitted is qualified by an exception in the case of fat that is uncovered when the animal is in motion (Ḥul. 93a; Rashi, *s.v.* פרוקי מפרקא; "Yad," Ma'akalot Asurot, vii. 7, 8).

As in the case of other Dietary Laws, the hygienic benefits of the enactment regarding fat have been adduced to explain the prohibition and to defend its enforcement for all time. Ibn Ezra (see commentary to Lev. vii. 24; Deut. xii. 15) rightly surmises that it was originally connected with the sacrificial ritual, and applied only to animals and parts destined and fit for the altar. Nevertheless, declaring that the "tradition of the fathers" is his support, he accepts the rabbinical decision according to which all domestic animals are now included, even though by reason of defects they were unfit for the altar (Bek. 15a), and even though at present sacrifices are not offered. Judah ha-Levi ("Cuzari," iii. 11) also is of the opinion that the sacrificial use of the fat underlies the prohibition. Naḥmanides' criticism of this theory in his commentary on Leviticus (vii. 25) is not convincing, and neither is Ibn Ezra's. Maimonides ("Moreh," iii. 48), on the one hand, looks upon this prohibition as a health-protective measure, but on the other ("Moreh," iii. 41) agrees that it was effective in guarding the distinct character of the altar's portions. Naḥmanides is another that ascribes to the observance certain sanitary advantages, as also do Aaron ha-Levi ("Ḥinuk," § 47) and RaLBaG (commentary to Lev. vii.). Albo ("Iḳḳarim," iii. 16), however, does not hesitate to suggest doubts as to the obligatory character, since the sacrifices have ceased, of the injunction not to eat the fat.

The final decisions on the eating of fat are these: The fat of ox, sheep, and goat is prohibited; that of other animals is allowed; but that of the "koi," an unidentified hybrid (see Yoma 74), is forbidden. By "fat" is understood a thin, close-fitting layer or membrane that may be peeled off, but meat (lean) must not cover it. The fatty tail is allowed, but the arteries (and muscles) on the inner side must be carefully removed. The fat on the loins and on the membrane above them is forbidden, as is that which is underneath the loins; and skill, attainable only through practise, is required to remove these forbidden portions. The fat upon the omasum, the caul, and the intestines is prohibited. Disregard of the prohibition entails excision, and so does violation of the provision not to eat the fat which is on the thick side of the spleen. What is on the other parts of the spleen should not be eaten, but the person that partakes of it is not liable to excision. Fat and meat must be neither salted nor rinsed together; the vessels for rinsing must be distinct, as must be also the knives for cutting meat and fat. Butchers must exercise care in removing the forbidden parts, and if careless they must be admonished. If, after admonition, as much as a grain of fat is found in the meat which the butcher professes to have prepared, he shall be deposed; and if the quantity overlooked is of the size of an olive, he shall be punished with stripes and be deposed (Shulḥan ʻAruk, Yoreh Deʻah, 64). See Dietary Laws.

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E. G. H.

FATALISM: The doctrine that every event is predestined and must inevitably take place. According to Josephus, the question of fate—or rather, as he really means, of divine predestination—was one of the points in which the Pharisees differed both from the Sadducees and from the Essenes. The Pharisees held that not all things are divinely predestined, but that some are dependent on the will of man; the Sadducees denied any interference of God in human affairs; while the Essenes ascribed everything to divine predestination ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9). Thus the Pharisees left to man freedom of will in his spiritual life, but denied any independent initiative in his material life, which they considered entirely subject to predestination. This view is expressed in the Mishnah in the following terms by Hananiah ben Dosa: "Everything is foreseen, but freedom is given" (Abot iii. 15). The same idea is expressed in other words by R. Hanina: "All is in the hands of God, except the fear of God" (Ber. 33a). Another saying of his is: "A man does not hurt his finger in this world unless it has been decreed above" (Ḥul. 7b). Similarly it is said: "The plague may rage for seven years, and yet no man will die before the appointed hour" (Sanh. 29a; Yeb. 114b). "Forty days before the birth of a child," says the Talmud, "a Bat Ḳol [heavenly voice] proclaims: 'The daughter of A shall belong to B; the field of C to D; the house of E to F'" (Soṭah 1a). In another passage it is said that the angel who presides over pregnancy addresses God in the following terms: "Lord of the world! what shall come forth—a strong man or a weak one, a wise one or an ignoramus, a rich man or a pauper?" (Niddah 16b). The most striking example of fatalism found in the Talmud is the legend concerning Eleazar ben Pedat. This amora, being in very straitened circumstances, asked God in a dream how long he would suffer from his poverty, whereupon God answered him: "My son, wouldst thou have me overthrow the world?" (Taʻanit 25a), meaning thereby that Eleazar's poverty could not be helped because it was his fate to be poor.

The Astrological "Fatum."

Besides these fatalistic ideas, proceeding from an exaggerated conception of divine providence and predestination, another kind of fatalism was developed by some later doctors of the Talmud. This was the belief that every person had a particular star with which his fate was indissolubly bound. Rabba said: "Progeny, duration of life, and subsistence are dependent upon the constellations" (M. Ḳ. 28a). Strange as it may seem, the leading idea of this form of fatalism was nothing else than the deep-rooted belief in free will in matters of religion and morality. Being embarrassed by the ever-recurring question, Why does a just God so often permit the wicked (who are responsible for their acts by reason of their freedom of choice) to lead a happy life, while many righteous are miserable? some rabbis had recourse to the astrological "fatum" which attempts to solve this problem. However, in order not to leave anything beyond the control of God they asserted that through prayer and devotion man was able sometimes to bring about a change in his fate. For further information see Astrology; Free Will; Providence.

K. I. Br.

FATE-BOOKS. See Lots, Books of.

FATHER: The word אב denotes primarily the begetter or genitor of an individual. In a looser sense it is used to designate the grandfather or remoter progenitor in general; also the head of the household, family, or clan; or the originator or patron of a class, profession, or art; or the benefactor or protector. Hence arises the employment of this term as a title of respect and honor. When used of God it generally refers to the covenant relation between Him and Israel (compare Murray's "Eng. Dict." *s.v.*). Moses is called "the father of wisdom" and "the father of the Prophets" (Lev. R. i.). Rabbi Hoshaya is called "the father of the Mishnah" (Yer. Yeb. 4d). The one next in authority to the Nasi in the court of justice was called "father of the bet din" (Ḥag. xvi. 6; compare Rapoport, "ʻErek Millin," p. 2); and in the Middle Ages the head of the academy was called "father of the yeshibah" (see Schechter, "Saadyana," p. 82; Büchler, "Das Synedrion in Jerusalem," p. 173, and Index, *s.v.* "Ab-Bet-Din"). In the plural the word is used in the sense of famous men, celebrities in Israel's history, especially of the three patriarchs, Abraham, Isaac, and Jacob (Ecclus. [Sirach] xliv., heading). In Mishnah ʻEduyot, Shammai and Hillel are called "the fathers of the world," a title which was also accorded to Akiba and Ishmael (Yer. R. H. 56d).

The father was supreme over his children. His power of life and death is attested by the proposed sacrifice of Isaac (Gen. xxii.), the case of Jephthah's daughter (Judges xi.), and the practise of sacrificing children to Molech (Lev. xviii. 21, xx. 2–5; II Kings xxiii. 10; Jer. xxxii. 35). A later limitation of that right is the requirement in the case of a stubborn and rebellious son, a glutton, or a drunkard, to bring the matter before the elders. It was only by their decision that the son was stoned to death by his fellow citizens (Deut. xxi. 18–21). The father could dispose of his daughter in marriage (Gen. xxix.) and arrange his son's marriage (Gen. xxiv.), or sell his children as slaves (Ex. xxi. 7; Neh. v. 5), a law which was modified by the Rabbis so as to make it almost ineffective (see Slaves and Slavery). He had the right to chastise his children (Deut. viii. 5, xxi. 18; Prov. xiii. 24), and could insist on the utmost respect and obedience from them (Ex. xx. 12; Lev. xix. 3; Deut. v. 16; Prov. i. 8; vi. 26; xxiii. 22; xxviii. 24; xxx. 11, 17; compare Ezek. xxii. 7; Micah vii. 6). Smiting or cursing him was punished by death (Ex. xxi. 15, 17; Lev. xx. 9).

Deut. xxvii. 16 invokes a curse on any one who is disrespectful to his father.

The vow made by an unmarried daughter (Num. xxx. 6) could be disallowed by her father. He was not allowed to sell her in slavery to a foreigner (Ex. xxi. 8). To this the Halakah adds the further restriction that the buyer must not be related to her in any of the degrees in which intermarriage is forbidden (Maimonides, "Yad," 'Abadim, iv. 4).

The father's right to punish his children was restricted by rabbinical authorities to minor children. For the beating of a grown-up son he is liable to be put under the ban (M. Ḳ. 17a). Even minor children must not be chastised in a manner or degree so as to deaden their self-respect ("Yad," Mamrim, vi. 8). The father may not exact obedience from his children if he thereby requires them to do anything which is against the law (B. M. ii. 10).

Duties.

It is the duty of the father to support his children after they have been weaned by the mother—according to the decision of the Synod of Usha (2d century) at least up to the third year; but according to a later ruling, up to the sixth year, even if they have property. From that age on the father can be held to support them only in the same manner as he could be held to contribute to charity (Ket. 49b, 65b; Shulḥan 'Aruk, Eben ha-'Ezer, 71; *ib.* Yoreh De'ah, 250). The father is also obliged to circumcise and redeem his son, to give him an education, to teach him a trade (according to some, even the art of swimming), to secure him a wife, etc. (Tosef., Ḳid. i. 11; Mek. to Ex. xiii. 11; Ḳid. 29a, b; Yoreh De'ah, 245, 260, 305). See ABBA IN THEOLOGY; ADOPTION; CHILD; DAUGHTER IN JEWISH LAW; EDUCATION; FAMILY AND FAMILY LIFE; MARRIAGE; MOTHER; VOWS.

S. S. C. L.

FATTORI (Sindachi, Gonfalonieri, Fattori del Ghetto, ממונים): The executive body of the Roman community, consisting of three persons elected for one, later for one-half, year, by the representatives of the community. They called the meetings of the community; their consent was necessary in cases of excommunication; they controlled the treasurer, who could make no payments except on their order. They were aided by a committee chosen by the community; they reported to the community every three months, and rendered an account at the end of their term of office. The community was represented by them at the Vatican, which held them personally responsible. Thus they were imprisoned when a Jew escaped punishment by flight. At least one fattore, in addition to the rabbi, was required to take part in the carnival homage to a senator, and to be present during the Sabbath sermons for converts. Any attempt to shun this burdensome and costly office was punished by a fine and subsequently refusal to fill it was strictly forbidden. The office probably existed as early as the twelfth century, although its functions can not be traced definitely beyond the fifteenth century.

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G. H. V.

FAUDEL-PHILLIPS, SIR GEORGE, BART.: Lord mayor of London (1896–97); second son of Sir Benjamin Samuel Phillips; born in 1840. George Phillips, who derived the name of Faudel from his uncle, was educated at University College School, completing his studies in Berlin and Paris. He then entered his father's business. In 1867 he married Helen, daughter of Joseph Moses Levy, the proprietor of the "Daily Telegraph," and sister of Sir Edward Lawson, its present chief proprietor. His sister Sarah is the Lady Pirbright. He was appointed sheriff of London and Middlesex (1884–85); succeeded his father as alderman of the ward of Farringdon Within (1888); and became a governor of the Honorable Irish Society (1894). The following year he was created high sheriff of the county of London, and in 1896 he became lord mayor of the city of London.

Sir George Faudel-Phillips, G. C. S. I.

As chief magistrate of the city, Faudel-Phillips received Queen Victoria at Temple Bar on the occasion of the Jubilee thanksgiving service which was held at St. Paul's Cathedral and subsequently at the Mansion House. His year of office was one of remarkable philanthropy. He raised funds which amounted, in the aggregate, to £1,000,000 for the relief of the famine in India and for other charitable objects. He was the recipient of numerous honors at the close of his term of office, when he was created a baronet, and, in recognition of his services to India, received the Grand Cross of the Indian Empire. He also received numerous foreign decorations. He holds many municipal and charitable offices in connection with the city of London.

Sir George Faudel-Phillips has served the Jewish community as president of the Jews' Orphan Asylum and of the Society for the Relief of the Jewish Blind. The former institution celebrated its centenary during his mayoralty.

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J. I. H.

FAULT (פשיעות): Harmful neglect of duty. The "culpa" of Roman law is treated to some extent under the heads of ACCIDENT and BAILMENTS, the former dealing with torts arising from lack of care, the latter with the loss of goods or animals through the lack of care or the dishonesty ("dolus") of the keeper.

Another important branch of fault or culpa arises where men entrusted with material to work up, or with implements to repair, do their task badly, or disregard the instructions of the owner, or injure the

Fault in Workmanship.

things entrusted to them. The principles governing this branch are briefly laid down in the Mishnah (B. Ḳ. ix. 3, 4): "If one has given [anything] to mechanics to repair, and they have ruined [it], they must make compensation. If a wagon, a chest, a platform, has been given to a carpenter to repair, and he has ruined it, he is held responsible. And the mason who has undertaken to take down a wall, and in doing so breaks the stones, or does damage, is likewise responsible. [If] he was tearing down on one side, and it fell on another side, he is free from liability; but if [it fell] from his stroke, he is liable. When one gives wool to a dyer and the kettle burns it, the dyer must pay the price of the wool. If he dyes it [so that it looks] ugly, then if the improvement is greater than the outlay, [the owner] pays the amount expended; if the outlay is greater than the improvement, he gives the workman the value of the improvement. [If he gives him wool] to dye black, and he dyes it red, or red and he dyes it black, R. Meïr says he [the dyer] gives him the price of the wool, [keeping the dyed wool]. R. Judah [whose opinion prevails] says: If the improvement is greater than the outlay, he [the owner] pays him [the dyer] the outlay; if the outlay is greater than the improvement, he gives the worth of the latter."

The Gemara *ad locum* (B. Ḳ. 98b–102a), commenting on these two sections, discusses mainly the question whether the workman, by making a change in the object on which he is working, acquires title thereto, and how this would affect the measure of his liability; but the Halakah is against the view of a change of title.

Maimonides, in "Yad," Sekirut, x. 4, and Ḥobel u-Mazziḳ, vi. 11, states the law almost in the words of the Mishnah; adding to it for greater clearness a few words from the Talmud: "Whether the owner has given to the mechanic the wagon, etc., to put a nail in [that is, to make a slight repair], or has given him the timber to make the wagon, etc., the mechanic, if he breaks the wagon, etc., must pay the value of the wagon [of course deducting his wages and outlays]." To the case of the dyer, Maimonides adds: "Or if he gives timber to a mechanic to make a chair, and he makes a bad one, or makes a bench, he must pay for a good chair. And as the workman does not acquire the ownership by change in the material, the employer can not say, 'Let him pay me for my timber or my wool'; nor can the mechanic clear himself by offering to pay the price of the material."

Fault by Lack of Skill.

A baraita in the discussions on B. Ḳ. ix. 3 (99b) takes up the workman's liability for lack of skill: "If one gives wheat out to grind, and [the miller] does not bolt it, but turns it into coarse meal and bran; flour to a baker, and he makes it into flat loaves; a beast to the slaughterer, and he makes a carcass of it [kills it in an unlawful way], the workman is liable, because he is a taker of hire." Maimonides quotes this (*ib.* x. 5), and, following the reasoning of the Talmud, adds: "Hence, if the slaughterer was an expert and slaughtered without reward, he is free from liability; but if not an expert, though he did it for nothing, he is liable. Thus, if I show a coin to a banker who is well posted, and he tells me it is good, whereas it is bad, but charges me nothing, he is not liable for the loss. But if he is not posted he is liable, though he acted for nothing; for I ought to be able to rely on a banker's opinion. And so in like matters." There is in modern law a similar rule, that a quack is liable for mistakes in medical treatment, where a regular physician would not be liable.

In referring to the mason who does harm while taking down a wall ("Yad," Ḥobel, vi. 11), Maimonides couples with him the smith who starts a fire by sparks from his hammer; for a human being, he says, is always "forewarned," whether he acts wilfully or unwittingly, asleep or awake (see Accident).

Another rule connected with fault on the part of workmen entrusted with material or goods is thus stated in the Mishnah (B. M. vi. 6): "All mechanics are keepers for hire [and liable for loss or damage as such]; but all of them, when they say, 'Take thy goods and give me my money,' become gratuitous keepers. When [the owner] says, 'Keep this for me [to-day] and I will keep for you to-morrow,' he is a hired keeper. [If the owner says], 'Keep for me,' and he answers, 'It lies with me,' [he becomes] a gratuitous keeper." R. Huna, in the Talmud on this section, adds: "If he says, 'It lies before thee,' the mechanic is no longer even a gratuitous keeper" (B. M. 81b). And Maimonides ("Yad," Sekirut, ch. x.) gives these propositions as the Halakah.

The following case, however, of acting outside the line of strict law may be mentioned in this connection, though it is not noted by the codifiers: It happened to Rabba bar bar Ḥanah (others read "bar Rab Hunah") that the porters broke a cask of wine belonging to him. Then he took away their clothes in compensation. They went to Rab and complained. Whereupon he said, "Rabba, return them their clothes." The latter asked, "Is this the law?" Rab said, "Yes; as it is said, 'That thou mayest walk in the way of the good ones' (Prov. ii. 20)." He returned their clothes. Then the porters said to Rab, "We are poor and labor the whole day, and now we are hungry and have nothing." Rab then said to Rabba, "Go and pay them their wages." Rabba asked again, "Is this the law?" Rab replied, "Yes; as it is said, 'And keep the paths of the righteous'" (B. M. 83a).

As to a pawning of the finished commodity, and the pawnee's liability for a loss, see Pledges.

S. S. L. N. D.

FAYER, LADISLAUS: Hungarian jurist; born at Kecskemé in 1842. In 1870 he received the degree of doctor of law, three years later becoming privat-docent at the University of Budapest. In 1886 he became professor of criminal law, which position he still occupies. He founded the university-seminary for penal law. He wrote: "Bünvádi Eljárásunk Reformjához" (1884); "Bünvádi Eljárás a Törvény Székek Elött" (1885), "A Magyar Bünvádi Eljárás mai Ervényében" (1887); "Bünügyi Esetek Seminariumi Használatra" (1891); "Tanulmányok a Büntetöjog es a Bünvádi Eljárás Köréböl" (1894). He edited the "Magyar Themis"

(1870–80) and the "Jogtudományi Kozlöny" (since 1880). Fayer is secretary of the Society of Hungarian Jurists, and a corresponding member (elected 1894) of the Hungarian Academy of Sciences. He has published several scientific works.

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S. L. V.

FAYYUM. See Egypt.

FAYYUMI, AL-. See Saadia ben Joseph Gaon.

FAYYUMI, NATHANAEL AL-: Talmudic scholar and philosopher; flourished in Yemen about the middle of the twelfth century. He wrote a philosophical work in Judæo-Arabic, called "Bustan al-'Uḳul," which he divided into seven parts: (1) the unity of God, (2) man as a microcosm, (3) the necessity of obedience to God, (4) repentance, (5) trust in God, (6) excellencies of the Messiah, (7) the future life. The author quotes Saadia, Baḥya ben Joseph, Solomon ha-Ḳaṭon, and Judah ha-Levi, speaking of the last two as men of his time. R. Gottheil supposes that this Nathanael was the father of R. Jacob b. Nathanael al-Fayyumi, who corresponded with Maimonides about a certain pseudo-Messiah, and to whom Maimonides addressed the "Iggeret Teman"; but Steinschneider declares this identification doubtful.

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S. S. M. Sel.

FEAR OF GOD (יראת אלהים, יראת י"י): The Hebrew equivalent of "religion." It is the mainspring of religion, morality, and wisdom, and is productive of material prosperity and well-being. Who fears God will refrain from doing the things that would be displeasing to Him, the things that would make himself unworthy of God's regard. Fear of God does not make men shrink from Him as one would from a tyrant or a wild beast; it draws them nearer to Him and fills them with reverential awe. That fear which is merely self-regarding is unworthy of a child of God. The difference between fear of God and fear of man is contrasted in Isa. viii. 12–13: "Call ye not conspiracy all that this people calls conspiracy, and that which they fear, fear not ye, neither count it worthy of dread. Yhwh Sabaoth, Him count ye holy; let Him be your fear; let Him be your dread" (Hebr.).

Fear of God is identical with love and service. "And now, Israel, what doth Yhwh thy God require of thee but to fear Yhwh thy God, to walk in all His ways, and to love Him, and to serve Yhwh thy God with all thy heart and with all thy soul?" (Deut. x. 12). "Thou shalt fear Yhwh thy God and Him shalt thou serve" (Deut. vi. 13, Hebr.) in acts of public devotion, the spontaneous outcome of sincere reverence (Ex. xxiii. 25; Deut. x. 12, xi. 13, xiii. 4; comp. Job xv. 4).

Fear of God implies hatred of evil and wrong, and makes for righteousness and peace. "Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God" (Lev. xix. 14).

When Abimelech upbraids Abraham for having told him that Sarah was his (Abraham's) sister, Abraham excuses himself by saying: "I thought, surely the fear of God is not in this place; and they will slay me for my wife's sake" (Gen. xx. 11; comp. xlii. 18). Of Job it is said that he was "perfect and upright, and one that feared God, and eschewed evil" (Job i. 1; comp. Ex. i. 17; Prov. iii. 7, viii. 13). "The fear of the Lord driveth away sins" (Ecclus. [Sirach] i. 21).

There exists an intimate relation between fear of God and wisdom. The wise man knows how to value, while the fool despises, the fear of God. Ecclesiastes asserts that the fear of God is the whole duty of man (xii. 13). "The fear of the Lord is the beginning of wisdom" (Ps. cxi. 10; Ecclus. [Sirach] i. 18). Trust in God overcomes all fear and is a protection in time of danger. "Fear not, Abram: I am thy shield" (Gen. xv. 2). "Except the God of my father Abram, He whom Isaac feared, had been with me, surely now hadst thou sent me away empty" (Gen. xxxi. 42). "I will fear no evil: for thou art with me" (Ps. xxiii. 4; comp. cxii. 7).

The fear of God is practical wisdom, productive of blessings in life and death. Thus long life is promised to him who fears Yhwh and keeps His laws and statutes (Deut. vi. 2; Yoma ix.; Ps. cxxviii. 1–2; Ecclus. [Sirach] i. 11 *et seq.*; Prov. xiv. 27). Blessings come not only to him who fears God, but also to his posterity (Jer. xxxii. 39). Gratitude for help and deliverance from danger leads naturally to fear of God (Ex. xiv. 31; I Sam. xii. 24).

Fear of God may also be dread of God's punishment in consequence of sin and shame. Thus Adam was afraid to meet God because he was naked (Gen. iii. 10). Job feels "the terrors of God"; and of the wicked it is said: "Terrors take hold on him as waters" (Job vi. 4, xxvii. 20). At times fear is inflicted by God as punishment for man's disobedience (Deut. xxviii. 66; comp. Lev. xxvi. 17).

In the Talmud the conception of the fear of God ("mora shamayim") is similar to that in Scripture. Antigonus of Soko used to say: "Be not like slaves that serve their master to receive a reward; be like those that serve their master without regard to reward, and let the fear of Heaven be upon you" (Abot i. 3). "Everything is in the hand of Heaven, except the fear of Heaven" (Meg. 25a; Ber. 33b). "He who has the Torah without the fear of God is like a treasurer who has the keys to the inner treasure, but not to the outer; how then can he reach the inner?" (Shab. 31b). "He who fears God may be likened to the wise artisan who keeps his tools always ready for work" (Ab. R. N. xii.).

E. C. A. G.

FEAR OF MAN (מורא, יראה, אימה, פחד): Respect of parents is especially enjoined by both Scripture and Talmud (Ex. xx. 12; Deut. v. 16). The Talmud makes reverence for parents equal in importance to reverence for God (Ḳid. 30b), for parents are God's representatives on earth (Ḳid. 31a). There were special reasons for the cultivation of reverence for parents in ancient Israel. The machinery for the maintenance of public order and for the administration of civil and criminal justice was extremely simple. The family was the basis of the national polity, and parents were virtually magistrates. Resolute assertion of the authority of the parent was necessary to the security of the state. "Ye shall fear every man his mother and his father" (Lev. xix. 3). He who smote or cursed his parent was put to death by judicial authority (Ex. xxi. 15–17; comp. Prov. xx. 20). Death was also meted out to the stubborn, rebellious, or gluttonous son who would not obey the voice of his father or mother, even though they had chastened him (Deut. xxi. 18–21).

Respect is also enjoined for the aged, for the learned, and for constituted authorities. "Honor the face of the old man" (Lev. xix. 32). "The fear of thy teacher is as the fear of Heaven" (Abot iv. 17b). "Thou shalt not revile the judges nor curse a ruler of thy people" (Ex. xxii. 28, Hebr.). "Pray for the peace of the kingdom, since but for the fear thereof we had swallowed up each his neighbor alive" (Abot iii. 2; comp. Jer. xxix. 7). "As the big fish swallow the little ones, so it would be among men were it not for the fear of government" ('Ab. Zarah iv.; comp. Zeb. xix.).

Fear is looked upon as unmanly, and is rebuked in Scripture. Thus the faint-hearted of an army were allowed to return home lest their presence should have a demoralizing effect upon the other soldiers (Deut. xx. 8; comp. Josh. ii. 11). "I will mock when your fear cometh" (Prov. i. 26). "And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit" (Isa. xxiv. 18). Fear is unmanly because it shows lack of confidence in God (see COURAGE). Thus the judges are admonished: "Ye shall not respect persons in judgment; . . . ye shall not be afraid of the face of man, for the judgment is God's" (Deut. i. 17; comp. xvi. 19).

Fear is a natural consequence of an accusing conscience. Thus Cain fears man because he is an outlaw and God's curse rests upon him (Gen. iv. 12). "The wicked flee when no man pursueth" (Prov. xxviii. 1). "The fear of the wicked, it shall come upon him" (*ib.* x. 24; comp. Job xxxix. 22).

E. C. A. G.

FEASTS. See FESTIVALS.

FEDER, TOBIAS GUTMANN: Polish poet and grammarian; born at Przedborz about 1760; died at Tarnopol, Galicia, 1817. He followed in turn the professions of preacher, proof-reader, cantor, and teacher (1780).

Feder was an ardent admirer of Elijah Wilna, and, like him, a bitter opponent of Ḥasidism and mysticism. As a grammarian he was looked upon by J. S. Biek as the successor of Ben Ze'eb ("Kerem Ḥemed," i. 96). As a writer of polemics his satire was keen and biting; his humor was original; and his imitation of the language of the Zohar was excellent.

His Works.

Feder wrote the following works: "Bayit Ne'eman," an ethical treatise on truth, Berlin, 1794 (Fürst, "Bibl. Jud." i. 349, mentions also a Hebrew grammar by Feder bearing this title, but he seems to be incorrect in this); "Ḳol Nehi," elegy on the death of Elijah Wilna, Warsaw, 1798; "Lahaṭ ha-Ḥereb," attack on modern Biblical criticism directed against A. Wolfsohn and J. Satanov, Byelostok, 1804; "Mebasser Ṭob," introduction to Hebrew grammar, with a criticism of the Masorah commentary "Menorat Shelomoh," by Rabbi Phoebus of Dubrovno, Mohilev, 1804; "Ḳol Simḥah we-Sason," a song of triumph written for the Jewish community of Berdychev on the defeat of the French in Russia, Berdychev, 1814; "Haẓlaḥat Alexander," an ode to Alexander I. of Russia, after the departure of the French from Russian territory, *ib.* 1814; "Ḳol Meḥaẓeẓim," a satire against M. Levin (Satanov), who translated the Book of Proverbs into Judæo-German, *ib.* 1816; 2d ed., with introduction and biography by A. M. Mohr, Lemberg, 1853; "Zemir 'Ariẓim," a satirical polemic against the Ḥasidim and their miracle-working rabbis; "Shem u-She'erit," literary epistles and poems, edited by Abraham Gottlober, Lemberg, 1877; "Zohar Ḥadash le-Purim," humorous parody for Purim in the language of the Zohar, in "Oẓar ha-Sifrut," iii. 1–15.

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H. R. A. R.

FEDERATION OF AMERICAN ZIONISTS: Zionist association organized in 1897 under the name of "Federation of Zionist Societies of Greater New York and Vicinity." It gradually expanded by absorbing societies outside New York, and on July 4, 1898, a convention was held in New York, the result of which was the founding of a national organization under the name of "Federation of American Zionists," incorporated by the New York state legislature (1902, ch. 102). The number of societies originally enrolled in the federation was twenty-four, comprising, approximately, a membership of 1,000. At the convention held in Boston, May, 1901, the secretary's report showed 152 enrolled societies, with a membership of 8,000.

The federation, from its New York headquarters, publishes a monthly magazine under the name of "The Maccabean," founded Oct., 1902. It has published also the following pamphlets: Richard Gottheil, "The Aims of Zionism"; Herbert Bentwich, "The Progress of Zionism"; Rebecca Altman, "George Eliot as a Zionist"; Emma Lazarus, "An Epistle to the Hebrews"; A. Tannenbaum, "Judaism and Zionism." Prof. Richard Gottheil has held the office of president since the organization of the federation, and the successive secretaries have been Stephen S. Wise, Isidore D. Morrison, and Jacob de Haas. It has a subfederation for the Western States under the name of **Knights of Zion,** with headquarters at Chicago.

A. I. D. M.

FEE: A payment for service done or to be done, usually for professional or special services, the amount being usually fixed by law or custom. The duties discharged by the Levites in connection with the service of the Tabernacle and, afterward, of the Temple were compensated by the tithes of Israel. The priests in their turn received a tithe of the income of the Levites, as well as a number of gratuities known under the name of "the twenty-four gifts of the priesthood" (Tosef., Ḥallah, ii.; "Aruch Completum," *s.v.* עשר). Samuel took naught of any man's hand (I Sam. xii. 4). Elisha refused to accept any thing from Naaman, the Syrian captain, for curing his leprosy, and cursed Gehazi for taking a gift (II Kings v. 16-27). Yet Elisha did not object to the furnished chamber prepared by the Shunammite; from which the Talmud deduces that one may accept a gratuity, although the prophet Samuel taught otherwise by carrying his household with him whenever he traveled (Ber. 10b) so as not to be dependent on others.

Teachers.

The learned professions were not strictly defined in Talmudic times, and the Rabbis treated the laws pertaining to them under the laws of master and servant. While a learned man need not reject a favor or benefit, he must not demand payment for teaching the Law. Moses said: "Behold I have taught you statutes and judgments even as the Lord my God commanded me" (Deut. iv. 5). All must follow the example of God and of Moses and teach without reward. However, a primary-school teacher may charge for taking care of children, or for instruction in the accents and the division of verses (B. B. 37a). Maimonides allows the customary price for teaching the Scriptures, but not for the common law ("Yad," Talmud Torah, i. 7; compare Shulḥan 'Aruk, Yoreh De'ah, 246). Nevertheless, the student must hire a teacher, even if he can not obtain free tuition, as the Proverbs say: "Buy the truth and sell it not" (xxiii. 23). R. Zadok said: "Make not the Law thy hoe . . . for whoever derives a benefit of the Law loses his life in the world to come" (Abot iv.). R. Tarphon, accused of theft and in danger of being thrown into the river, saved himself by revealing his identity; an act which he regretted all his life as an unworthy use of the respect paid to him only as a scholar. Jonathan b. Amram, a disciple of Rabbi Judah, would not make himself known in order to share in Judah's distribution of food to scholars at a time of famine, but begged to be fed like a dog or a crow (B. B. 8a). In Temple times teachers were appointed to instruct the priests in the details of the service, and they received a stipulated sum from the Temple treasury (Ket. 106a).

Physicians.

The physician, although frequently looked upon as a communal official (see Health Laws), seems not to have received any fixed salary, but to have maintained himself by casual fees. The fee incidental to an illness caused by an assault was collected from the assailant, who was also obliged to make a further payment in compensation (see Damage; Tort). The fee in this case, as in the case of hired service, if not determined previously, was regulated by legal custom (see Hiring and Letting).

Attorneys at law were unknown to Jewish jurisprudence, and those who assumed their functions were regarded with suspicion by the Rabbis (see Abot i. 8; comp. Shab. 139a). The attorney who was authorized to represent his principal for the purpose of receiving property from a bailee or trustee was regarded as an agent, and the principal was obliged to pay all his expenses (B. Ḳ. 70a). There was no provision for his fee, which was probably regulated by the general customs of hiring and letting (see Attorney; Master and Servant).

Notaries.

The scribes of the court of justice or of the Temple received an annual salary (Ket. 106a; comp. Shab. 56a). There were, however, private notaries who drew up deeds of sale, bills of marriage or divorce, promissory notes, and other legal documents. They received a special fee for each service rendered. The general principle was that the party to whose advantage the transaction was presumably made should pay the scribe's fee. Thus the borrower paid the fee for the preparation of a promissory note, the buyer for the deed of sale, the hirer or tenant for the lease, and the bridegroom for the engagement or marriage contract. The fee for documents prepared in connection with the litigation of a case that came up in court was divided equally between the litigants (B. B. 167b; Maimonides, "Yad," Malweh, xxiv. 2).

Judges.

The judge was forbidden to take any fee for rendering judgment; the decisions of a judge who accepted a payment should be considered void (Bek. 29a). The rendering of judgment was regarded by the Rabbis as teaching the Law, for which no payment might be accepted. But a judge was permitted to demand payment for loss of time, which payment was shared equally by plaintiff and defendant. Thus Karna, a justice of Babylonia, accepted a zuz from both the complainant and the defendant, explaining that he merely took his usual fee as a connoisseur of wine. Another justice, R. Huna, when the litigants appeared before him, said: "Pay me for the hire of a man to irrigate the field in my place, and I will sit in judgment" (Ket. 105a). Those judges who were appointed by the community and had no other occupation might take a salary from the communal treasury (see "Yad," Sanhedrin, xxiii. 5; Ḥoshen Mishpaṭ, 9, 3). In Temple times the magistrates of Jerusalem (דייני גזירות), whose duty it was to guard the public safety, received an annual salary from the Temple treasury ("terumat-ha-lishkah": Ket. 105a). There is no mention made of the salaries which the members of the Sanhedrin, or the city or government officials, received.

Later, when communities chose permanent ministers, whose duty it was not only to decide questions of ritual, but to render judgment in civil cases, it became customary for both parties to pay a fee to the minister for the decision rendered. In spite of the opposition of many authorities to this custom, it remained in force and is still practised. In the Orient, however, and particularly in Jerusalem, the custom still prevails not to charge the litigants anything. Some pious and learned men would not derive benefit from the Law by accepting a paying rabbinical position. Isaiah Hurwitz of Safed, in his "ẓawwa'ah" (ethical will), admonished his sons not to accept remuneration for any rabbinical position beyond the amount necessary to maintain the yeshibah ("Shelah," p. 183b, ed. Amsterdam, 1698). On the other hand, the acceptance of fees is defended by Simeon b. Ẓemaḥ Duran ("Tashbaẓ," i. 142-148), by the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 9, 5), and by the glossarists, especially in a responsum of Alfandari. The continuance of the custom, in spite of much objection, is probably due to the fact that the rabbis of those days received meager salaries, the fees being necessary to their maintenance. The fee was not regulated by law or custom, but was left entirely to the good will of the parties interested (Ḥoshen Mishpaṭ, 9, 5; Pitḥe Teshubah, *ad loc.*; Ḥatam Sofer, Ḥoshen Mishpaṭ, 164; Shebut Ya'aḳob, i. 142). Fees were also given, notwithstanding the opposition of many authorities, for the performance of a marriage ceremony, the arrangement of a divorce or a ḥaliẓah, or for the performance of other religious functions. The fees charged for a divorce by the rabbis of Germany were sometimes very exorbitant (Obadiah de Bertinoro on Bek. iv. 6).

Ministers.

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S. S. J. H. G.—J. D. E.

FEET, WASHING OF.—Biblical Data: Since the Israelites, like all other Oriental peoples, wore sandals instead of shoes, and as they usually went barefoot in the house, frequent washing of the feet was a necessity. Hence among the Israelites it was the first duty of the host to give his guest water for the washing of his feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judges xix. 21); to omit this was a sign of marked unfriendliness. It was also customary to wash the feet before meals and before going to bed (comp. Cant. v. 3); to abstain for a long time from washing them was a sign of deep mourning (II Sam. xix. 24). Though there are no extant laws for laymen in regard to washing the feet, such laws for priests are given in Ex. xxx. 19–21. There mention is made of brazen vessels, placed between the Tabernacle and the altar of burnt offering, in which the priests had to wash their hands and feet on entering the Tabernacle or before approaching the altar of burnt offerings: hence at all their priestly functions. Just as no one is allowed to approach a king or prince without due preparation, which includes the washing of the hands and feet, so the Israelite, and especially the priest, is forbidden in his unclean condition to approach Yhwh, for he who comes defiled will surely die.

E. G. H. W. N.

——**In Rabbinical Literature:** This was a service which the wife was expected to render her husband (Yer. Ket. v. 30a); according to Rab Huna, it was one of the personal attentions to which her husband was entitled, no matter how many maids she may have had; likewise, according to the Babylonian Talmud (Ket. 61a), besides preparing his drink and bed, the wife had to wash her husband's face and feet (comp. Maimonides, "Yad," Ishut, xxi. 3; Shulḥan 'Aruk, Eben ha-'Ezer, 80, 4). The priests were not permitted to minister unless they had performed their ablutions, among which the washing of the feet is especially mentioned (Zeb. 17b). According to Tosef., Men. i., the priests were accustomed to rub and wash their hands and feet in the basin twice, to insure the proper degree of cleanliness.

On Sabbath and on Yom ha-Kippurim, as well as on Tish'ah be-Ab, certain restrictions were placed on washing of hands, face, and feet. Yet one who on Tish'ah be-Ab came from a journey was permitted to wash his feet (see Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* רחיצה).

S. S. E. G. H.

FEILBOGEN, JOSEPH: Austrian rabbi; born 1784; died at Strassnitz, Moravia, March 3, 1869. He officiated as rabbi successively at Piessling, Pirnitz, Kanitz, Great Meseritz and Holleschau. He was considered one of the keenest Talmudists of Moravia, was a great pilpulist, and wrote many novellæ on various Talmudic treatises. While at Great Meseritz he was the teacher of Isaac Hirsch Weiss, the author of "Dor Dor we-Dorshaw."

Bibliography: *Univ. Isr.* 1869–70, p. 464; *Der Israelit*, 1869; I. H. Weiss, *Zikronothai*, p. 17.

S. A. R.

FEILCHENFELD, GABRIEL FABIAN: German rabbi and author; born at Schlichtingsheim, Silesia, June 18, 1827. He received his first training in rabbinical literature in Rawitsch, the home of his father, and continued his studies in Dresden under his brother-in-law, W. Landau, and under Zacharias Fränkel. He subsequently studied at the universities of Berlin and Halle, from which latter institution he received the degree of doctor of philosophy in 1857. A year previously he had been appointed to the teaching staff of the "Religionsschule" (Sabbath-school) in Berlin. He filled the same office in Dresden from 1857 to 1858. From 1859 to 1876 he was rabbi at Kulm, West Prussia; then he was called to Schwerin as "Landesrabbiner" of the grand duchy of Mecklenburg-Schwerin. He was principal of a seminary for Sabbath-school teachers. Feilchenfeld was the author of the following works: "Anleitung zum Religionsunterricht," 1881; "Ein Systematisches Lehrbuch der Israelitischen Religion," 3d ed., 1900 (translated into English by Koppolowitz, Richmond, Va., 1894). He died February 25, 1910.

S. D.

FEINBERG, SOLOMON: Russian financier and philanthropist; born at Yurburg, near Kovno, in 1821; died at Königsberg, Prussia, May 21, 1893. He settled at Königsberg in 1866. At the outbreak of the persecutions of the Jews in Russia in the year 1881, Feinberg organized a committee of relief for the Jewish emigrants passing through Königsberg, and took a leading part in the conference of the Alliance Israélite Universelle held in Berlin in that year. A year later Feinberg was elected by the Lithuanian Jews to represent them at the conference of Jewish notables summoned by Alexander III. at St. Petersburg.

Bibliography: *Aḥiasaf*, 1893, p. 301.

H. R. I. Br.

FEINSTEIN, ARYEH LÖB: Russian scholar; born at Damachev, near Brest-Litovsk, Dec. 6, 1821; died there Jan. 20, 1903. Feinstein studied the Talmud for many years, and afterward accepted the position of foreman with a firm at Brest. In his commercial transactions with Christian merchants Feinstein acquired a knowledge of languages, and he also studied the secular sciences. Later he established a business of his own and succeeded in amassing a large fortune.

Feinstein has always taken a great interest in the affairs of the Jewish community; and has been for many years its parnas.

He is the author of the following works: "Elef ha-Magen," a commentary on the Haggadah of Passover, Warsaw, 1870; "'Ir Tehillah," a history of the Jewish community of Brest-Litovsk (in collaboration with Abraham Marcus Finkelstein), *ib.* 1886. The latter work, although not always reliable because of its neglect of critical investigation into the material at hand, contains some valuable contributions to the history of the Lithuanian Jews in general and of those of Brest-Litovsk in particular.

BIBLIOGRAPHY: Eisenstadt, *Dor Rabbanaw we-Soferaw*, p. 54, Warsaw, 1895; Zeitlin, *Bibl. Post-Mendels.* p. 83.

H. R.
I. BR.

FEIS, JACOB: German merchant and author; died on July 7, 1900, in London, where he had resided for many years. He devoted his literary attainments chiefly to rendering some of the English classics into German, including Tennyson's "In Memoriam" and "Œnone," and various excerpts from the works of Ruskin. In 1884 he published in English "Shakespeare and Montaigne: An Endeavor to Explain the Tendency of 'Hamlet' from Allusions to Contemporary Works." It was designed to prove that the innovations in the later editions of "Hamlet" were directed against the principles of the then novel philosophical work, "The Essays of Michel Montaigne."

BIBLIOGRAPHY: *Jew. Chron.* Dec. 9, 1898; July 13, 1900.

J.
G. L.

FEISTEL, LEVY: French army officer; born 1789; died 1855. After receiving a Talmudic training, he went to Mayence in 1806, and was admitted into the polytechnic school. He entered the army, and became a captain of artillery in 1813, and a major in 1835. He was in the retreat of 1848, and took part in the Crimean campaign, after which he retired with his family to Metz.

BIBLIOGRAPHY: *Arch. Isr.* 1855, p. 445.

S.
A. R.

FEIWEL (PHOEBUS), URI SHRAGA B. SOLOMON: Rabbi of Dubrovno, government of Mohilev, Russia, at the end of the eighteenth century and at the beginning of the nineteenth; married a daughter of Elijah Wilna. He is known only as the author of "Minḥat Shelomoh," notes on the Pentateuch (to supplement the omissions of R. Jedidiah Solomon Raphael Norzi in his "Minḥat Shai"), and of "Menorat Shelomoh," on the Masorah. Both works appeared together with "Adderet Eliyahu," Elijah Wilna's commentary on the Pentateuch (Dubrovno, 1804).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 112; Benjacob, *Ozar ha-Sefarim*, pp. 635–636; Walden, *Shem ha-Gedolim he-Ḥadash*, part i. p. 114, part ii. p. 47, Warsaw, 1882.

S. S.
P. WI.

FEKETE, JOSEPH: Hungarian journalist; born in Kecskemét Nov. 19, 1854; studied law at Berlin and Leipsic. At the latter city he founded the critical review "Deutsche Reichslaterne." In 1884 he went to Budapest, where, together with Josef Hevesi, he edited the "Magyar Szalon," a monthly, of which he later (1891) became sole editor. He published the following works: "Az Esküdtszéki Intèzmenyröl" (1884); "A Magyar Nemzet Gazdasàgi Törtènete" (1887); "Magyar Festök Mütermeiben" (1894); etc. Fekete is a convert to Christianity.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Tára*; *Pallas Lex.*

S.
M. W.

FELBERMAN, LOUIS: Author and journalist; born in Hungary in 1861. In 1881 he went to England, and subsequently joined the staff of the society journal "Life" (then owned by his brother), of which he himself is now (1903) proprietor and editor. Felberman is a knight of the Austrian Imperial Order of Franz Josef, and a fellow of the Hungarian Geographical Society, etc. He is also chairman of the Franz Josef Shelter Fund of London, and the founder of the Society for the Encouragement of Home Industries. He was a member of the Royal Hungarian Commission for the Paris Exposition, 1900. His publications include: "Hungary and Its People"; "The Puszta"; "Ancestors of Our Future Queen" (a family history of the Duke of Teck); and "Gipsy Czinka's Prophecy." Felberman has translated several of Jokai's romances.

BIBLIOGRAPHY: Jacobs, *Jewish Year Book*, 1899-1900.

J.
T. SE.

FELD, JULIUS: Rumanian artist; born at Botuschany, Rumania, June 21, 1871. At an early age he went to France and studied at the Ecole des Beaux Arts under Delaunay, Bonnat, and Gérôme. He quickly made his mark as a portrait-painter, and has painted portraits, among many others, of Zadoc Kahn and Prince Kalimaki. Feld has also established a reputation as a decorator. For the Paris Exposition of 1900 he painted four panels for the Palais de la Femme: "Le Champagne," "La Bière," "Le Chocolat," and "La Liqueur."

Among Feld's pictures are "La Morte de Cléopâtre," "La Renonciation de Saint Pierre," and "Rebecca Donnant à Boire à Eliezer."

BIBLIOGRAPHY: Curinier, *Dictionnaire National.*

S.
V. E.

FELD (ROSENFELD), SIGMUND: Hungarian actor and theatrical manager; born at Spácza, Hungary, 1849. In 1867 he appeared at the Josefstädter Theater in Vienna. He studied in various German theaters on an allowance given him by Heinrich Laube, who in 1872 engaged him for the Vienna Stadttheater. In 1874 Feld went to the Deutsches Theater at Budapest, where he soon became a favorite in character rôles. In 1876 he was made director of the summer theater in the Stadtwäldchen, producing plays in German and in Hungarian. His principal creation is the part of the pastor in Anzengruber's "Der Pfarrer von Kirchfeld." The Hungarian poet E. Madách, and E. Tóth, the foremost Hungarian writer of national comedies, were introduced by Feld to the German stage.

BIBLIOGRAPHY: *Pallas Lex.*, vii.

S.
M. W.

FELDKIRCH. See TYROL.

FELDMAN, WILHELM: Polish author; born at Warsaw 1868. Since 1886 he has published the following works, in which he advocates the assimilation of the Jews with the people among whom they dwell: "Assimilatarzy, Sjonisci i Polaci"; "O Zargonie Zydowskim"; "Stasunek Mickiewicza do Zydow"; "Kosciuszko"; and "Berek Joselowicz." He acted as secretary of the Baron de Hirsch Fund at Cracow (1891–94), devoted himself to public affairs, and took part in forming the Galician Radical Progressive party. He was one of the founders of "Ognisko," a journal for the progressive Polish youth. In 1895 he attended the lectures on social science and philosophy at the University of Berlin, but at the end of that year, being accused of propagating the scheme of "Great Poland," he was compelled to leave Berlin. He then went to Cracow, where he founded the "Dziennik Krakowski," a democratic newspaper for freethinkers, which existed only a year and a half. He then settled in Lemberg as a journalist.

Feldman has written a drama, "Sady Boze," which was first played and printed at Warsaw in 1890, and the following novels: "Pienkna Zidowka"; "Zidziak," 1888; "Nowele i Obrazki," 1889; "W Okowach," 1890; "Jak w Zycin," 1894; "Nowi Ludzie," 1894; "Ananke," 1897.

BIBLIOGRAPHY: *Encyc. Powszechna*, Warsaw, v., *s.v.*

H. R. V. R.

FELDMANN, LEOPOLD: German dramatist; born at Munich May 22, 1802; died in Vienna March 26, 1882. He was one of the most prolific farce- and comedy-writers in Germany, and his plays have proved their worth by their long-continued popularity.

Feldmann, whose early inclinations were toward poetry, was apprenticed when a boy to a saddler, but his strength proving insufficient for the work, he was indentured to a shoemaker, and soon made progress in his trade. His shoemaking career was ended abruptly by an ill-appreciated effort at poetry, addressed by him to a maiden of the vicinity, and glued to the sole of one of her shoes, which had been repaired by the future dramatist. Despairing of making a respectable cobbler of the boy, his parents sent him to school again, where, at the age of sixteen, he composed a tragedy, "Der Falsche Eid," which was produced at the Volkstheater, Munich.

He next engaged in business at Pappenheim, where he remained until 1821, when he returned to Munich and abandoned commerce for literature. Soon afterward he made the acquaintance of Safir, on whose advice he gave free vent to his humorous inclinations. In 1835 he published his "Höllenlieder," a satire on a luckless love. After traveling through Greece and Turkey for five years, Feldmann returned to Munich and resumed his literary labors. In 1850 he went to Vienna, and was appointed dramatist of the Theater an der Wien, a post which he held for four years and then resigned.

Feldmann's best-known plays are: "Der Sohn auf Reisen" (comedy); "Reisebilder"; "Das Porträt der Geliebten"; "Die Freie Wahl"; "Die Seelige Gräfin"; "Der Rechnungsrath und Seine Töchter"; "Ein Filz als Prasser"; "Ein Höflicher Mann"; "Der Deutsche Michel"; "Die Heimkehr von der Hochzeit"; and "Die Schwiegertochter."

BIBLIOGRAPHY: Bornmüller, *Schriftsteller-Lexikon*, 1882, p. 224; *Der Jüdische Plutarch*, ii. 43–52.

S. E. Ms.

FELEKI, HUGO: Hungarian physician; born at Lovasberény March 23, 1861; studied medicine at the University of Budapest, where he became privat-docent of urogenital diseases in 1889. The instruments invented by him and bearing his name are generally recognized by specialists. His work on urogenital diseases appeared in 1890, in two volumes (German transl. in 1894), under the title "Die Klinik der Blasenkrankheiten." Feleki is on the editorial board of the "Centralblatt für die Krankheiten der Harn- und Sexualorgane" of Berlin, and is vice-president of the dermatological section of the Royal Society of Physicians of Budapest, and one of the superintending physicians of the Polyclinic of that city. He was instrumental in founding the Teleia society of Budapest, the purpose of which is, by literary and social institutions, as well as by gratuitous medical services, to check prostitution, and the spread of the diseases incidental to it.

S. L. V.

FELIX (ANTONIUS FELIX): Procurator of Judea. Felix, who was a freedman of the empress Antonia, was administrator of Samaria, and probably of Judea proper also, as early as the time of the procurator Cumanus (Tacitus, "Annales," xii. 54; Josephus, "Ant." xx. 7, § 1). The two procurators almost went to war with each other during the conflict that broke out between the Samaritans and the Galileans; but Cumanus was recalled. Felix was thereupon appointed sole procurator of Judea by Claudius (52 C.E.) on the suggestion of the high priest Jonathan, who had gone to Rome with other nobles on account of the Samaritan disturbances (Josephus, "B. J." ii. 11, § 6; "Ant." xx. 8, § 5). Felix was also entrusted with the entire military command, as Suetonius ("Claudius," § 28) and Victor ("Epit." § 4) distinctly point out. Felix exercised, as Tacitus says, "the royal prerogative in a slavish sense, with all manner of cruelties and excesses"; it was he who excited the bitter feelings of the Jewish patriots to the highest pitch, and for this even his patron Jonathan reproached him in the end.

Related to Claudius by a former marriage, Felix, immediately on entering office, alienated the affections of the Jewish princess Drusilla, sister of Agrippa II., from her husband, King Azizus of Emesa (Josephus, "Ant." xx. 7, § 2; comp. Acts xxiv. 24). He sent the chief of the Zealots, ELEAZAR B. DINAI, in chains to Rome, while taking relentless measures against his followers, whom he denounced as robbers, crucifying them in countless numbers ("B. J." ii. 3, § 2; "Ant." xx. 8, § 5). On the other hand, he tolerated the much more formidable Sicarii, and used them for his own purposes, as, for instance, in the murder of Jonathan (*ib.*). He also proceeded rigorously against the would-be prophets that were disturbing the peace with their fanaticism, especially against an Egyptian Jew who, with several thousand followers, attempted to drive the Roman garrison from Jerusalem, but who was defeated ("B. J." ii. 13, §§ 4–5; "Ant." xx. 8, § 6; comp. Acts xxi. 38; Eusebius, "Hist. Eccl."

ii. 21). His term of office was practically a reign of anarchy; for even the high-priestly families were at war with the lower priests ("Ant." xx. 8, § 8; "Vita," § 3).

During his term, the apostle Paul was taken prisoner at Cæsarea (Acts xxiii.-xxiv.). A fierce contest arose at that time between the Jewish and Syrian citizens of Cæsarea, and as Felix acted unjustly toward the Jews, he was recalled by Nero about 60 C.E. ("Ant." xx. 8, §§ 7-9; "B. J." ii. 12, § 7). At the intercession of Pallas he escaped punishment ("Ant." *l.c.*). He is mentioned in rabbinical sources (Krauss, "Lehnwörter," ii. 459).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 435, 439; Schürer, *Gesch.* 3d ed., i. 571-579 (where bibliography is given); *Prosopographia Imperii Romani*, ii. 95.

G. S. KR.

FÉLIX, ELISA-RACHEL (better known as **RACHEL**): French actress; born in the Soleil d'Or, the principal inn of the village of Munf, in the canton Aargau, Switzerland, March 24, 1821; died at Cannet, near Toulon, France, Jan. 3, 1858. Her father was of German extraction, and lived by pedling at Lyons, and afterward at Paris. In the latter city his daughters sang on the streets for a living, and it was there that Rachel was overheard by Etienne Choron, who gave her free instruction, and afterward took her to Pagnon Saint Aulaire, a dramatic teacher, who taught her declamation. Rachel obtained an engagement at the Comédie Française at a salary of 800 francs, but for some unexplained reason the contract was cancelled, and the actress went back to her studies, this time at the Conservatoire. Her début took place at the Gymnase (1837), where she appeared in Paul Dupont's "La Vendéenne"; but, achieving only moderate success, she continued her studies for another year, at the end of which she joined the company playing at the Comédie Française, taking the part of *Camille* in "Les Horaces" (June, 1838). Here Rachel created an extraordinary sensation. She acted in "Cinna," "Andromaque," and "Mithridate," taking the part of *Monime* in the last-named play.

Elisa-Rachel Felix.
(After the painting by Charpentier.)

Rachel made Racine and Corneille's works pay better than modern plays, and saved the Comédie Française from financial ruin. But her father now put forward enormous claims upon the managers, demanding what was then the unparalleled sum of 20,000 francs a year. This aroused the ill will of several critics and of others connected with the Comédie Française. When on Nov. 23, 1838, she appeared as *Roxane* in Racine's "Bajazet," a clique was formed against her, and she was coldly received; but on the following night Rachel received an overwhelming ovation. Thenceforth she was indisputably the greatest actress of her day.

In 1841 Rachel went to London, and was received with great enthusiasm. In the following year she appeared in Belgium. Returning to Paris (Jan. 24, 1843), she appeared in the character of *Phèdre*, her greatest success, and continued in the part for two entire years. She also appeared as *Jeanne d'Arc, Frédégonde, Lucrèce, Mlle. de Belle Isle, Angelo,* and *Louise de Lignerolles.* But her greatest popular triumph was in 1848, during the Revolution, when she sang the "Marseillaise" nightly at the Comédie Française, then rechristened "Théâtre de la République." Night after night the theater was crowded, and each night the workmen in the audience subscribed for her bouquets. Rachel always considered this a far greater triumph than her success in *Phèdre*; but by common consent *Phèdre* was considered her masterpiece, and has been described as "an apocalypse of human agony not to be forgotten by any one who ever witnessed it."

In the following year (April 14) Rachel appeared in the title rôle of "Adrienne Lecouvreur," a play written especially for her by Legouvé and Scribe, and one in which she had immense success. Later in the year she left the Comédie Française to make a tour of the French provinces. In 1853 she went to Berlin and St. Petersburg, where she was enthusiastically received. In 1855 she went to London again, and thence to America. On Sept. 3, 1855, she appeared at the Metropolitan Theater, New York. But though she was warmly welcomed, the trip proved financially unsuccessful. While acting in Philadelphia her health, which had for some time been precarious, gave way. She was ordered South, acted for the last time at Charleston, went thence to Cuba, and finally returned to France. A trip to Egypt failed to cure her. She returned home, and after lingering for three years, during which time she was never able to appear, she died, in her thirty-seventh year.

Rachel's reputation was made in five or six rôles of the old classic drama. Thirteen were specially created for her, but of these *Adrienne Lecouvreur* has alone kept the stage.

Bibliography: Janin, *Rachel et la Tragédie*, Paris, 1858; Mrs. Arthur Kennard, *Rachel*, Boston, 1885; *Harper's Magazine*, Nov., 1855.

S. E. Ms.

FELIX, LUDWIG: Austrian economist; born at Horitz, Bohemia, Feb. 22, 1830. He attended lectures on commerce in Vienna, and devoted himself to historical and economical studies. He wrote: "Die Arbeiter und die Gesellschaft" (1874); "Entwicklungsgeschichte des Eigenthums" (6 vols., 1883–1903); "Währungsstudien mit Besonderer Rücksicht auf Oesterreich-Ungarn" (1890); "Kritik des Sozialismus" (1893).

S. A. Ki.

FELIX PRATENSIS: Jewish apostate; born at Prato, Italy, in the second half of the fifteenth century; died at Rome in 1539. He received a good education and acquired a perfect knowledge of three languages. In 1518 he embraced Christianity, becoming a member of the Augustine order, and thereafter devoted himself to the conversion of the Jews. Like all his congeners, he displayed in his sermons great intolerance of his former coreligionists, earning for himself the sobriquet "the Jews' scourge."

While still a Jew, Felix published a Latin translation of the Psalms, entitled "Psalterium ex Hebræo ad Verbum Translatum," Venice, 1515. He also arranged the Masorah for the "Biblia Veneta" (1518), published by his disciple Bomberg.

Bibliography: Wolf, *Bibl. Hebr.* i. 918, iii. 935; Steinschneider, *Cat. Bodl.* col. 2111; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 37.

K. I. Br.

FÉLIX, REBECCA: French actress; born at Lyons 1829; died at Eaux-Bonnes June 19, 1854. She gave early evidence of talent, was trained by her sister Rachel, and made her first appearance at the age of fourteen, at the Odéon, in the rôle of *Chimène* in "The Cid." Some time later she joined the Comédie Française, where she attracted attention as *Iphise* in Voltaire's "Oreste," and as *Junie* in "Britannicus." In 1850 she played *Catarina* to Rachel's *Tisbé* in "Angelo." Then she played successively *Cécile de Civry* in "Louise de Lignerolles," *Christine* in "Bertrand et Raton," *Dona Florinde* in "Don Juan," the title rôle in "Gabrielle," and the *Dauphin* in "Louis XI." Her health, however, did not permit her to continue these successes.

Bibliography: Jules Janin, in *Journal des Débats*, June, 1854.

S. M. Bl.

FÉLIX, SOPHIE (known as **SARA**): French actress; eldest of the sisters of Elisa-Rachel Félix (Rachel); born in a small village near Frankfort-on-the-Main Feb. 2, 1819; died Jan. 12, 1877. She began as a singer in the cafés of Lyons and Paris, later entering the Conservatoire to study for the opera. Failing at the final examination, she gave up this project, and resolved to attempt tragedy and comedy. After several attempts at the Gaîté and the Ambigu, she entered the Odéon, but, following her sister's wishes, she soon after entered the Comédie Française, where she made her appearance as *Célimène* in the "Misanthrope" (1849). Her admission there had been premature, however, and she returned to the Odéon. Here she played in different pieces, finally achieving, in the rôle of *Caroline de Lussan* in Prémaray's "Les Droits de l'Homme," a success that enabled her to return to the Comédie Française. She appeared there (Oct. 29, 1852) as *Elmire* in "Tartuffe," and as the *Marquise* in "La Gageure Imprévue"; she took up again the rôle of *Caroline de Lussan*, and created that of the *Duchesse de Lenoncourt* in "Lys dans la Vallée."

Sophie, however, was much less gifted than her sisters, and much less suited to the dramatic career. After another season at the Odéon, and a journey to America in the company of Rachel, she abandoned the stage. She was present at the last moments of her famous sister, and wrote a last appeal to the chief rabbi of France, Isidor, telling him of Rachel's desire to die in the faith of her fathers, and to receive a minister of the Jewish religion.

S. M. Bl.

FELSENTHAL, BERNHARD: German-American rabbi and author; born Jan. 2, 1822, at Münchweiler, near Kaiserslautern, Germany. He was educated at the Kreisgewerbschule in Kaiserslautern, the Polytechnic High School, Munich, and the Teachers' Seminary at Kaiserslautern. After teaching for a decade in a small Jewish congregational school, he emigrated to America (1854), and settled at Madison, Ind., where he remained for three years as rabbi and teacher. In 1858 he moved to Chicago, Ill., and accepted employment in the banking-house of Greenebaum Brothers. In the same year the Jüdische Reformverein was founded (June 20), with Felsenthal as its secretary and guiding spirit, in which capacity he published, in March, 1859, a pamphlet entitled "Kol Kore Bamidbar: Ueber Jüdische Reform," which attracted attention both in America and abroad. Felsenthal maintained that the Bible was the product and not the source of Judaism, and he emphasized the right of the individual and of the congregation to autonomy in religious affairs.

Bernhard Felsenthal.

The Reformverein developed into Sinai Congregation, and in June, 1861, Felsenthal became its first rabbi. After officiating for three years. he declined reelection, and in Sept., 1864, took charge of Zion Congregation, West Chicago, which had then been recently founded upon the same platform as Sinai Congregation. Felsenthal served this congregation until 1887, when he was relieved from active duty and pensioned as rabbi emeritus. In 1866 Chicago University conferred upon Felsenthal the degree of Ph.D., "honoris causa," and on his eightieth birthday the Hebrew Union College bestowed on him the degree of D.D. In later years he identified himself prominently with the Zionist movement. Felsenthal died Jan. 12, 1908.

Felsenthal's published writings include: "Jüdisches Schulwesen in Amerika," 1866; "A Practical Hebrew Grammar," 1868; "Kritik des Christlichen Missionswesens," 1869; "Zur Proselytenfrage," 1878; "Jüdische Fragen," 1896; "The Beginnings of the Chicago Sinai Congregation" (containing also a reprint of "Kol Kore Bamidbar"), 1899.

BIBLIOGRAPHY: *Reform Advocate*, May 4, 1901; *The Beginnings of the Chicago Sinai Congregation*, Chicago, 1898.

A. J. STO.

FENCE TO THE LAW. See GEZERAH.

FENCES. See BOUNDARIES.

FÉNYES (FISCHMANN), ADOLF: Hungarian painter; born at Kecskemét April 28, 1867; son of J. H. Fischmann, rabbi of that town. Though he first attracted attention as a caricaturist, he studied law at the University of Budapest; at the end of two years, however, he abandoned law and devoted himself to art, studying at Budapest, Weimar, and Paris. His principal works, awarded prizes in Paris and in Budapest, are: "Prattling," "The Quarrel," "The Life of the Poor Man," and "The Old Man."

S. L. V.

FENYVESSY, ADOLF: Chief of the bureau of stenography of the Hungarian Parliament; born at Zala-Egerszeg 1837; completed his studies at Székesfehérvár and Budapest; adapted the Stolze system of stenography to the Hungarian language, and became the founder of Hungarian stenography. His first book on this subject was entitled "A Gyorsirás Kimeritö Tankönyve" (Berlin, Budapest, 1863). When the Hungarian Parliament reopened he organized its bureau of stenography. He established the stenographers' association, and organized the first stenographic classes in Hungary. As an economist he has contributed to the most prominent Hungarian periodicals—"Budapesti Szemle," "Nemzetgazdaságtani Szemle," etc. He was commissioned by the Hazai Takarékpénztar (Home Savings Bank) of Budapest to write its history, covering a period of fifty years; it appeared under the title "A Pesti Hazai Takarékpénztar 50 Eves Története" (Budapest, 1890). He is a member of the municipal government and an authority on finance.

BIBLIOGRAPHY: L. Gopcsa, *A Magyar Gyorsirás Negyed Százada*, pp. 15–17; *Pallas Lex.*, vii.

S. M. W.

FEODOSI PECHERSKI. See KIEV.

FERBER, BORIS: Russian author; born in Jitomir 1859; died in St. Petersburg 1895. He entered the University of St. Petersburg, where he took a course in law, but his inclinations not being toward the legal profession, he willingly accepted a position as instructor in the Jewish school of St. Petersburg, where he taught successfully until poor health compelled him to resign. His first literary labors date back from shortly after 1880, when he published several letters in the "Russki Yevrei." Ferber soon gained recognition by his sketches of Russian-Jewish life—"Iz Khroniki Myestechka Cherashni" (in "Voskhod," 1890, xi., xii.), and "Okolo Lyubvi" (*ib.* 1892, viii.)—and also by numerous critical essays and feuilletons in various numbers of the same periodical for 1892 and 1893.

During a residence in Odessa in 1892–94 he took part in the work of the historico-ethnographical commission of the Society for the Promotion of Culture Among the Jews of Russia; and there he wrote his "Sketches of the History of the Jews in England," and "Materials for a History of the Jewish Community of London" (in "Voskhod," 1894).

BIBLIOGRAPHY: *Khronika Voskhoda*, 1895, No. 18.

H. R. J. G. L.

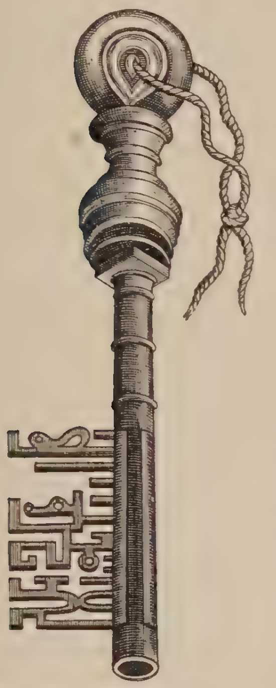
FERDINAND II.: Emperor of Germany; born July 9, 1578; elected Aug. 28, 1619; died Feb. 15, 1637. On the whole his reign was favorable for the condition of the Jews in the empire, even though they were subjected to the vicissitudes of the Thirty Years' war, which began during his reign. He permitted the erection of the synagogue at Hamburg in 1627, perhaps, however, merely with the view of obtaining similar privileges for the Roman Catholics of that city, of whom he was a protector (Schudt, "Jüdische Merckwürdigkeiten," i. 373). Nevertheless he gave the same permission to the Jews of Vienna, who were allowed by an edict issued December, 1624, to build a synagogue on the payment of 17,000 florins. He also issued a decree to his military officials, ordering them to take particular care of the Jews (Wolf, "Ferdinand II. und die Juden," Beitrag xiii.). For this immunity the Bohemian Jews paid 40,000 gulden per annum, an amount which Wallenstein raised in 1628 to 48,000. When the municipal council of Vienna petitioned for the expulsion of the Jews from that city, the emperor settled them in fourteen houses on the other side of the river, in the present Leopoldstadt; for this he demanded of them 10,000 florins, of which only 4,000 was paid. Similarly, he demanded between 40,000 and 50,000 florins for the privilege he granted them of dispensing with the badge; but after bargaining they obtained the immunity for 20,000 florins. When the Jews were driven out of Mantua, he ordered them, at the request of three influential Austrian Jews, to be reinstated.

It was Ferdinand II. who introduced the formal appointment of court Jews, and in 1622 he raised Jacob Bassevi of Prague to the nobility. The only anti-Jewish action of a marked character taken by Ferdinand was the order given in 1630 to the Jews of Prague and Vienna to attend conversionist sermons on every Sunday. The Jews, however, managed to make the order nugatory. After he died the Viennese Jews had to pay his widow 2,500 florins yearly.

BIBLIOGRAPHY: Grätz, *Gesch.* x. 18, 36, 41–44; Wolf, *Gesch. der Juden in Wien*, pp. 42–46, Vienna, 1876; D. Kaufmann, *Die Letzte Vertreibung der Juden aus Wien*, pp. 1–32; G. Wolf, *Ferdinand II. und die Juden*, Vienna, 1859.

J.

FERDINAND III. (the Holy): King of Castile and Leon; son of Alfonso IX., King of Leon, and the pious Berenguela; born 1200; ascended the throne 1217; died 1252. His reign may be regarded as marking a turning-point in the destinies of the Jews. Despite the opposition of the clergy, he retained the Jewish chief tax-farmer, Don Meïr, as well as all the other Jewish tax-farmers, and sanctioned the "Concordia" which Archbishop Rodrigo of Toledo made with the Jews of his diocese. Ferdinand was the conqueror of Cordova, the old seat of the califs. In recognition of the services rendered by Jews during his expeditions he confirmed their privileges in several cities. Although he was not very favorably inclined toward Jews, they shared in the distribution of land after the capture of Seville. Aznalfarache, Aznalcazar, and Paterna, for a long time called "Aldeas de los Judios," were almost entirely turned over to them. Don Meïr received Valencia del Rio, several thousand feet of olive gardens, and 1,414 acres of land. The tax-farmer Maestre Zag; his sons Moses, Zag, and Abraham; his brother Salomon; the king's physician Joseph Abraham ha-Kohen, and his son Joseph; the interpreter, or physician, Samuel of Fez; an interpreter of Talavera; and an unknown rabbi received in Paterna 40,000 feet of olive- and fig-gardens and many farms in Aznalcazar. The kings also granted Jews lands in Leirena, or Valfermoso, Galichena, Valencina-Toston, Treya, and La Algaba. He allowed the Jews of Seville to retain their synagogue, and presented them in addition four small mosques to be transformed into synagogues, while Don Meïr, Maestre Zag, Don Zag, and Don Joseph received various houses.



Key Presented to Ferdinand III. by the Jewish Community of Seville.
(From Papenbroeck, "Acta Vitæ S. Ferdinandi," 1684.)

The Jews of Seville presented Ferdinand (according to some authorities, Alfonso X., whom Grätz credits with the benefactions referred to) with a large, artistically worked silver key, bearing on one side the inscription מלך המלכים יפתח מלך כל הארץ יבוא, and on the other side the same sentiment in Spanish:

> "Dios abrirá, rey entrá."
> (God will open, the king will enter.)

BIBLIOGRAPHY: Amador de los Rios, *Hist.* i. 356 *et seq.*; Ad. de Castro, *Hist. de los Judios en España*, pp. 52 *et seq.*; Ersch and Gruber, *Encyc.* section ii., part 27, p. 210; Grätz, *Gesch.* vii. 136. The key, now in the possession of the cathedral in Seville, is represented in Zuñiga's *Anales de Sevilla*, i. 47, and in Papenbroeck, *Acta Vitæ S. Ferdinandi*, Antwerp, 1684.

G. M. K.

FERDINAND IV.: King of Castile and Leon (1295–1312); son of Sancho IV.; came to the throne in his youth. He had for his confidential friend a Jew of Andalusia, Don Samuel, who acted as his "almojarife mor," or farmer-general of taxes, and director of the royal finances, and exercised a powerful influence over him ("Chron. de D. Fernando IV." xix. 34). In contrast to his pious mother, Doña Maria de Molina, who was regent during his minority, Ferdinand was very partial to the Jews. Soon after his accession he ordered the city of Ocaña to cease its attacks on and oppression of the Jews, and to allow them to enjoy all their rights undisturbed. He granted extraordinary privileges to the Jews of Valladolid, to the great mortification of his mother, with whom he had difficulties for several years. He curtly denied the petition of the Cortes to revoke the Jews' right of appeal in legal disputes between Jews and Christians. Ferdinand was considered an adversary of the clergy, but for no other reason than that he would not permit the Archbishop and Chapter of Toledo to take the Jews under their jurisdiction and impose heavy penalties contrary to law and justice. The Jews rendered him considerable service during the different wars that he waged with the King of Portugal, the King of Aragon, and the Moorish king, especially at the conquest of Gibraltar. In recognition of their services he granted the Jews of Gibraltar complete exemption from taxes. He was finally compelled to recede before the repeated and bitter complaints brought against the Jewish and ecclesiastical tax-gatherers, and to promise that neither Jew nor cleric should thenceforth fill that post.

BIBLIOGRAPHY: Rios, *Hist.* ii. 64-88 *et seq.*

G. M. K.

FERDINAND AND ISABELLA.—Ferdinand V. the Catholic: King of Spain; born 1452; died 1516; son of Juan II. of Aragon by his second wife, Juana Enriquez, daughter of Fredrique Enriquez, admiral of Castile, and granddaughter of the beautiful Jewess Paloma of Toledo. While still heir to the throne Ferdinand had friendly dealings with many Maranos. His marriage with the much-admired Isabella of Castile was materially furthered by Jews and Maranos on the supposition that he, himself of Jewish descent on his mother's side, would prove, like his father, benevolent toward the Jews. Abraham Senior of Segovia, the chief farmer of the taxes, was specially concerned. He had the young Ferdinand come secretly to Toledo, although this afterward directed against him the opposition of a part of the Castilian nobility. In Monzon Ferdinand had to borrow twenty thousand sueldos from his "beloved" Yayme Ram, who was the son of a rabbi and one of the most important jurists of his time.

Pedro de la Caballeria, a very rich and respected Marano of Saragossa, was called upon to win over the Archbishop of Toledo, Pedro Gonzalez de Mendoza, the Bishop of Siguenza (later Primate of Spain), and others, to this marriage of Ferdinand, and the bridal gift, a costly necklace worth 40,000 ducats, was paid for largely by him. Yayme de la Caballeria, son of Don Bonafos, was the trusted friend of Ferdinand, and accompanied him on his first journey to Naples. Miguel de Almazan and Gaspar de Barrachina, son of Abiatar Xamos, were his private secretaries; the Maranos Gabriel and Alfonso Sanchez, his treasurers. He made Francisco Sanchez his majordomo, and raised Francisco Gurrea, son-in-law of Gabriel Sanchez, to the position of governor of Aragon. As King of Aragon he had recourse to the Santangels when in need of money. Ferdinand wrapped himself in a mantle of piety. The introduction of the Spanish Inquisition, and the subsequent banishment of the Jews from Spain, although decreed by the royal pair, were chiefly the result of Ferdinand's work.

Isabella the Catholic, Ferdinand's wife (b. 1451; d. 1504), was also surrounded by baptized Jews or their sons. Her confidential advisers and secretaries were Fernando Alvarez de Toledo, whose descendants bore the title of Count of Cedillo, and Fernando del Pulgar, author of a history of the reign of Ferdinand and Isabella. Pulgar openly defended his coreligionists and approved neither of the expulsion of the Jews nor of the institution of the Inquisition. The queen's confessor, Fernando de Talavera, was of Jewish descent on his mother's side, and was persecuted as a Marano by the Inquisition despite his high office. Even avowed Jews (for instance, Don Isaac Abravanel) enjoyed Isabella's confidence; but she soon came entirely under the power of the Dominicans.

Nor was she free from covetousness. Pope Sixtus IV. says in a breve dated Jan. 23, 1483: "It seems to us that the queen is urged to institute and confirm the Inquisition by ambition and a desire for worldly goods rather than by zeal for the faith and true fear of God" (Llorente, "Hist. Critique de l'Inquisition d'Espagne," etc., i. 165). Isabella not only endeavored to exterminate the Jewish race from her own kingdom, but also compelled the petty Italian princes to do the same; she made Henry VIII. promise not to allow the Spanish Jews to stay in England; and she promised the hand of her daughter to Dom Manuel of Portugal only on condition that he would expel both the Spanish immigrants and the native Portuguese Jews.

Bibliography: Prescott, *History of the Reign of Ferdinand and Isabella of Spain*; Adolfo de Castro, *Historia de los Judios en España*, pp. 106 *et seq.*; *De Vita et Scriptis Eliæ Kapsalii Cura et Studio M. Lattesii*, pp. 56 *et seq.*, Padua, 1869; Kayserling, *Sephardim*, p. 145; idem, *Christopher Columbus*, pp. 23 *et seq.*; Clemencin, *Elogio de la Reyna Isabel*, in *Mem. de la Real Academia*, v. i.; Amador de los Rios, *Hist.* iii.; Da Costa, *Israel und die Völker*, p. 245, Frankfort-on-the-Main, 1855.

G. M. K.

FERDINAND, PHILIP: Hebrew teacher; born in Poland about 1555; died at Leyden, Holland, 1598. After an adventurous career on the Continent, during which he became first a Roman Catholic and afterward a Protestant, he went to Oxford University, and later removed to the University of Cambridge, where he was matriculated Dec. 16, 1596. He claimed a pension from the "Domus Conversorum," which was paid Feb. 3, 1598, and receipted for by him in Latin, Hebrew, and Greek. The same year he was attracted to Leyden by Joseph Scaliger, who obtained a professorship for him. Scaliger himself acknowledges having learned much from Ferdinand, in the short time he was at Leyden. Ferdinand's only publication was a translation of the six hundred and thirteen commandments as collected by Abraham ben "Kattani" in the Bomberg Bible (Cambridge, 1597).

Bibliography: *Dict. National Biog.*; Wood, *Athenæ Oxonienses*, ed. Bliss, i. 677; Cooper, *Athenæ Cantabrigienses*, ii. 239; Scaliger, *Epistolæ*, pp. 208, 594, Leyden, 1627; *Transactions Jew. Hist. Soc. Eng.* i. 27.

J.

FERMOSA: A Jewess of Toledo named "Rahel," afterward called "Fermosa" (The Beautiful) because of her rare beauty. She held Alfonso VIII. of Castile, husband of the beautiful and clever Donna Leonora, under her spell for almost seven years. With the consent of the clergy she was seized in the presence of the king by members of the Spanish nobility, and murdered, together with those of her coreligionists who gathered about her. This love-story, which had been relegated to the realm of fable by the Marquis de Mondejar ("Memorias Historicas," xxiii. 67 *et seq.*) and other Spanish literary historians, is related as a fact by Alfonso X., grandson of Alfonso VIII., and by the latter's son Don Sancho. It has been dramatized by Martin de Ulloa, Vicente Garcia de la Huete, and other Spanish writers, as well as by Grillparzer in his play, "Die Jüdin von Toledo."

Bibliography: St. Hillaire, *Histoire d'Espagne*, v. 181, 527 *et seq.*; Amador de los Rios, *Hist.* i. 335 *et seq.*; Kayserling, *Die Jüdischen Frauen*, p. 74.

G. M. K.

FERNANDEZ, MANUEL, DA VILLA-REAL: Political economist and dramatist; born in Lisbon of Marano parents. He attended the University of Madrid, and served for a number of years in the army, in which he became captain. Later he removed to Paris as Portuguese consul-general, returning to Lisbon about 1650. He was seized by the Inquisition and garroted in Lisbon (Dec. 1, 1652).

He wrote: "El Color Verde à la Divina Celia," a eulogy on the physician Fernando Alvarez Brandam, also a Portuguese Marano, Madrid, 1637; "El Politico Christianissimo: Discursos Politicos sobre Algunas Acciones de la Vida del . . . Duque de Richelieu" (the first edition of which appeared under the title "Epitome Genealogico del . . . Duque de Richelieu"), Pamplona, 1642; "El Principe Vendido e Venta del Inocente, y Libre Principe D. Duarte, Celebrada en Viana à 25 de Junio de 1642," Paris, 1643; "Anti-Caramuel ò Defensa del Manifesto del Reyna de Portugal à la Respuesta que Escrevio D. Juan Caramuel Lobkovitz," Paris, 1643; "Cinco Livros de Decada 12 da Historia da India," Paris. Fernandez's son José da Villa-Real was professor of the Greek language in Marseilles (1682).

Bibliography: Barbosa, *Bibl. Port.* i. 668, iii. 910; Kayserling, *Sephardim*, p. 229; idem, *Bibl. Esp.-Port.-Jud.* p. 109.

G. M. K.

FERNANDEZ, PHILIP. See Ferdinand, Philip.

FERNANDEZ Y GONZALEZ, FRANCISCO: Spanish Orientalist; professor in the University of Madrid; member of the Academia de la Historia. He is a son-in-law of the historian D. José Amador de los Rios. His great interest in the history and literature of the Jews has been manifested in the following works: "De la Escultura y la Pintura en los Pueblos de Raza Semitica y Señaladamente entre los Judios y los Arabes," in "Revista de España," 1871; "Instituciones Juridicas del Pueblo de Ysrael en los Diferentes Estados de la Peninsula Iberica desde su Dispersion en Tiempo del Emperador Adriano hasta los Principes del Siglo XVI." (vol. x. of the "Biblioteca Juridica de Autores Españoles"), Madrid, 1881; "Ordenamiento Formado por los Procuradores de las Aljamas Hebreas Pertenecientes al Territorio de los Estados de Castilla en la Asamblea Celebrada en Valladolid el Año 1432; Texto Hebreo Rabbinico . . . Traducido, Anotado é Illustrado con una Introduccion Historica," Madrid, 1886 (from "Boletin de la Real Academia de la Historia," vii.); "El Mesianismo Israelita en la Peninsula Iberica Durante la Primera Mitad del Siglo XVI.," in "Revista de España," xviii., Nos. 406 *et seq.*, treating of David Reubeni and Salomon Molcho.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 45.

G. M. K.

FERNANDO, AARON: Teacher and reformer at Leghorn, Italy; died 1830. He held a position under the first Napoleon, for whom he had the greatest admiration; and in the enthusiasm of that period, he imagined that the eve of universal brotherhood had arrived, and that the Jews must put themselves in line by simplifying their ceremonial. The commandments of the Law were to be reduced to sixty, and most of the ceremonial laws abolished. He set forth these theories in his "Progetto Filosofico di una Completa Riforma del Culto e dell' Educazine Politico-Morale del Popolo Ebreo. Tiberiade 1810," of which only the first of the two volumes was printed. The Jews denounced the book to the authorities as dangerous to religion. The publication was interdicted, and all the copies of the first volume were confiscated (July 14, 1814), bought up by the congregation, and burned. The only existing copy is that of the author, which is now in the Stadtbibliothek at Frankfort-on-the-Main.

BIBLIOGRAPHY: Reggio, *Ha-Torah weha-Filosofia*, p. 148; Jost's *Annalen*, 1841, p. 72; Zunz, *G. V.* 2d ed., p. 489; Berliner, *Aus Meiner Bibliothek*, p. 16.

S. G.

FERRARA (פירארה, פיררא): City in central Italy; capital of the province and former duchy of the same name. The Jewish community of Ferrara was one of the most flourishing and important in Italy, and it gave to Judaism a number of prominent men. It would seem that Jews existed at Ferrara in 1088, but not until the thirteenth century was their number large enough to give them a status in history. In 1275 an edict was issued in their favor, with a clause providing that neither the pope nor the duke nor any other power might relieve the authorities of their duties toward the Jews. The community must have been of importance at that time, because many well-known men became residents of the city with the view of winning members of the community to support one side or the other of the controversies then raging among the Jews. Thus Hillel of Verona regarded Ferrara as a desirable field for his efforts in defending Maimonides' philosophy, and at the same time Solomon Petit considered the city a suitable place wherein to conduct his fight against it. The tosafist Moses ben Meïr was probably an older contemporary of these two rabbis (Zunz, "Z. G." p. 57). Moses' father, or son, Meïr ben Moses, was rabbi at Rome and a friend of R. Isaiah di Trani, and is known for his liturgical compositions (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 376). Of the existence of Jews in Ferrara during the fourteenth century the only evidence is furnished by the name of a rabbi, Solomon Ḥasdai, who was active at Bologna also.

In the Thirteenth Century.

Under the Dukes of Este.

Under the dukes of Este in the fifteenth century the community developed rapidly. It was the aim of these rulers to strengthen the economic condition of their country by attracting settlers. The growing need of credit facilitated the settlement of Jews, who probably were at first admitted here, as to other states of Italy, as money-lenders, though they afterward became active as retailers, manufacturers, and tradesmen. The Jews were allowed autonomy; and the government appointed a special judge to adjudicate matters between Jews and Christians. Though the Jews were permitted to dwell anywhere in the city, most of them lived together in certain streets, which were collectively called "La Zuecca." The community of Ferrara was at that time large enough to be represented at the rabbinical congresses of Bologna (1416) and Forli (1418). It was the duty of Elhanan ben Menahem Portaleone and Joseph Hezekiah ben Moses, delegates at Forli, to see that the enactments of the congress were carried out, and that the money necessary to secure papal intervention was paid at the proper time. The Jews of the Romagna shared in the privileges granted by Martin V. in 1419 to secure to the Jews generally the protection of their rights. Fanatical priests, it is true, constantly sought, by threats of excommunication, to incite the populace against the Jews, to prohibit the sale to them of provisions, and to break off all relations with them; but upon the combined requests of the archduke Lionel and the Jewry, Nicholas V. assured the latter the fullest protection and forbade all further incitation to trouble on the part of the priests. The same pope was also petitioned in 1451 by Duke Borso for immunity for having extended to the Jews, who had lived there "from time immemorial," the privilege of further residence, and for having granted them permission to build synagogues. In return for the legal protection which Borso accorded the Jews, the state imposed high taxes upon them, while the princes no doubt borrowed money from them without paying interest. The Jews were further called upon on various occasions to undertake special tasks. In 1456 Borso forced them, as a penalty "for insults to religion," to lay out at their own expense a long avenue of poplars. The dukes of Este not only protected the Jews, but even offered an asylum to those who were persecuted. Thus in 1473 Duke Ercole I. declared, probably in answer to the pope's request for their expulsion, that in the interest of the duchy he could not spare them, and that he would therefore relieve them not only from all special burdens, but also from the payment of the sums formerly extorted as taxes by papal legates. On account, however, of the magnificent buildings which were being erected, the burden of the ordinary taxes had become so heavy that Alfonso I., in confirming (1505) the privileges of the Jews of Ferrara, decreed that the communities of the province should bear a part of that burden.

The expulsion of the Jews from Spain and Portugal proved to be a matter of great importance to the community of Ferrara. Ercole I., at the instance of his wife, Eleanora of Naples, granted to twenty-one families which had landed at Genoa the privilege of settling in his territory and of leaving it at any time. They were allowed to follow any trade, to farm the taxes, and to be apothecaries; and the duke even promised to secure for them papal permission to practise medicine among Christians. Their baggage was to be admitted free of duty; but, since the revenues were farmed, and the matter was out of the jurisdiction of the state, the customary rates had to be paid on merchandise. The refugees were to share all the privileges of the other Jews, with the exception of establishing loan-offices, though afterward permits were granted even to do this. On Nov. 20, 1492, the fugitives received their passports, and on Feb. 1, 1493, the final agreement was made. Among those who signed this compact were members of well-known families, like the Naḥmias, the Abulafias, and the Francos. The immigrants were physicians, merchants, and artisans.

Settlement of Maranos.

The kind treatment of the duke soon attracted to Ferrara other fugitives, among whom were many Maranos from Portugal, who now openly professed Judaism. The Christian population gladly received the newcomers (all of whom they called "Portuguese"), since they were wealthy and intelligent citizens through whom the flourishing city entered into new commercial relations and was taught new industries. By their share in the commerce of the Spanish colonies, from which they brought Spanish wools, silks, and crimson, as well as of India, whence pearls were imported, they greatly developed the commerce of the city. They likewise stimulated the export trade by their transactions with Maranos in Flanders, Lyons, Rome, Naples, and Venice. The population of Ferrara grew rapidly at this time. Under Ercole the city doubled in population, and there was a rapid development of industries, especially in silk and cloth. The Jewish community of Ferrara is said to have consisted of 3,000 souls. The fact that the sum paid by it—5 per cent of the total property of the Jews—as "Turks' tax" amounted to one-third more than that paid by the community of Rome, is an indication of its development and increasing resources.

It is true, however, that the Estes could not free themselves from all the prejudices of the time. They, also, regarded it as a "mark of respect" for the Jews to be distinguished from the Christian population; thus Alfonso I. "in grazia loro" decreed that the Jews and Maranos should wear the Jews' badge, an "O" with an orange-yellow stripe a handbreadth wide. A "monte di pietà" (pawnshop)—one of the institutions established by Christian socialism in opposition to the Jews—was opened at Ferrara in 1507, without, however, ruining the Jews there as in other places. Religious disputations, also, were forced upon the Jews. Ercole I., his wife, and his brother compelled Abraham Farissol to dispute with several monks (after 1505), and to write his arguments in Italian, so that his opponents might examine and refute them. Under Julius III. the Inquisition was allowed to proceed against the Jews, and as a result the Talmud and other rabbinical writings were burned (1553).

The compact between Ercole II. and the arch-enemy of the Jews, Pope Paul IV., made the condition of the Jews worse. Taxes for the maintenance of the House of Catechumens at Rome were then rigorously exacted. Isaac Abravanel II., whom the Estes highly esteemed as a physician and philanthropist, was imprisoned on a charge of treason, but was found innocent and released.

But the princes were not so blind as not to perceive the beneficial effect of Jewish immigration upon the general welfare. In 1534 Ercole II., especially emphasizing the loyalty of the Jews, confirmed them in all their former privileges, allowed the Maranos free admission to his territories, and granted them permission to openly profess their ancestral faith. At a time when hatred of the Jews was strongest and the fiercest persecution was general, Ferrara remained a bulwark of religious liberty, an asylum for "heretics"; the expelled Jews of Naples and Bologna found a refuge there, as did also the Maranos from Ancona, the duke assuring them perfect religious freedom. When Pius II. wished to abolish the pawn-shops, Alfonso II. decidedly opposed the step, because he felt that the interest of his country demanded their retention.

The Earthquake of 1570.

In 1570 (Feb. 16–17) a terrible earthquake visited Ferrara, "on which occasion many houses and about twelve churches, monasteries, and nunneries were destroyed. Under the ruins of the houses about 200 persons met their death, but not a single Jew perished. The wealthy and liberal Jews who owned houses, courts, or enclosed gardens, opened them and received every one who came, so that some of them harbored no less than 100 strangers; they cared for the needs of the poor, provided fuel for them, and clothed and fed them" (Joseph ha-Kohen, "'Emeḳ ha-Bakah"). The Jews felt themselves so closely connected with the house of Este that when in 1581 Princess Leonora, the friend of Tasso, fell sick, they offered public prayers in the synagogue for her recovery. She herself was a friend of the Jews and repeatedly protected them. Her husband, Alfonso II., also showed his good will toward them; during the famine of 1590 he distributed bread among 2,000 Jews and 200 Spanish and Portuguese Maranos.

The prosperous condition of the Jews, which rested on the favor of the ruling prince, came to an end when, in 1597, the last Este died without leaving any direct male heir. The pope claimed the duchy, and received it after a short resistance, Cardinal Pietro Aldobrandini taking charge of it in behalf of the Curia. Amidst the shouts of rejoicing which greeted the papal legate upon entering the city, the cry was heard: "Down with the Jews!" Great anxiety took possession of the community, especially the Maranos, who dreaded the rule of the pope; and about one-half of the Ferrara Jews migrated to Modena, Venice, and Mantua, so that the census of 1601 showed only 1,530 Jews in a total population of 32,860.

The new ruler, however, proved himself more just than the Jews had anticipated. The cardinal soon became convinced of the importance of the Jews for the commerce and industry of the city; and he granted to the Maranos a respite of five years, which he had obtained with great difficulty from the pope.

The Ghetto.

On Feb. 17, 1598, was issued a constitution which provided that the Jews in the city and duchy of Ferrara were to be tolerated only on condition that, commencing with May 24, both men and women wore the Jews' badge. Permission to engage in trade was renewed; but the farming of taxes, the keeping of animals, and the acquisition of real estate were prohibited. Within five years all property in the hands of Jews was to be sold—a provision which was carried out in 1602. The number of synagogues was limited to one for each rite; and for the permission to sustain them the Jews had to pay a tax to the House of Catechumens. They were allowed to have only one cemetery (public obsequies being entirely prohibited), and to use Hebrew books only when provided with the imprimatur of the censor. Every new arrival had to report himself to the authorities within three days. Lending money on interest and banking were forbidden to the Jews, being permitted to the monte di pietà exclusively. This provision, however, failed as early as 1599; and the excited population was quieted only when the Jews were again allowed to open banks, a privilege which remained in force till 1683. Other enactments tending to mortify the Jews and to lower them in the eyes of the populace were issued, and finally the severest measure which the papacy ever adopted against the Jews—the institution of the ghetto—was extended to Ferrara (1624). A commission of twelve noblemen appointed to protest against the proposed measure gained nothing except a short respite. During 1626–27 the Via Sabbioni, Via Gattamarcia, and Via Vignatagliata, where the greater part of the Jews had lived for many years, were enclosed by five gates erected at their expense. All Jews were obliged to take houses there that they might be better protected and guarded. The regulations for taking possession of lodgings by the Jews and the newly established "jus ḥazaka" were published in sixteen paragraphs. Among the decrees enacted by the papacy, likewise "in the interest of the Jews," was one ordering one-third of the male members of the community of the age of twelve years and upward to be present at the delivery of sermons directed toward their conversion. The church in which these sermons were preached was at a considerable distance from the ghetto, and on the way thither the victims of intolerance were often grossly insulted. On this account a more convenient place was chosen in 1695. Forced baptisms, likewise, were not unknown. Jurisdiction in the case of difficulties between Jews and Christians was still exercised by the "giudice dé savi"; and the efforts of the bishop in 1630 to have the powers of that officer annulled proved vain. Furthermore, until 1708 the Jewish authorities were allowed jurisdiction within the community, appeal from their decisions being permitted only in cases where more than five scudi was involved. In that year, however, the united efforts of the lawyers were successful in securing the abolition of this partial autonomy.

It was natural that such treatment should reduce the wealth of the Jewish population more and more; the ghetto was too poor; and high rents oppressed the impoverished community. Petitions to limit the number inhabiting the ghetto and to reduce the taxes were flatly refused. The result was that the debts of the community and the interest charges grew from year to year; and the richer Jews, obliged to make ever greater sacrifices, emigrated. According to a greatly overestimated report of the papal legate made in 1703, among the 328 families was one whose wealth amounted to 80,000 scudi; ten others possessed between 5,000 and 8,000 scudi; while 148 tradesmen were unable to pay taxes, and 72 lived on alms ("R. E. J." xvi. 249). Naturally, the repressive laws produced among the general population a malicious disposition toward the Jews. In 1648 a Jew sentenced for murder was frightfully tortured. The populace seized the opportunity to commit greater outrages in the ghetto; and similar excesses are reported in the years 1651, 1705, 1744, 1747, and 1754.

On such occasions, it is true, edicts to protect the Jews were issued by the papal legates; but, on the other hand, the populace was reminded of the existing strict laws, and all intercourse with Jews and all services to them were forbidden. Thus at Ferrara the rigid Roman decree of 1732 referring to the Jews was introduced; and in 1733 an edict was issued prohibiting the employment of Christian servants and enjoining a strict censorship of Hebrew books. Jews might neither travel nor visit fairs without the permission of the Inquisition; and in their journeys they were to wear the Jews' badge. This last provision, however, was abolished in 1735. That in spite of such cruel laws and mental torment the community nevertheless continued to exist was due to the discrepancy between the law and its execution. The population was often more friendly than the papal government to the Jews; and the officials quite frequently failed to enforce the laws.

Under French Rule.

These conditions changed in 1796 with the entry into Italy of the French troops, who proclaimed in Ferrara "the rights of man," so that all civil disabilities were removed from the Jews. On Oct. 3, 1796—during the New-Year festival—the French civil and military authorities visited the four synagogues, where they were received with joy, being escorted back in triumph. The attacks made by the Catholics against the emancipation of the Jews were successfully refuted in pamphlets. The Jews were admitted into the municipal guard; and in 1797, at the instance of the French general Latner, the gates of the ghetto were torn down. The Jews proved themselves worthy of their new rights and duties, and in a short time the municipal guard included nine Jewish officers and the municipality four Jewish officials.

The reign of liberty was, however, of short duration. On May 23, 1799, Austrian troops entered the city; the fury of the populace was directed against the Jews, who had to be protected by the soldiers, and for a whole week dared not leave the ghetto. The community was sentenced to pay a fine of 5,000 scudi, and all the ancient laws were enforced. In 1802 the French returned as bearers of liberty; and equality of rights showed itself in the election of three Jewish representatives to the council of the Italian republic. Full liberty was given for religious worship; and in 1803 the clergy was advised not to receive Jews too hastily for baptism. The Vienna Congress of 1814–15 restored the papal government; but times had changed, and a new, liberal spirit permeated the nations. In 1815 Pius VII. demanded the removal of the Jews from public offices, but did not otherwise interfere with their liberties. On the whole, he showed a friendly disposition.

Under his successor, Leo XII., the tendency again prevailed to torture and to kill the Jews, on the plea that "they had tortured and killed Jesus." The ghetto gates were restored at the expense of the Jews, and closed on Jan. 13, 1826; many of the old enactments were enforced, especially the prohibition against keeping Christian servants. The military guarded the ghetto to see that no one lighted fires for the Jews on the Sabbath and on festivals; but, more humane than the pope, the soldiers themselves took pity on them and lighted the fires. Under such circumstances many Hebrews left for the more tolerant Tuscany. In 1827 several more of the provisions of the old laws were renewed. The Jews were prohibited from leaving the city without permission, from having intercourse with Christians, and from owning real estate after the short time allowed for its sale had elapsed. When Leo died the entire population felt relieved; and the vehement hatred against the medieval papal régime showed itself clearly in the revolutionary days of 1831, when the gates of the ghetto were again torn down, and the Jews received all rights as citizens. What remained of the ghetto was enclosed by chains.

Gregory XVI. was on the whole friendly disposed toward the Jews, but even his government allowed them no liberties. When in 1837 a public funeral procession took place on the occasion of the burial of Rabbi Reggio, the community was severely punished. Nevertheless the liberal national movement made rapid progress. The Jews enjoyed the friendship and esteem of the better classes of Christians; they participated more and more in public affairs; and the most respectable "casinos" received them as members.

Hopes Under Pius IX.

With the election of Pope Pius IX. all the dreams and hopes of the noblest and best were expected to be realized. Italy was to be freed and united. His accession was hailed with general jubilation, the Jews being no less enthusiastic than their fellow citizens. Dr. Moses Leone Finzi of Ferrara caused an allegorical painting to be executed for the occasion with the inscription: "Mild in punishment, a god in forgiveness—such is the true picture of Pius." Supported by the citizens, the Jews asked to be granted emancipation. The cardinal legate, Ciacchi, thereupon ordered the removal of the ghetto gates, and only the pillars were allowed to remain. These, also, were destroyed on March 21, 1848, by the professors and students of the Athenæum amidst great jubilation on the part of the noblest and best of the citizens. General fraternization and removal of all religious differences was the watchword of the time. Borsari wrote in defense of the Jews; the Circolo Nazionale, which advocated the union of Italy, sent Salvatore Anau as delegate to Turin, and afterward elected him a member of the constitutional national assembly at Rome; while four Jewish representatives were elected to the new provincial diet. Equality was obtained; and the sacrifices of the Jews for the national cause were justified. To be sure, the hour of final deliverance had not yet come. In 1849 the pope was reinstated by the Catholic powers, and Austrian troops were charged with the protection of his dominions. The Jews suffered most from the change; for they lost their briefly enjoyed liberty. They had to resign all offices and to withdraw from all societies, and even the old prohibition against leaving the city without permission was enforced. In 1857 Pius IX. visited the city. A deputation which asked for the abolition of this decree was kindly received, and the old law was soon abolished. This was the last time that the community was compelled to ask a favor of the pope; for in 1859 the Assemblea Nazionale delle Romagne at Bologna ratified the incorporation of Italy with the kingdom of Sardinia under the scepter of Victor Emmanuel II.

All civic differences between Jews and Christians were immediately removed. The extension of the Piedmontese constitution to the kingdom of Italy admitted the Jews of Ferrara to full citizenship. That emancipation was complete was shown by the fact that some Jews were at once elected to the Consiglio Comunale. The first Jewish member of the Parliament was Leone Carpi of Bologna, who had had to pay with a long exile for his patriotic participation in the national movement. Another sign of the changed conditions was the attendance of the highest authorities at the services held in the synagogue to commemorate the reception of the duchy into the kingdom of Italy. Since 1861 the community has evidenced its warm patriotism in all matters pertaining to the new kingdom, and has given to the state a number of deserving citizens. In 1891 the Jews of Ferrara numbered 1,465 in a total population of 68,000.

——**Internal History**: The Jewish community of Ferrara had to develop under the legal conditions described above. It is not known at what time it was first organized nor what its first constitution was. The first record of its activity dates from the congress held at Forli in 1418. At that time the community possessed all the usual institutions of an organized commonwealth. In 1452 it exchanged its old cemetery for a new one. In 1469 Jacob ben Elijah of Cagli donated to the community a book of prayer, accompanying it with a deed of gift. In 1481, through the generosity of Sev (Ze'eb) Samuel Melli of Rome, it secured in the Via Sabbioni a house to be used as a synagogue, which still serves the

The Constitution of the Community.

same purpose. The same benefactor left a legacy in 1485, the income of which was to be used for giving gratuitous instruction in Hebrew and in the Jewish religion, as well as for the support of the poor; and after Melli's death in 1486 the community organized its first benevolent institutions. The immigration from Spain and Portugal brought the community a large increase in eminent, wealthy, and highly educated members; but at the same time it brought discord and difficulties. The Spanish Jews not only retained their own ritual and erected special houses of prayer, but in every respect formed a separate community of their own. They had their own rabbi, their own Talmud Torah, and in 1550 laid out their own cemetery. In 1531 a house of prayer according to the German rite was built.

The "Università degli Ebrei."

The prevalent distress and continued persecution warned the factions in the community to unite, and union was easily brought about where the interests of the whole coincided. Isaac ben Judah Abravanel, grandson of Don Isaac, rendered great service in this connection after 1550. Though true to Spanish traditions, he was everywhere recognized as leader on account of his noble character and his unselfish devotion to the interests of the community; and he represented the community at the Ferrara Congress of 1554, which adopted resolutions that became binding upon the Jews throughout Italy. After the earthquake the need of a new organization for the community asserted itself. On April 5, 1573, there was held under the leadership of Don Isaac Abravanel a meeting which suggested that the entire community, under the title of "Università degli Ebrei di Farrara," be placed under the control of eighteen delegates to be elected by lot, such delegates to choose annually from among themselves a president and a treasurer; that each member who possessed more than fifty scudi should be obliged to contribute toward the communal funds; and that a commission of eight members, among them three rabbis, be appointed to fix the sum to be raised and to make the assessment. These propositions having been agreed to, the community was at once organized, and Abravanel was elected president.

The payment of the first assessment was effected by each member placing his share in a sealed box, and declaring under oath that it was the correct amount due from him. Although at first intended for three years only, this method proved so practical that it continued to be followed for centuries. The next beneficial result of the new organization was the union of the German synagogue with the Italian, and of the Bolognese with the Neapolitan, Naples having a short time before expelled the Jews, who had then been received by the dukes of Ferrara.

Under the popes the community had to limit the number of its synagogues. The laying out of cemeteries was also made difficult. The administration of the community was in the hands of a large board of sixty-two members and of a smaller one of ten, assisted by the rabbinate. Their main care was that of the finances. Besides the ordinary taxes, the community was obliged to pay high rents for the houses in the ghetto, whether inhabited or not, and whether the tenants themselves were able or unable to pay the rentals. It thus came about that at the end of the papal régime the community had a debt of 32,450 scudi. Added to this, the ever-increasing pauperism made necessary the expenditure of larger sums in charity. In spite of great expenses, however, instruction of the young was not neglected. In 1626 the school was reorganized; besides the income from the Melli legacy, it received congregational support. In 1630 it was united with the Italian synagogue. To defray all charges the taxes were naturally very high, and many wealthy people on this account left the city. The board, therefore, obtained in 1632 the right to prevent any one removing his wealth from the city without permission, and it was later on decided that those who should leave be required to pay 2 per cent on their property toward liquidating the communal debts. These resolutions brought about continual friction; but they were nevertheless carried out, no doubt on account of the impoverished condition of the community. Outside Jews who did business in Ferrara had to pay a trade-tax. The executive board of the community, called "massari," found their efforts warmly seconded by the papal legate; and obedience to them on the part of Jews was often ordered by the authorities.

New Constitution.

The changes under the rule of the French necessitated a new organization. The members formed themselves into a Società dei Pagatori, within which four committees were formed: (1) for the payment of debts; (2) for administering the ghetto property; (3) for benevolence; and (4) for worship and instruction, the recommendation being made that special attention be paid to instruction. In the budget of 4,000 scudi there was needed 2,000 scudi for charity alone; for the interest on debts, 1,500. The new society entered upon its existence in 1798 under the leadership of Angelo Pace Pesaro; in 1807 some changes were made in its organization; for example, the expenditure of a certain sum in monthly pensions for soldiers was added to its budget. In 1808 the community became a part of the French consistorial organization, which continued to be in force till 1815.

With the return of the popes was restored the ancient form of administration, including the former obligations of the "gazaka" and the former taxes. Two massari represented the community in extracommunal affairs. Communal activity showed itself especially during the famine of 1854 and the cholera epidemic of 1855.

Upon the union of Ferrara with the kingdom of Italy the Ferrara community came under the Ratazzi law of Piedmont, by which it is still governed. The last relic of ancient times was the debt owing to the House of Catechumens, payment of which was demanded and made in 1865.

Synagogues: In ancient times many places of prayer according to the Italian rite existed in private houses. By the donation of Ser Samuel Melli the community received in 1481 a special synagogue building, in addition to which the old places of devotion continued in existence. After the year 1492 houses of prayer for the Sephardic rite were built, and with the permission of the Inquisition the German Jews also opened a

Communal Institutions.

synagogue in one of the existing houses of prayer (1532). Each congregation had its rabbi and its own charity-budget. About 1570 the community had ten houses of prayer; and the Jews regarded as a visible sign of divine protection that during the earthquake of 1570 churches and monasteries tumbled down, but "in none of the ten houses of prayer and small sanctuaries of the Lord in Ferrara was divine service interrupted. True, fissures appeared in the walls, but the people were not prevented from offering prayer in the morning and evening" (Azariah dei Rossi, "Ḳol Elohim," toward the end). In 1573 the founding of the Università degli Ebrei di Ferrara, a fusion of the German and Italian congregations, took place. Under the papal régime there was only one synagogue for each of the various rites; in 1603 the German synagogue was transferred to the building formerly occupied by the Italian. In 1798 the latter was separated from the Melli foundation and incorporated in the property of the community. In 1842 and 1867 the building in the Via Sabbioni, which had stood for centuries, was thoroughly renovated. The beautiful Spanish synagogue still has its own administration. Of the peculiar religious usages in the Ferrara synagogues Isaac Lampronti makes occasional mention in his "Paḥad Yiẓḥaḳ." The synagogue according to the German rite possesses a manuscript list of the various minhagim, which is ascribed to Rabbi Olmo; another manuscript collection of Ferrara minhagim is in the city library of Frankfort-on-the-Main.

Schools: Under the Melli foundation the community received an annual income wherewith to provide a teacher for the poor. From this was developed the Talmud Torah, in which elementary instruction was supplemented by advanced courses in the rabbinic academy. The Spanish had their own Talmud Torah, which, through the efforts of Isaac Lampronti, was united in 1739 with that of the general community. The great attachment of the pupils for these institutions is shown by legacies to the library and to the funds for poor pupils of the Talmud Torah. Not only was instruction given in Hebrew and in the Jewish religion, but the teaching of Italian was likewise gradually introduced; the latter, however, was abolished after 1859, when the general schools were opened to the Jews. Since 1849 the community has also had a kindergarten ("asili infantili"). At all times great care has been bestowed upon the development of the schools of Ferrara, the community as well as individuals making great sacrifices to this end. A large, costly library bears testimony to this day to the zeal with which studies were once prosecuted.

Cemeteries: The oldest cemetery, situated beside the monastery of S. Girolamo, was in 1452 exchanged by the community for another in S. Maria Nuova. The purchase of a cemetery in 1626 was rendered very difficult by the Curia. The Spanish rented a special cemetery in 1550, and bought it outright in 1574; in 1600 they were obliged to lay out a new one, which was enlarged in 1647; sanction for a further enlargement in 1739 was obtained only with great difficulty. The tombstones were demolished by the populace, used as building material by the government, or stolen and placed in Christian cemeteries with new inscriptions. On this account no old inscriptions are preserved at Ferrara. In 1869 the community laid out a new cemetery, toward the expense of which the city contributed. The Spanish then united with the rest of the community and sold their old cemetery site. The Saralov family alone still possesses a burial-place in the old Spanish cemetery.

Foundations and Societies at Ferrara: Samuel Melli of Rome left to the community for charitable purposes the income from his house in the Via Sabbioni, and also his goods and chattels. In 1628 the important society Arcicon Fraternità Ghemillud Assadim, afterward called "Misericordia," was organized to take care of the sick poor and to provide for burials. In 1661 the society of bearers ("kattafim"), and in 1665 that of the grave-diggers ("ḳabbarim"), separated from the parent organization. In addition smaller societies were formed for the help of the sick and the dying, as the Marpe ha-Nefesh (1700), Beruḥe El (1750), Yedide El (1810). The many applications for charity made to the societies often caused pecuniary embarrassment, which was relieved through contributions from the community and from individuals. Since 1877 all these societies have been united under the name "Anshe Ḥesed," which organization, under the direction of the rabbi, is managed by a committee.

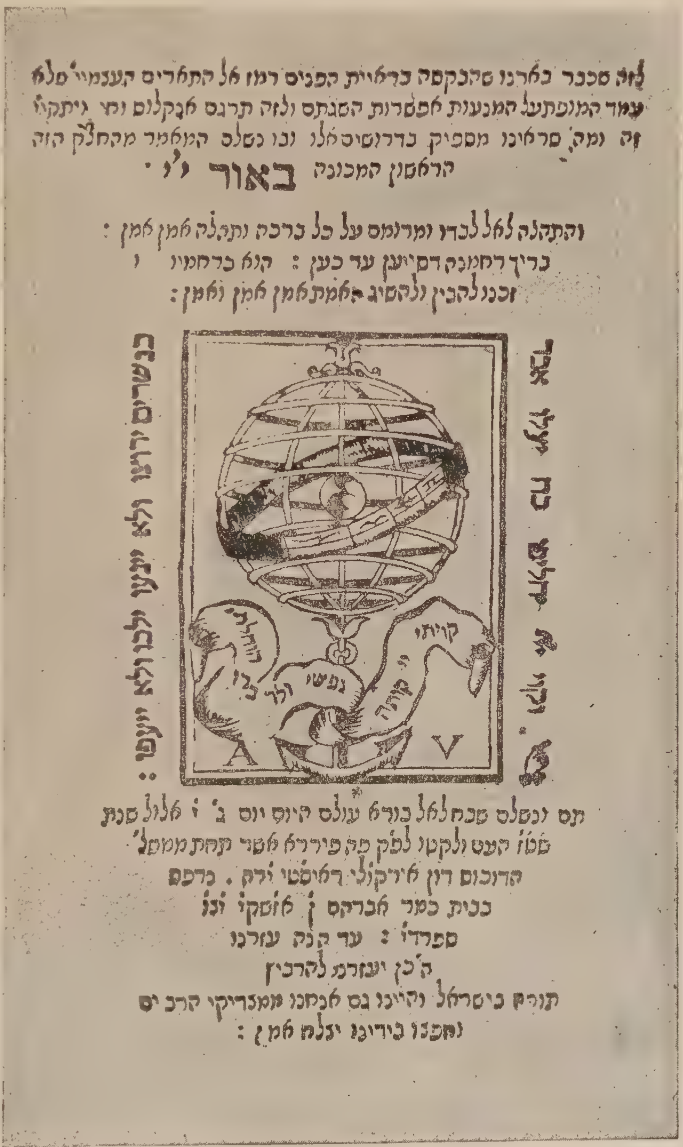
In 1718 Rabbi Jacob Daniel Olno established the society Ḥadashim li-Beḳarim, whose object was to provide for the daily minyan and study and to keep certain of the fasts. With this was afterward combined the duty of providing fuel for the poor and of aiding them in paying their rent. This society is subventioned by the community. The Raḥame 'Aniyim was founded in 1820 by pupils of the Talmud Torah to provide candles in cases of death; with this were afterward combined other organizations of pupils which looked after the welfare of the school and of their poorer fellow students, such as the Biḳḳur Ḥolim (1742) and the Malbish 'Arumim (1782); likewise the Shalom Rav, founded in 1698 by Rabbis Jacob and Angelo Zahalun for the purpose of delivering lectures on the Sabbaths, and enlarged by I. Lampronti to a charitable organization. Besides the regular members, the society, which was reorganized in 1856, admits ladies as honorary members.

The Raḥamim, a society for reading the Torah on holidays, was established in 1800 by persons who met every Sabbath for a repast, and who wished to give their society a religious character also. Siinah (*i.e.*, Siyyua ' 'Aniyim), or Il Soccorso, was established in 1850 for the purpose of making small loans to merchants; afterward it distributed books and money as prizes to diligent pupils. A society known as "Maḥziḳe Umanut" or "Arti e Mestieri," founded in 1840, was dissolved, since under the existing laws Jews found no masters and no employment. In the same manner many religious and humane societies which originated in former centuries have been dissolved.

Besides these benevolent societies several legacies for the benefit of the poor are administered by the community. Joseppe Benedetto Alatino and Abraham Raphael Feglio (1755) left a legacy for poor brides. The Pesaro family made great sacrifices in 1737 in order to further the advancement of education. Angelo Pace Pesaro maintained the theological school in 1800 at his own expense. Leone Vita Pesaro left an income for the support of candidates for the rabbinate; in 1827 his descendants made this a permanent endowment, under the administration of the rabbi, for the support of theological studies and for the increase of the library.

Share in General Jewish Interests.

As in 1416 and 1418, so also later the Ferrara community took an interest in general Jewish matters. Twice it had the honor of being the meeting-place of an assembly of Italian Jewish notables. Shortly after the burning of rabbinical writings, June 21, 1554, fourteen representatives from Rome, Mantua, Ferrara, Bologna, Reggio, Modena, Padua, and Venice met under the presidency of Rabbi Meïr Katzenellenbogen to deliberate on some important social questions and to strengthen the moral condition of the Italian communities. The resolutions of this conference have remained in force till the present time. In view of restrictions placed by the censorship laws upon the printing of Hebrew books, it was decided to publish no new book without the approbation ("haskamah") of three ordained rabbis. Every Israelite who bought books without an approbation was to be fined 25 scudi. It was also resolved that lawsuits were not to be brought by Jews in Christian courts without the permission of the community or rabbi. Decisions in civil suits were not to be recorded without the permission of the parties concerned. No rabbi might give a legal decision in the community of another rabbi unless the latter had previously given his permission and had refused to adjudicate the case himself. The enactment of R. Gershon concerning the perpetual right of lease was renewed and developed in Italy into the "jus gazaka," which was valid everywhere in the ghettos, even in the most ancient times. Gershom's prohibition of polygamy was also enforced. Whoever betrothed himself to a girl under ten years of age without the permission of the parents or guardians was to be excommunicated together with his witnesses. Finally, another clause was added, by which money-trading was condemned, and usury was threatened with severe punishment. The representatives of Ferrara who signed the protocol were Elhanan ben Isaac da Fano, Samuel b. Mazliaḥ Finzi, and Isaac ben Joseph Abravanel.



ולזה שכבר באַרנו שהבקשה בראיית הפנים רמז אל התארים העצמיים שלא
עמד המופת על המנעות אפשרות השגתם ולזה תרגם אנקלוס ומי ויתקיו
זה ומה שראינו מספיק בדרושים אלו ובו נשלם המאמר מהחלק הזה
הראשון המכונה **באור** י׳י ·

והתהלה לאל לבדו ומרומם על כל ברכה ותהלה אמן אמן :
בריך רחמנא דסייען עד כען : הוא ברחמיו י
זכנו להבין ולהשיג האמת אמן אמן ואמן :

קויתי
נפשי
A
V

תם ונשלם שבח לאל בורא עולם היום יום ב׳ ז׳ אלול שנת
שט״ו העט ולקטן לפ״ק פה פירארא אשר תחת ממשל׳
הדוכוס דון אירקולי דאישטי יר״ה . בדפס
בבית כמר אברהם ן׳ אושקי יצ״ו
ספרדי : עד הנה עזרנו
ה׳ כן יעזרנו להרבין
תורה בישראל ונהיינו גם אנחנו ממצדיקי הרבים
ונזכו בימינו יגלה אמן :

Last Page from Ḥasdai Crescas' "Or Adonai," Ferrara, 1555, Bearing Imprint of Abraham Usque.

(In the Columbia University Library, New York.)

The destruction of Hebrew literature through the Inquisition likewise necessitated the interposition of the Ferrara community. After the Council of Trent the fate of Hebrew books was uncertain. On this account Abtalion ben Mordecai da Modena, rabbi of Ferrara, in 1581 visited Pope Gregory XIV. at Rome. After many interviews in Latin, one of which concerning the Talmud lasted more than two hours, he obtained a respite of the confiscation; but this did not remove the danger permanently. Under Sixtus V., who showed the Jews a toleration which seems incredible for that time, Jewish literature was again untrammeled. The Ferrara community bore its share in the sacrifices and the difficult negotiations which the passage of this measure had made necessary. It concurred in the resolution of the most prominent Italian communities to carry out through a commission a previous censorship of their own for Hebrew books; afterward at the Congress of Padua it was resolved to raise, by a special tax to be deposited in a central treasury at Ferrara in the care of Solomon da Fano, the amount necessary to cover the expenses of this censorship and of the reprinting of the Talmud. A commission sent to Rome under the leadership of Bezaleel Massari, which obtained permission to own and to print Hebrew books after a previous censorship and expurgation, included deputies from Ferrara. When new opposition to the printing of the Talmud arose, further sums were raised by the communities of Mantua and Ferrara, which pledged themselves to take 700 copies of the proposed Talmud edition. The commission for the expurgation of Hebrew books was formed in 1590, and, Ferrara having again raised the necessary funds, the ban against the Talmud was removed. That the Talmud was saved from the destruction to which it had been condemned was probably owing to the self-sacrifice of the Ferrara and Mantua communities (Stern, "Urkundliche Beiträge über die Stellung der Päpste zu den Juden," i., pp. 141 *et seq.*). All the later and less important attacks upon Jewish literature were easily repelled after this first victory.

Censorship of Jewish Books.

It is not until the nineteenth century that the community again appears as representative of general Jewish interests. The Ferrara physician Bondi-Zamorani attended the Sanhedrin in Paris, and composed an ode in Hebrew and Latin for the opening of the council's first session. The Alliance Israélite Universelle as soon as it was organized found adherents at Ferrara, and, under the guidance of Rabbi Ascoli and Advocate Leone Ravenna, almost the whole community joined the new union.

In order to adjust the affairs of the Italian commu nity to the changed conditions, thirty-one delegates met at Ferrara on May 12, 1863; they protested energetically against the frequent forcible baptism of Jewish children, and resolved to ask the government for a reform of the laws of the community and for the right of the rabbis to grant divorces. They further proposed to make religious instruction obligatory, in order to promote a sense of religious duty; to disseminate good books on Jews and Judaism; and to found an Italian rabbinical seminary. Their resolutions remained without effect, however, and the congress which met at Florence in 1867, at which Ferrara was again represented, was equally unsuccessful.

Rabbis and Scholars.

The Jewish community of Ferrara takes pride in its possession of names held in high repute in Jewish history and in the world of letters. Moses b. Meïr of the thirteenth century, Solomon Ḥasdai of the fourteenth, and Elia di Ferrara and Menahem b. Perez Trabotti of the fifteenth deserve especial mention. In 1467 flourished the famous surgeon Jacob, court physician to the Estes, who brought Ercole I. through a serious sickness. In the sixteenth century the number of learned men must have been very great. In 1573 a rabbinical society was organized for the education of rabbis and teachers.

The Orientalist Emanuel Tremellius taught at the university; he was baptized, fled from Italy in 1542, and is said to have returned to Judaism at Heidelberg. A few years later Abraham Gallo (Francese Ẓarfati ?) held the professorship in Hebrew at the Ferrara University. The Marano Amatus Lusitanus was a professor of botany and anatomy, and also one of the prominent physicians of his time. Raffaello Mirami was a physician and mathematician. Many Jews attended the medical lectures of the famous Brasavola. Elia Pirro (about 1535) is often mentioned as a Latin poet. The sons and grandsons of Don Isaac Abravanel lived at Ferrara, and most of them are buried there. Don Isaac II. rendered especially important services to the community (see above); and of equal prominence for a long time was Donna Gracia Mendesia, who, with her daughters Gracia and Reyna, and her son-in law Joseph of Naxos, took refuge under the mild rule of the Estes. Under her protection lived the brothers Usque (see Ferrara, Typography) and their relative, the poet Samuel Usque, author of the "Consolaçamas Tribulações de Ysrael" (*c.* 1565). Azariah dei Rossi, author of "Me'or 'Enayim," likewise lived at Ferrara; as did Abraham Colorni, architect and mechanician, whose services were sought by many courts of Italy and Germany, and Bonajuto Alatino, who in April, 1617, was compelled to take part in a public religious disputation.

During ghetto times there were among the rabbis of Ferrara several who were also famous as philosophical writers and physicians. Among these Isaac Lampronti occupies an honorable position; his fame is commemorated by a tablet placed by the city of Ferrara in 1872 in the wall of the house in which he had lived. Of merchants Moses Vita Coen was prominent and highly honored by the papal court. During the famine of 1764 he supplied the papal government with grain; a namesake of his, Moses Coen, was mayor of the city during the French occupation in 1799.

Leone Carpi and Enca Cavalieri are distinguished modern representatives of the community, and are also members of the Italian Parliament. Rossi and Angelo Castelbolognesi, travelers and explorers, should also be mentioned, as well as the Reggio family, all of whom belong to Ferrara.

The following is a list of the rabbis of Ferrara:

Jacob b. Jekuthiel Corinaldo (beginning of sixteenth century).
Judah Liwa (1511).
David Levi.
Zion Asher ben Eliakim Levi.
Eliezer ben Samuel Ventura (1534).
Menahem ben Perez Trabotti.
Perez ben Menahem Trabotti.
Solomon ben Moses Castelletto (1534).
Johanan Treves.
Joseph ben Ḥayyim (1546).
David Darshan Isaac al-Ḥakim (1553).
Ishmael Ḥanina.
Abraham ben Daud da Modena.
Solomon Modena.
Jehiel II. ben Azriel II. Trabotti.
Benjamin Saul ben Eliezer dei Rossi.
Raphael Joseph ben Johanan Treves.
Baruch Uzziel ben Baruch Forti (1557).
Abraham ben Dia.
Isaac ben Joseph da Monselice (first rabbi after the founding of the Academy).
Moses ben Israel Finzi da Arezzo.
Aaron ben Israel Finzi da Arezzo.
Jehiel Nissim ben Samuel da Pisa.
Ishmael Ḥanina ben Mordecai Rofe da Valmontano.
Joseph Fikas of Fez.
Benjamin ben Ephraim Finzi (close of the sixteenth century).
Hezekiah ben Benjamin Finzi.
Abraham ben Yaḳar (1590).
Abraham Jaghel ben Hananiah da Monselice.
Jacob Moses Ayash.
Abtalion ben Mordecai of Modena (seventeenth century).
Moses ben Menahem da Terracina.
Eliezer David ben Ezekiel del Bene.
Mordecai ben David Carpaneti.
Hananiah Jaghel Monselice (1630).
Judah Azael ben Eliezer del Bene (1650–65).
Menahem Recanati.
Pelatiah ben Hananiah Monselice.
Isaac Jedidiah ben Samuel Borghi.
Menahem ben Elisha Cases.
Phineas ben Pelatiah Monselice.
Hananiah Cases.
Jacob ben Isaac Zahalun.
Mordecai Recanati.
Isaac Lampronti.
Mordecai Zahalun (eighteenth century).
Sabbato Sanguinetti.
Raphael Emanuel Hai Rechi.
Felice Umano.
Joseph ben Isaac Jedidiah.
Samuel Baruch ben Joseph Hezekiah Borghi.
Elisha Michael Finzi.
Jacob Daniel ben Abraham Olmo (1757).
Jacob Moses Ayash.
Joseph Mordecai Carpaneti.
Samuel Bar Shalom Finzi.
Nehemiah ben Baruch Coen.
Isaac ben Close Israel Norsa.
Moses Isaac Hai Pesaro.
Jacob Hai Recanati.
Judah Hezekiah della Vida (d. 1806).
Joseph ben David Bassani (1827).
Elhanan Sabbato Pesaro (1828).
Issachar Ezekiel Reggio (1837).
Leone Reggio ben Issachar (1870).
Isaac Elijah Menahem Ascoli (1875).
Benedetto Levi (1880).
Giuseppe Jaré (....).

E. C. I. E.

——**Typography:** Ferrara contained a Hebrew printing-press as early as the fifteenth century. In 1476, almost contemporaneously with Reggio and Pieve di Sacco, Abraham b. Ḥayyim (מן הצנועים) of Pesaro established a printing-press which competed with Conat's at Mantua. Abraham, however, produced (1477) only two works there, Levi b. Gershon's commentary on Job, and the greater part of the Ṭur Yoreh De'ah, begun by Conat in 1475 (see Zunz, "Z. G." pp. 218 *et seq.*). Abraham then removed to Bologna. In 1551 Samuel Gallus established a printing-house at Ferrara, and produced six works, Isaac Abravanel's "Ma'yene ha-Yeshu'ah" (1551) and five others (1552), the last being R. Meïr's "Hilkot ha-Re'ah." In the latter year Abraham Usque established a press, which existed until 1558. In the first year he printed only Judæo-Spanish and Portuguese works; but in 1553–58 he printed, according to De Rossi, twenty-seven Hebrew works, the first being Simon b. Ẓemaḥ Duran's commentary to the Sukkot "Hosha'not" and the last R. Pereẓ's "Ma'areket ha-Elohut." Steinschneider and Cassel (in Ersch and Gruber, "Encyc." section ii., part 28, p. 45) state that the "Amarot Ṭehorot" must be omitted, and the "Me'ah Berakot" and "Seder Ma'amadot" added to the list. Since 1558 only one Hebrew work is known to have been printed at Ferrara—at Filoni's printing house—viz., "Siddur mi-Berakah," the Italian liturgy (1693). The printers of this book were Joseph Nissim and Abraham Ḥayyim of Fano.

BIBLIOGRAPHY: G. B. de Rossi, *De Typographia Hebræo-Ferrariensi*, Parma, 1780.

J. M. SEL.

FERRARA BIBLE. See BIBLE EDITIONS.

FERRARA, MOSES BEN MEÏR: Italian tosafist of the thirteenth century. He was a contemporary of Eleazar ben Samuel and of Isaiah ben Mali. No details of his life are known. He is quoted three times as a tosafist in "Haggahot Maimuni" ("Tefillah," ch. xi.; "Yom-Ṭob," ch. iii., iv.); according to this same work ("Ḥameẓ u-Maẓẓah," ch. 8), he copied R. Judah's tosafot to Berakot.

BIBLIOGRAPHY: Mortara, *Indice*, p. 21; Zunz, *Z. G.* p. 57; Heilprin, *Seder ha-Dorot*, ed. Warsaw, 1889, i. 209; Benjacob, *Oẓar ha-Sefarim*, p. 625; Güdemann, *Gesch. des Erziehungswesens*. ii. 185.

S. S. A. PE.

FERREOLUS: Bishop of Uzès, France (553–581). As soon as he had obtained the bishopric he showed great zeal in trying to convert the many Jews of Uzès. At first he treated them kindly, even inviting them to his table. Complaint was brought against him for this action; and Childebert I. banished him to Paris for three years. In 558 Ferreolus, having proved his innocence, returned to his diocese, but changed his attitude toward the Jews. He convoked a synod for the purpose of converting them by persuasion or by force. Many embraced Christianity, and those who resisted conversion were driven from the diocese. After his death (581) several of his converts returned to Judaism.

BIBLIOGRAPHY: Aronius, *Regesten z. Gesch. d. Juden*, pp. 11, 12, Berlin, 1900; Marcus Antonius Dominici, *Vita Ferreoli*, p. 27, Paris, 1648; E. Nübling, *Die Judengemeinden des Mittelalters*, p. 113, Ulm, 1896; Gross, *Gallia Judaica*, p. 24.

G. M. SEL.

FERRER, VICENTE: Spanish Dominican preacher; born at Valencia Jan. 23, 1350; died at Vannes, France, April 5, 1419. Basnage supposes that he was of Jewish descent ("Histoire des Juifs," xiv. 701). He entered the Dominican order in Valencia Feb. 5, 1374, and studied at the University of Lerida (1382–84). From 1385 he preached in the Cathedral of Valencia, and soon became famous for his pulpit eloquence. In 1395 he became confessor and private chaplain to the antipope Benedict XIII. at Avignon. In 1398, however, he became a wandering preacher, and traveled through Spain, France, Italy, and Germany. He had a regular retinue of about 300 Flagellants. At times the people followed him in crowds of thousands, forsaking temporarily their occupations to hear him preach or to be cured by him. The appearance of Ferrer in Spain was one of the principal factors leading to the expulsion of the Jews.

Ferrer saw in the Jews the greatest impediment to his holy mission, and in their conversion a daily proof of it. Therefore he zealously endeavored to bring them into the fold of the Church, imposing upon them, as Jews, many limitations and burdens, and promising them, in the event of conversion, freedom and the pleasures of life. With uplifted cross he forced his way into synagogues and dedicated them as churches, as in Valencia (1391), Santiago (1408), and Alcañiz (1413). His first significant conversion was that of the rabbi Solomon Levi of Burgos, known as "Paulus Burgensis" (1390 or 1391), who, with Ferrer, caused the promulgation of the Castilian edict (Jan. 12, 1412), containing twenty-four articles against the Jews, and creating the "Juderias," or ghettos. According to Rodriguez de Castro, in 1412 Ferrer converted in Alcañiz Joshua Lorki, known as "Geronimo de Santa Fé," who led the discussion against the Jews at the disputation of Tortosa (1413).

BIBLIOGRAPHY: The biography by Razzano (1455) forms the basis of the numerous later ones. Fages, *Hist. de Saint Vincent Ferrier*, i. 86, Paris, n.d. (1894?); Heller, *Vincenz Ferrer, Sein Leben und Wirken*, Berlin, 1855; Pradel, *Saint Vincent Ferrier*, 1864; Bayle, *Vie de Saint Vincent Ferrer*, 1855; P. Meyer, in *Romania*, 1881, p. 226; Antoine Thomas, in *Annales du Midi*, 1892, pp. 236, 380; Pastor, *Gesch. der Päbste*, i.; Wetzer and Welte, *Kirchenlexicon*, xii. 978; *Hist. Jahrb. der Görresgesellschaft*, 1896, p. 24; Kayserling, *Gesch. der Juden in Portugal*, p. 40.

G. M. SC.

FERRET: The rendering in the Authorized Version of the Hebrew "anaḳah" (Lev. xi. 30). The Septuagint has *μυγάλη* ("shrew-mouse"); but from the context it appears that some kind of lizard is meant. The Revised Version gives "gecko" (see LIZARD). Some identify the ferret with the "tela-ilan," which the striped "taḥash" is said to resemble (Shab. 28a). The tela-ilan is described by the 'Aruk as a "small animal resembling a cat; unclean, striped, and trained to catch rabbits; called in Arabic 'zabzib,' and in Greek תלא אילן [?]."

BIBLIOGRAPHY: L. Levysohn, *Zoologie des Talmuds*, p. 95.

E. G. H. I. M. C.

FERRUS, PETER: Jewish convert to Christianity; lived in Spain in the fifteenth century. A poet of ability, he exercised his talents in deriding his former coreligionists. Juan Alfonso de Baena, in his "Canzionero," cites four poems by Ferrus, one of which is directed against the rabbis of Alcala. His attacks did not remain unanswered, for Juan Alfonso cites a poem written by the rabbis in reply to him.

Bibliography: Rodriguez de Castro, *Bibliotheca*, i. 310; Amador de los Rios, *Estudios*, pp. 421 *et seq.*; Kayserling, *Sephardim*, p. 73; Grätz, *Gesch.* viii. 79.

G. I. Br.

FERUSSOL, COMPRAT VIDAL. See Farissol, Jacob ben Ḥayyim.

FESSLER, SIGISMUND: Austrian lawyer and author; born at Vienna Aug. 26, 1845; educated at the gymnasium and university of that city. He was appointed (1868) judge at the Landesgericht, which office he resigned in 1870. Since 1875 he has practised law in Vienna. He was elected secretary of the Museum für Oesterreichische Volkskunde in 1894.

Fessler has voyaged to the polar seas, Africa, Palestine, Greece, and Italy, and has published accounts of his experiences in various Austrian and German dailies and magazines. He is the author of "Abarbanel" and "Die Letzten Tage von Carthag" (dramas); "Juvenes dum Sumus" (humorous novel); "Humoresken aus dem Ghetto von Nikolsburg"; and "Ghetto Leute."

S. F. T. H.

FESTIVALS.—Biblical Data: The Hebrews designated a festival by the word "ḥag" (the Arabic "ḥajj"), originally implying a choragic rhythmic procession around the shrine of an idol or an altar (see Wellhausen, "Skizzen und Vorarbeiten," iii. 106); but later, without specific reference to this usage, connoting a day or season of joy ("ḥag" and "simḥah" are correlatives; comp. Amos viii. 10; Deut. xvi. 14). As fixed festivals occurred at appointed times, they came to be known as "mo'adim" or "mo'ade Yhwh"; and these became the technical terms for the prescribed holidays, with one exception (Lev. xxiii. 2) always connoting festivals to the exclusion of the Sabbath and New Moon (Ex. xiii. 10, xxiii. 15, xxxiv. 18; Num. ix. 2, 3, 7; xxviii. 2; Deut. xvi. 6; Isa. i. 14, xxxiii. 20), while "ḥag" denotes more specifically the three agricultural festivals (Ex. xxiii. 14), or the Festival of Unleavened Bread and Tabernacles (Lev. xxiii. 6, 34), or the latter only (Judges xxi. 19; Ezek. xlv. 25; II Chron. v. 3; see Bertheau on II Chron. vii. 8, 9).

Traces of old popular festivals indicative of the manner of their observance show that sacrifices were an important feature, usually leading up to feasting (eating and drinking; see Ex. xxxii. 6). Marriage games (see Dancing), probably imitative of former marriage by capture (Judges xxi. 21), persisted even down to the time of the Second Temple; and debauch and revelry were by no means rare (Amos ii. 7–8; comp. I Sam. i. 13–14).

The following are the religious festivals ordained in the Law or referred to in the Old Testament:

The Sabbath (Ex. xx. 10; Deut. v. 14), marked by the cessation of all labor (Amos viii. 15), regarded as a day of joy (Hosea ii. 13), and observed with offerings to Yhwh (Isa. i. 13; Ezek. xlvi. 4). See Sabbath.

Rosh Ḥodesh, or simply **Ḥodesh** (Day of the New Moon), mentioned in the prophetic writings in connection with the Sabbath (Hosea ii. 13; Isa. i. 3; II Kings iv. 23; Isa. lxvi. 23; Hag. i. 1), and marked in the Law by special sacrifices (Num. xxviii. 14, xxix. 6; comp. Ezra iii. 5). See New Moon.

Pesaḥ (Passover; Ex. xii. 1–28), the "Ḥag ha-Maẓẓot" (Ex. xxiii. 14; Lev. xxiii. 4–8), in commemoration of Israel's liberation from Egypt. It lasted seven days, from the fifteenth to the twenty-second of Nisan, the first and the last day being "holy convocations," with abstention from hard labor and the offering of sacrifices (comp. Num. xxviii. 16–25; Deut. xvi. 1–8). On the second day the first-fruit (barley) 'omer was offered (Lev. xxiii. 10). Those that were in a state of impurity or distant from home were bidden to celebrate the festival in the next succeeding month (Num. ix. 1–14). See Passover.

Shabu'ot (Festival of Weeks; Ex. xxxiv. 22), "the feast of the harvest, the first-fruits of thy labors" (Ex. xxiii. 16), the day on which to offer, at the conclusion of seven weeks counted from the day after Pesaḥ (Sabbath), the new meal-offering, "two wave-loaves . . . the first-fruits unto Yhwh," with animal burnt-offerings and drink-offerings and sin-offerings and peace-offerings (Lev. xxiii. 15–22, R. V.; Deut. xvi. 10–12; Num. xxviii. 26–30). The festival was marked by abstention from hard labor, and by a holy convocation. See Pentecost.

Yom Teru'ah (Blowing of the Trumpets; Num. xxix. 1; comp. *ib.* x. 10), or "**Zikron Teru'ah**" (a memorial of blowing of trumpets; Lev. xxiii. 24), the first day of the seventh month, a holy convocation with cessation of hard labor and prescribed fire-offerings. See New-Year.

Yom ha-Kippurim (Day of Atonement), the tenth day of the seventh month, "a Sabbath of rest" ("Shabbat Shabbaton"), with fire-offerings, and holy convocation, with absolute cessation of all labor, under penalty of excision ("karet"), and with fasting (Lev. xxiii. 26; Num. xxix. 7–11). See Atonement, Day of.

Sukkot (Festival of Booths ["tabernacles"; Lev. xxiii. 34; Deut. xvi. 13]), lasting seven days, from the fifteenth to the twenty-second of the seventh month (Tishri), the first day being a holy convocation. For seven days offerings had to be brought (Num. xxix. 13), the eighth day being also a holy convocation ("'Aẓeret"; Num. xxix. 35). Labor ceased on the first and eighth days. This feast was also known as "Ḥag ha-Asif" ("the festival of ingathering"; Ex. xxiii. 16). The celebration was marked by the erection of booths, in which to dwell during seven days, and by the waving of palm-leaves with the fruit of the "'eẓ hadar" ("goodly tree"; Lev. xxiii. 40). See Tabernacles, Feast of.

——**Post-Biblical Data:** In post-Biblical times (in which "Yom Ṭob" as a technical term for "festival" comes into use) the character and appellations of many of the Biblical festivals were modified, and their number was increased by the addition of new semi-holidays and by the investing with sanctity of the days immediately following the holy days prescribed in the Law, except in the case of the Day of Atonement and the Sabbath. These "second days," known as "the second holidays of the Diaspora" (Yer. Ta'an. i. 62d; Beẓah 4b), owed their institution to the desire to have all Israel observe the festivals upon the same day (Sifra ix. 1). But before the fixation of the calendar by calculation, the beginning of the doubtful months (those having 29 or 30 days) and the intercalation of the year depended upon the decision of the Jerusalem authorities, which decision was based upon the appearance of the new moon and upon the state of the crops. In the case of the months in which festivals occurred (R. H. i. 3), the authorities announced their decision to the outlying districts by means of fire-signals and messengers. In order, therefore, to make sure of not ignoring the proper day, the communities in the Diaspora added a second holiday to the day presumptively correct according to their calculation.

Later, when such doubt was precluded by the method of determining the calendar by calculation, the custom was nevertheless sanctioned on the ground that the "minhag of the fathers" should be scrupulously regarded (Beẓah 4b). Even the first of Tishri was extended to two days (considered, however, as one long day), because during the existence of the Temple the second day of Tishri was observed as holy, the witnesses to the appearance of the new moon having arrived only in the afternoon of the first of Tishri. These "second days" are not observed in Reform congregations. See Second Day of Festivals. The "semi-holidays" of later origin than the Torah are:

Additional Festivals.

Purim, generally on the fourteenth of Adar; but for the cities with walls dating from Joshua's days (Meg. i. 1-3; Sheḳ. i. 1), on the fifteenth. It is a day of rejoicing and merrymaking, in commemoration of the events related in the Book of Esther. See Esther; Purim.

Ḥanukkah (Festival of Dedication), from the twenty-fifth of Kislew to the third of Ṭebet, in commemoration of the events recorded in I Macc. iv. 59. According to II Macc. i. 9, 18; ii. 16; x. 8, it is a belated Tabernacles; called the "Festival of Lights" by Josephus ("Ant." xii. 7, § 7; comp. Shab. 21b; B. Ḳ. vi. 6; Yer. Suk. 53d). See Ḥanukkah.

Josephus mentions ("B. J." ii. 17, § 6) a festival in connection with the carrying of wood (comp. Neh. x. 35, xiii. 31), on the fifteenth of Ab (see Schürer, "Geschichte," 3d ed., ii. 260; Ta'an. iv. 5, 8; Meg. Ta'an. xi.; Derenbourg, "Essai," pp. 443, 445).

The Alexandrian Jews observed as joyful memorial days: (1) one to commemorate their escape from the elephants of Ptolemy VII. Physcon (III Macc. vi. 36); (2) one in honor of the translation of the Bible into Greek (Philo, "Vita Mosis," ii. § 7).

The following modifications of the significance and designation of the Biblical holidays in post-Biblical times may be noted:

(*a*) The first of Tishri becomes the "Rosh ha-Shanah," in Aramaic "Resh Shatta" (R. H. i. 1). It is the day of judgment (R. H. *l.c.*), and thus assumes a more solemn character, though fasting is interdicted (Ta'an. ii. 10; Yer. Ta'an. 66a). The blowing of the shofar is invested with theological and mystic significance ("Malkiyyot, Zikronot, we-Shoferot"; R. H. iv. 5, 6, 9; Yer. R. H. 58d). See Shofar.

(*b*) On Pesaḥ the Seder, or meal introducing the festal week, takes the place of the paschal lamb (Pes. x.; Yer. Pes. 37d). The season itself has come to be designated in the prayers as זמן חרותנו ("the time of our liberation").

(*c*) Shabu'ot (also 'Aẓeret). The proper counting of the seven weeks was, between the Sadducees and Pharisees, a point of controversy hinging on the Biblical phrase "mi-moḥorat ha-Shabbat" (Lev. xxiii. 15), which, against the literal construction by the former, was authoritatively and demonstratively explained to mean the day after the first day of Pesaḥ (Sifra, ed. Weiss, p. 100d; Men. x. 3). The designation "'Aẓeret" marks it as the concluding festival of Pesaḥ. In the later liturgy it is celebrated as the "ẓeman mattan toratenu" (comp. Shab. 86b), the memorial-tide of the revelation on Sinai.

(*d*) The second or "minor" Pesaḥ ("Pisaḥ Ze'era"; see Num. ix. 1 *et seq.*) fell into desuetude after the passing of the Temple service with its requirements of purity and sacrifices.

(*e*) Sukkot becomes the "ḥag" par excellence. In the liturgy it is denoted as "zeman simḥatenu" (the time of our joy). The eve of the second day, in the Second Temple, was proverbial for the rejoicing attendant upon the ceremonial drawing of water ("simḥat bet ha-sho'ebah"; Suk. v. 1), on which occasion priests and Levites in stately torchlight procession, with singing, the blowing of trumpets, and the playing of other instruments, made the circuit of the Temple court to the eastern gate, reciting and repeating there the declaration that while the Fathers bowed eastward to the rising sun, they belonged to Yhwh and their eyes were lifted toward Him (Suk. v. 1-4). During that night Jerusalem was brilliantly illuminated.

Extension of Sukkot.

The seventh day of the festival is distinguished as the "great Hosha'na" (the Gospel accounts of Jesus' entry on Palm Sunday seem to have confused this with Pesaḥ), or "the day of the palm- and willow-branches" (Suk. 42-45). Carrying in their hands branches at least eleven feet long, the celebrants make seven circuits around the desk, chanting "Hosha'na" (Ps. cxviii. 25), and then beat the floor with the branches. This custom, said to be of Mosaic origin, is undoubtedly an adaptation of a Babylonian rite (Yer. 'Ab. Zarah iv.).

The eighth day, Shemini 'Aẓeret, is treated as an independent holiday in regard to certain rabbinical prescriptions (mourning, for example). It is a "yom-ṭob bi-f'ne 'aẓmo." See Shemini 'Aẓeret.

The ninth day is styled "Simḥat Torah" (joy of the Torah), because it marks the conclusion of the (annual) cycle of Pentateuchal lessons and the beginning of a new cycle. See Law, Reading of the; Simḥat Torah.

(*f*) The New Moon, in Biblical times a holiday (I Sam. xx. 18, 24-27; II Kings iv. 23), came to be regarded as a day of penitence, owing to the circumstance that among the sacrifices prescribed is also a sin-offering (Num. xxviii. 11-16). This sin-offering was said to have been instituted on account of the moon's jealousy of the sun (Sheb. 9; Gen. R. vi.; Ḥul. 60b; Zohar, Wayiḳra); or, according to others, it is an atonement for the sins committed during the preceding month (Sheb. i.); thus the day is called in the liturgy "zeman kapparah" (the time of atonement). Yet, withal, it remained a day of joy, on which fasting was not permitted; women abstained from petty manual occupations (Soferim xix.). But by the cabalists in recent centuries it was changed into the "Minor Day of Atonement" ("Yom Kippur Ḳaṭon").

The days intervening between the "holy [convocation] days" (the first or second and seventh or eighth respectively) of Pesaḥ and Sukkot are known as "ḥol ha-mo‘ed" ("the week-days of the festival"), entailing certain restrictions regarding work, mourning, the solemnization of marriages, and the like. See Holy Days.

Classification of Festivals.

The Biblical festivals readily fall into two groups:

(1) Those dependent upon the seasons or the harvest (Pesaḥ and Shabu‘ot in spring and summer, and Sukkot in autumn). As the Law prescribes that at those festivals "every male shall appear before [correctly, "shall see"] Yhwh" (Deut. xvi. 16), thus demanding pilgrimages to the Temple, these comprise the "pilgrim festivals," the three "regalim" (Ex. xxiii. 14), on which the "re'iyyah," *i.e.*, the visit to the Temple court, took place. The Mishnaic term for this visit is "re'iyyat panim" (Yer. Peah i. 15a), or "re'ayon" (Peah i. 1), or, as none was to come empty-handed, but must bring a gift, "re'iyyat ḳorban." This obligation rested on all male Israelites, with the exception of such as were under age or afflicted with deafness or a mental defect. The gift had to be worth at least two silver denarim according to Shammai's school; while the Hillelites contended that a silver "ma‘ah" was sufficient (Ḥag. i. 1, 2a; comp. *ib.* 6a). The number of visits was not fixed (Peah i. 1; but see Beẓah 7a, and R. Johanan in Tosafot *ad loc.*; Levy, "Chald. Wörterb." iii. 406a). The character of these three festivals is agricultural; hence the fundamental note is joy and gratitude (Deut. xvi. 11, 14, 15).

(2) Those connected with the moon: (*a*) Sabbath; (*b*) New Moon; (*c*) the New Moon of the seventh month, and (*d*), in connection with the seventh month, the tenth day thereof. The Sabbath and the New Moon festivals were certainly days of joy; but the first and the tenth of Tishri developed into days for solemn reflection, and in course of time in the synagogue were designated as "yamim nora'im" (fearful [awful] days), though the endeavor to ascribe to them also the nature of days of joy was not wanting (see Maḥzor Vitry, ed. Hurwitz, p. 360). The ten days intervening are styled "‘aseret yeme teshubah" (ten days of repentance), distinguished by additions in certain parts of the liturgy.

The Influence of Seven.

It has been noticed that the Biblical festivals, all of which occur within the first seven months of the year, are seven in number, and that they are otherwise intended to bring out the symbolic bearing of this the sacred number. The Sabbath is the seventh day; the Sabbatical ("Shemiṭṭah") year is the seventh year; the jubilee the first after 7×7 years; 7×7 (=49) days elapse between Pesaḥ and Shabu‘ot; Pesaḥ and Sukkot each have seven days; the seventh month has four holidays; the first of the seventh month alone of all the New Moon festivals being important. Of the seven festivals six are in a class requiring abstention from only hard labor; on the seventh (the Day of Atonement), as on the Sabbath, all labor is forbidden Hence both the Sabbath and the Day of Atonement are "Shabbat Shabbaton" (Lev. xxiii. 24, 32, 39; xvi. 31).

——**Critical View:** When the Hebrews were still nomadic shepherds they could not have observed festivals having an agricultural background. Nor before the establishment and recognition of one central sanctuary, and the development of the sacerdotal and sacrificial ritual, could fixed and well-defined sacrifices have been the prominent feature of the festal celebration. The laws in the Pentateuch that bear on the festivals are, therefore, posterior to the invasion and conquest of Palestine; and the analysis of their contents and the comparison of their provisions, with allusions to and descriptions of the festivals in other Biblical books, demonstrate that the festal cycle as finally regulated is the outcome of a long process of growth in which the successive domination of various social and religious influences may be clearly differentiated. Of the pastoral period, the Sabbath, the New Moon, and Pesaḥ as the festival of the slaughtering of the young firstling of the flock, are survivals, displaying even in their adaptation to later social and theological circumstances the traces of an anterior pastoral connection.

Pastoral Feasts.

The moon was the beneficent deity of the shepherds in the region and climate where ancient Israel had its ancestral home. Hence the many traces of lunar institutions in even the latest Israelitish cult and its phraseology; *e.g.*, the "horn" (crescent), the "face" (of Yhwh) in the benedictions, etc. The Sabbath, as marking the end of the week, reveals its lunar origin; the phases of the moon having taught the shepherds, whose weal or wo depended so largely upon the benevolence or malevolence of the night season, to divide the period elapsing between two new moons into four equal groups (weeks), the last day of each—in imitation of the moon's coming to rest, as it were—becoming the day of rest. Indications are not wanting that at first the New Moon festival was not counted among the seven days of the week (see Week); but after 7×4 (=28) days had elapsed, one or two days were intercalated as New Moon days, whereupon a new cycle of four weeks began, so that the Sabbath was a movable festival. Later the week and the Sabbath became fixed; and this gradually resulted in taking away from the New Moon festival its popular importance.

The Pesaḥ lamb marks the spring festival of the shepherd clans offering a gift to the deity, and trysting their god at the common "family" feast, before setting out for their several pasture-grounds. In the appointments of the occasion, as described in the chapter purporting to account for the institution (Ex. xii.), the pastoral character is still dominant. The "sprinkling of the blood" on the door-post recalls the "blood covenant" which insures safety to both man and beast, and protects the flock from harm. The Meccan hadj is, indeed, the old Semitic

Pesaḥ—the limping dance in imitation of "skipping rams." With the later agricultural spring festival these pastoral customs were combined, but the Pesaḥ must originally have been distinct from the festival of the Maẓẓot, which is clearly of an agricultural nature.

Agricultural Festivals.

The harvest is the natural provocation for the farmer to rejoice and to manifest his gratitude to the Godhead. The oldest traditions (Judges xxi. 19; I Sam. i. 3) mention a yearly festival of thanksgiving ("hillulim": Judges ix. 27) after the vintage; and it is this festival which even later is called *the* festival (I Kings viii. 2, 65; xii. 32, 33; comp. Ezek. xlv. 25; Neh. viii. 14). It was celebrated first by dancing in the vineyards (Judges xxi. 21); later, by processions to festal halls ("leshakot"; I Sam. ix. 22), with music (Isa. xxx. 29)—at Shiloh, for example (I Sam. i. 3), at Beth-el (I Kings xii. 32), and at Jerusalem (I Kings vi. 38, viii. 2; Isa. xxix. 1). As these festivals increased, the necessity arose of regulating them and of fixing them for certain seasons of the year; hence, in Isa. xxix. 1 allusion is made to a regular cycle of the "ḥaggim" circuiting the year.

Traces of Development.

The oldest code (Book of the Covenant), in Ex. xxiii. 14 *et seq.*, provides that three pilgrimages in one year shall be made to the sanctuaries, not necessarily to Jerusalem, as has been supposed, but to the central shrine of the clan or tribe (comp. I Sam. xx. 6). The three festivals are purely agrarian; viz.: the Ḥag ha-Maẓẓot (seven days), in the month of Abib (Ex. xxxiv. 18, where there is no mention of the slaughter of the lamb); the Ḥag ha-Ḳazir, the wheat-harvest (Ex. xxxiv. 22a), for offering the first-fruit ("bikkurim"); the Ḥag ha-Asif, the old festival of the vintage (see above). Deuteronomy retains this cycle, but makes pilgrimage to Jerusalem imperative (Deut. xvi. 16). It combines the old pastoral Pesaḥ with the Maẓẓot feast, but the offering of the firstlings (Deut. xvi. 2) is merely intended as a sacrificial meal, the flesh being boiled and not roasted (Deut. xvi. 7, against Ex. xii. 8). Maẓẓot is historically connected with the exodus from Egypt ("leḥem 'oni"; Deut. xvi. 3). The second festival appears as "Ḥag ha-Shabu'ot" (Deut. xvi. 10). The third is named "Ḥag ha-Sukkot" (*ib.* xvi. 13), and lasts seven days (*ib.* 15).

In Deuteronomy the tendency is manifest to give these natural agrarian tides a religio-historical setting. A further development is shown in the festival scheme of Ezekiel, who divides the year into two parts, each beginning with an expiatory celebration, on the first day of the first and seventh months respectively (Ezek. xlv. 18, 20; Cornill, "Das Buch des Propheten Ezechiel," p. 494), and each celebration followed after the lapse of fourteen days by a festival of seven days (the spring or Pesaḥ festival, and the autumn festival respectively); while stress is mainly laid on the sacrificial cult. It may be observed that Ezekiel neglects Shabu'ot.

Lev. xxiii. (P^1) marks another modification. The *three* festivals are designated as the "Mo'ade Yhwh" (verse 2); and holy convocations are therefore the distinguishing feature. Pesaḥ is "la-Adonai," on the fourteenth day, with exact regulation of the time for slaughtering, followed by seven days of the Maẓẓot, together with the offering of the first of the barley (verses 9–11) and other sacrifices (verse 12b). The next festival is fixed for the fiftieth day (verse 16) following, its distinguishing feature being the offering of the two loaves of bread baked of wheat (verse 17), in addition to other offerings (verses 18–20); but no name is given to this holiday. The third festival is Ḥag ha-Sukkot (verse 34), lasting seven days, with the addition of an eighth day ("'azeret"; verse 36). Here the connection of this festival with the history of Israel's desert-wanderings is first mentioned (verses 42–43; comp. Hosea xii. 10).

P^2 loses sight entirely of the natural bases of the holidays. The historical and ritual aspect is exclusively emphasized. In Num. xxviii. no mention is made of the barley-offering characteristic elsewhere of Pesaḥ. Pesaḥ is the memorial of the Exodus (Ex. xii. 14), a ritual occasion ("'abodah," verse 26; "lel shimmurim," verse 42). All details concerning the lamb are scrupulously regulated, and offerings are prescribed (Num. xxviii. 16–25). Shabu'ot becomes the "Yom ha-Bikkurim" (Num. xxviii. 26–31), without historical connection, but of ritual significance. For Sukkot a very elaborate sacrificial order is given (Num. xxix. 12–38).

Summary.

From the foregoing it appears that the festivals, in part originally pastoral and agricultural, gradually assumed a historical and ritual character: Pesaḥ and Maẓẓot, at first distinct, becoming merged; Shabu'ot, originally the close of the spring harvest, assuming historical significance only in Talmudic times (Pes. 68b); but, in the light of the Priestly Code, all three festivals of the agricultural season being invested with mainly sacrificial importance.

The pastoral moon festivals (Sabbath and New Moon) underwent similar changes. Of the New Moon festivals not mentioned in Deuteronomy, or in JE, that of the seventh month alone survived as an important holiday (see Lev. xxiii. 24 [P^1] and Num. x. 10 [P^2]).

Various reasons for this exceptional fate of this New Moon festival are given. The fortuitous fact that it was the new moon of the seventh month may have lent to it a higher degree of sanctity from the very beginning. Again, reckoning the beginning of the ecclesiastical year from autumn, and not, as the civil year, from spring (see Calendar; New-Year), may account for the survival. The building of the wall under Nehemiah (Neh. iv.), and its dedication, have also been brought (by Geiger) into connection with the first day of the seventh month as a day of memorial of the blowing of the shofar (Neh. xii.; comp. *ib.* viii. and ix.). Whatever may have been the reason, the solemn celebration of this day is post-exilic, probably even later than Ezra iii. 6 and Neh. viii. 2.

The tenth day of the seventh month (see Atonement, Day of) is not known to Ezekiel. It is instituted in Lev. xxiii. 27. It was originally a priestly day for the cleansing of the sanctuary (Samuel Adler, in Stade's "Zeitschrift," iii. 178–185). With it in course of time was combined an old popular festival (see Dancing): the late ritual is not free from pagan (Edomite) survivals (see AZAZEL). The order of procedure, as given in Lev. xvi., is a very late addition to the Pentateuch. It is characteristic of the very late introduction of this day as the Day of Atonement that in Ezra's time (Neh. ix. 1) the twenty-fourth and not the tenth of the seventh month was kept as a day of atonement.

In P the Sabbath is emphasized as a day of solemn import (Ex. xvi. 27, xxxi. 12 *et seq.*); the New Moon is held to be one of the cycle of feasts (Num. xxviii. 11 *et seq.*); and in further extension of the ideas underlying the Sabbath, the Sabbatical year and the year of jubilee are instituted.

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E. G. H.

FESTUS, PORCIUS: Procurator of Judea about 60–62 C.E., after FELIX (Josephus, "Ant." xx. 8, § 9; "B. J." ii. 14, § 1). Although he was more just than his predecessor, he could not allay the intense bitterness of feeling among the Jews, caused chiefly by their being slighted in the affair of CÆSAREA. Felix left him also the suit with Paul (Acts xxiv.–xxvi.), whom he sent to Rome (*ib.* xxvii.), Paul having appealed to the emperor as a Roman citizen. Festus proceeded with rigor against the SICARII, pursuing them with infantry and cavalry. He also took severe measures against a certain "magician," as Josephus calls him, but who was probably one of the numerous prophets who enticed the people into the desert, promising them salvation (compare "Ant." *l.c.*; "B. J." *l.c.*). When King Agrippa II., in order to be able to oversee the court of the Temple, erected a high wall in the former Hasmonean castle, the Jews in turn erected a higher wall to cut off his view. Festus, however, for military reasons would not allow this latter wall to stand; but he was just enough to permit the Jews to send an embassy to appeal against his decision to Nero, who decided in their favor ("Ant." xx. 8, § 11). Festus died after a short term of office, and was succeeded by ALBINUS.

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G. S. KR.

FETTERS: Chains or shackles by which the feet may be fastened either together or to some heavy object. The most usual term for fetters in the Bible is "neḥushtayim" (Judges xvi. 21; II Sam. iii. 34; II Kings xxv. 7; Jer. xxxix. 7, lii. 11; II Chron. xxxiii. 11, xxxvi. 6), indicating that they were made of brass; the dual form shows that they were made in pairs. There were also iron fetters, called in Hebrew "kebel"; in Ps. cv. 18 this noun is used in the singular, and in Ps. cxlix in the plural construct state, which proves that the feet were fastened by means of the fetters to some other object. An additional Hebrew term for fetters is "ziḳḳim" (Job xxxvi. 8; Ps. cxlix. 8; Isa. xlv. 14; Nahum iii. 10), derived from a root meaning "to bind," and which may be applied even to ropes. See CHAINS.

E. C. M. SEL.

Vincent Fettmilch.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714–17.)

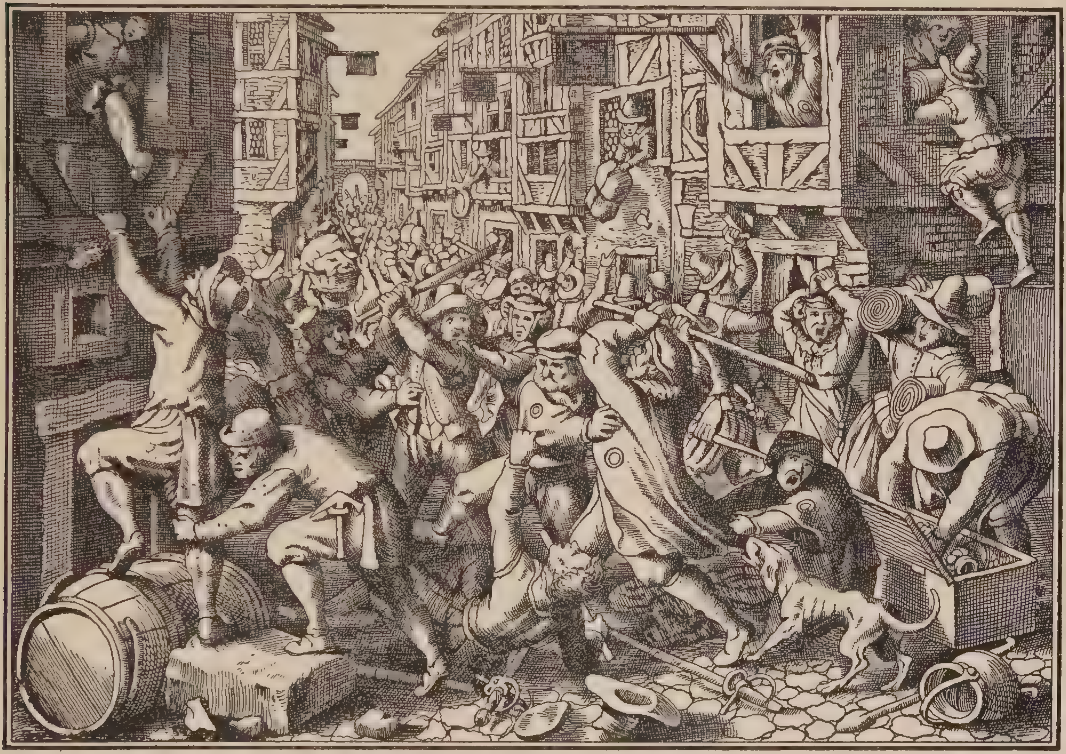
The Riot.

FETTMILCH, VINCENT: Leader of the gilds of Frankfort-on-the-Main against the Jews in 1612, and instigator of the riots which led to the expulsion of the latter from that city in 1614; he was hanged in 1616. Fettmilch came of a family of Calvinists, and sought to revenge himself on the authorities, who were Lutherans, by attacking the Jews. In 1595, being refused the office of hospital clerk which he had solicited, he became first a soldier and then a "Lebkuchen"-baker. His boldness and energy won for him the confidence of the rabble, and for four years he was thus able to terrorize the magistrates of Frankfort and the imperial commissioners. He called himself "the new Haman" of the Jews, as though he foresaw his end. His petitions for the expulsion of the Jews from Frankfort being unsuccessful, he with a large mob invaded the Jews' quarter on Aug. 22, 1614. Having removed the children and the aged to the cemetery, situated at the farther end of the street, the Jews, who numbered about 2,000, took up arms and fought bravely. Several persons were wounded, and two Jews and one Christian were killed. The Jews were overpowered, and they left the scene to protect their families. Fettmilch and his men plundered the dwellings of the Jews and burnt what they could not carry away. The amount of damage caused by this riot was reckoned at 176,919 florins.

The Jews who had sought shelter in the cemetery were warned by Fettmilch to leave the town. The Fishers' Gate was opened for them, and they embarked in small boats, some of them going up and some down the River Main. Many who had been sheltered by compassionate Christians were obliged to leave three days afterward, their protectors having been threatened by Fettmilch. The total number of Jews who left Frankfort was 1,380.

Finally, the patience of the emperor was exhausted, and he issued an order for the arrest of Fettmilch and his fellow agitators. Fettmilch, owing to his popularity with the rabble, eluded the imperial commissioners for a long time, but he was ultimately arrested and convicted. On March 10, 1616, he was hanged and quartered, his house was razed to the ground, and his family banished.

The Jewish community of Frankfort appointed the twentieth of Adar to be a festival named "Purim Winẓ," in memory of their deliverance, the previous day being kept as a fast. The services of this Purim consist of the singing of "Adon 'Olam" to a special tune. R. Elhanan b. Abraham Helen composed a long poem, in Judæo-German and in Hebrew, entitled "Megillat Winẓ," and in German with the title "Das Vinz-Hans Lied," which contains the history of the persecution and the deliverance. It used to be sung on Purim Winẓ to the tune of "Die Schlacht von Pavia."



Riot Instigated by Vincent Fettmilch at Frankfort-on-the-Main, Aug. 22, 1614.
(From H. M. Gottfried, "Chronica," 1642.)

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D. M. Sel.

FEUER, NATHANIEL: Hungarian oculist; born in Szobotiszt, Hungary, Aug. 18, 1844. He studied at the University of Vienna (M.D., 1872). Assistant at the eye clinic of the Klausenburg University in 1873, he became privat-docent at the same institution in 1874. In 1875 he went as privat-docent to Vienna, where he stayed till 1882; in that year he was sent by the government as specialist to Theresienstadt, where a severe epidemic of trachoma was raging. In 1886 he was appointed sanitary inspector at Budapest; in 1891 privat-docent at the university there; and in 1895 assistant professor.

Feuer has written several important essays in the ophthalmic journals, among which may be mentioned "Das Trachom in der Oesterreichisch-Ungarischen Armee," in "Klinische Zeit- und Streitfragen," 1890, and "Meine Gegenwärtige Trachom Behandlung," in "Centralblatt für Praktische Augenheilkunde," 1899. He is also the author of "Die Trachom-Endemie im Torontaler Comitat," in "Szemészet," 1884, and "Die Verbreitung des Trachom in Ungarn," Stuttgart, 1897.

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S. F. T. H.

FEUST, KARL: German jurist; son of the chief rabbi of Bamberg; born at Bamberg Oct. 9, 1798; died at Fürth Aug. 19, 1872. Having been destined for a rabbinical career, he received a Talmudic education. At the age of fifteen he entered the Bamberg gymnasium. In 1818 he went to the University of Würzburg, where he studied first philology, and later law, and whence he graduated as doctor of law in 1822. Unwilling to change his religion in order to gain admittance to the bar, he became editor of the "Aachener Zeitung." A few years later he was appointed to a minor office at the judicial court in Bamberg. In 1831 he removed to Fürth, and became the secretary of the Jewish community. In 1848 he was finally admitted to the bar, and became a counselor at Fürth. Feust devoted himself to writing on jurisprudence, the most important of his works being a translation of the eighteenth, thirty-ninth, and forty-ninth books of the "Pandects," (ed. Karl Sintenis, 1834). In 1868, on his seventieth birthday, the King of Bavaria created him a knight of the Order of Michael.

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s. M. K.

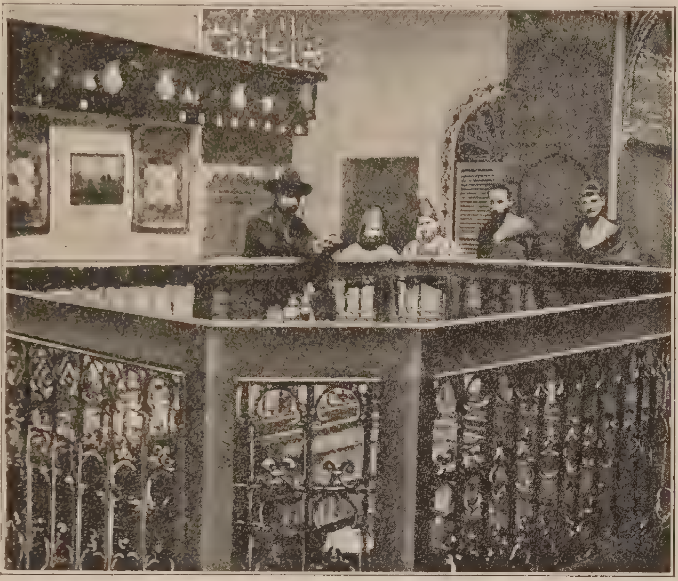
FEZ (פיץ, פיס, פאס; Arabic, **Fas**): Capital of the province of Fez in the sultanate of Morocco; built in the year 808 by Imam Idris II., who founded in Morocco the first Shiite state. A small wadi, known under various names, divides the city into two parts, Old Fez, containing the palace and the "Mellah" or Jewish quarter, and New Fez, which contains the bulk of the modern city. Idris, finding that his nomadic subjects were thoroughly averse to a town life, colonized his new capital with 8,000 Andalusians and a number of Jews; the latter must have been numerous even at this early date, since he sought their aid in his rebellion against the ruling king, Muhadi. The Jews received from Idris a special quarter, the Mellah, and thenceforth paid a special tax of 30,000 denarii annually in lieu of military service. A similar tax exists in Morocco to the present day. The Mellah has high walls and a single gate; it is very dirty and unsanitary. First mention of the Jews of Fez is found in Judah ibn Koreish's letter on Targum study, which was addressed to them about 900. As several teshubot show, they communicated with the Geonim. The civil and political liberties of the Jews were restricted by the Pact of Omar, and after the capture of Fez by Yusuf ibn Tashfin in 1070 these restrictions were rigidly enforced over all North Africa. In 1145 Fez fell into the hands of 'Abd al-Mu'min, the follower of the fanatical Mohammed ibn Tumart, and an era of persecution began. On the capture of Morocco in the following year the Jews were given the alternative of conversion or banishment. Many fled to Italy, Spain, and Palestine, R. Jehuda b. Abun b. Abbas among them; the majority adopted the semblance of Islamism.

Group of Jews at Fez.

(From a photograph by Count S. Adelman.)

It was during this time that the martyrdom is recorded of Judah ha-Kohen ibn Susan. From 1152 to 1165 Maimonides' father, with his family, sought refuge in Fez from the persecutions at Cordova, attracted thither by the scholarship of Judah ha-Kohen. In 1275 the mob attacked the Mellah, and forty Jews were slain, after which Moors were forbidden to enter the Jewish quarter. The emir laid out New Fez, where the Jews were permitted to dwell, and where they still reside. With the inauguration of the Spanish persecutions of 1391 the influx of Jews increased until, according to Bakuwi, a geographer of the fifteenth century, they formed a majority of the population. Under the merciful government of Maula Shaikh fugitives from Spain found a resting-place here. Some years later a great persecution took place, accompanied by pillage and massacre, the king and his favorite Aaron falling victims to the fury of the mob. But the next king allowed the pseudo-Mohammedans to return to their faith under certain conditions, which are still in force: they were forbidden to wear leather shoes, to ride on horseback through the city, or to carry arms. In addition to these restrictions the earlier decree of Manṣur ordering that Jews should wear black mantles and Jewesses yellow mantles and veils, was enforced.

At the time of the expulsion from Spain (1492) many Jews fled to Fez, but were expelled by the natives, who feared an increase in the price of provisions. Some of the refugees died of starvation; the rest were enslaved by the population, but were later freed by a decree of the governor. Abu Sa'id III. set apart for them a large district in the new city. The Arabic language, which had hitherto been spoken by the Jews, was now replaced by Spanish. At the beginning of the sixteenth century the Jewish population, according to Bernaldes, amounted to 10,000, according to Leo Africanus to 5,000, according to Mendoça to 1,000. In the first quarter of the century the Jews had an influential statesman, Shumel al-Barensi, minister of the emir Sa'id al-Watas, by whom several Jews were admitted to the royal court. In the struggle between the Merinids and the Sherifs a Spanish Jew, Samuel Alvalensi, was a political partizan of the former. The Jews of Fez also took part in the movement connected with the person of David Reubeni, who appears to have been cheated in a transaction entered into by correspondence from Cairo with R. Cohen, a writer of Fez, in 1523. In 1532 the Franciscan Andre of Spoleto had a public disputation with the Jews, but being unable to make any conversions, he committed suicide.



Interior of a Jewish Residence at Fez.

(From a photograph by Count S. Adelman.)

Because of the severe persecutions under Mulai Mohammed many Jewish captives were brought to Fez and there ransomed by the community. After the defeat of the Portuguese at Al-Ḳaṣr in 1578, many Portuguese noblemen were sold as slaves to the Jews in Fez, who ransomed and treated with kindness their former oppressors. In 1670 Fez was the asylum of the Jews of Sus, expelled by Mulai Arshid. In the reign of his successor, Ismail, the Jews suffered greatly because of high taxes. When in 1790 Mulai Sidi Mohammed was slain through the sedition of his son Mulai Yazid, the latter persecuted the Jews because they had not helped him against his father. Houses and synagogues were pillaged and the bones of the dead disinterred. The condition of the Jewish community did not improve in the nineteenth century. In 1834 a Jewish girl, a daughter of Sol Hachuel, was a martyr to her faith, preferring death to becoming the bride of the sultan. Her tomb became a place of pilgrimage.

Out of a total estimated at from 100,000 to 150,000 the Jewish population of Fez was 9,000 according to Balbi, 2,500 according to Mordtmann, 8,000 according to Richardson, 10,000 according to Horowitz, and 30,000 according to Meakin, according to the Alliance Israélite Universelle, 12,000. Over 2,000 died recently in a typhus epidemic, but their number is stated by the "New International Encyclopædia" (1915), to be 10,000, most of whom live in New Fez. There are nineteen synagogues, many of which possess very old scrolls of the Law. They are mostly named after their founders, as Keneset Jonathan Severo, or Keneset Rabbi Judah Aṭṭar. Fez possesses a Talmud Torah attended by about 500 pupils, and two schools founded by the Alliance in 1883 and 1899, attended respectively by 103 boys and 80 girls. A synod of six rabbis whose salaries are paid from the meat-tax takes charge of the spiritual interests of the Jews. There are no Jewish government officials. The Jews of Fez are by preference shoemakers and grocers. The richer are money-lenders. The men wear corkscrew curls behind their ears, shave the head, and leave a pigtail pendent from the top. The women, who are partly secluded, wear after marriage a black wig covered with a kerchief. Women in mourning wear a red head-kerchief, leave the feet bare, and wear around the mouth part of the winding-sheet of the dead. Early marriages are the rule.

Fez has produced several writers. Prominent among them are the grammarians Dunash ibn Labrat, and Judah b. David Ḥayyuj; ALFASI, and the Karaite Moses Alfasi and members of the Azulai family, authors of various bibliographies of Jewish literature. Ḥayyim Azulai emigrated from Castile to Fez in 1492. Toward 1630 Vidal Ẓarfati, author of "Ẓuf Debash," was chief rabbi of Fez, as was (c. 1755) Jacob ben Ẓur, author of "Mishpaṭ Ẓedakah." Fifteen years later the chief rabbi was Elijah Ẓarfati. A former rabbi of Fez, Jacob ben Na'im, became chief rabbi of Leghorn, where he died in 1800.

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J. M. Sc.

FEZ, DAVID OF. See FEZ.

FIAMETTA, JOSEPH BEN SOLOMON: Rabbi of Ancona, Italy; died in 1721. His name is written variously: Wolf, in the Latin transcription of his name, gives "Flamneta"; Carmoly ("Hist. des Médecins Juifs," p. 237) has "Piamita"; and Delitzsch ("Zur Geschichte der Jüdischen Poesie," p. 74) gives "Piatita." He was the father-in-law (Steinschneider says son-in-law) of Samson Morpurgo, rabbi of Ancona. He wrote: "Widdui," atonement prayers of the Italian rite, included in the "Tiḳḳun Shobabim" of Moses Zacuto, Venice, 1712; "Or Boḳer," containing prayers and seliḥot, Venice, 1709. He wrote also an approbation to Nehemiah Ḥayun's "'Oz le-Elohim," Berlin, 1713, and a panegyric poem on Abraham Cohen's "Kehunnat Abraham," Venice, 1719. Among the Italian responsa there is one regarding communal taxation signed by Shabbethai Panzieri and Joseph Fiametta.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 976c; Fürst, *Bibl. Jud.* i. 279; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 32, 333; Steinschneider, *Cat. Bodl.* col. 1460; Azulai, *Shem ha-Gedolim*, ii. 144; Mortara, *Indice*, p. 22.

S. S. M. Sel.

FICHEL, BENJAMIN-EUGÈNE: French painter; born in Paris Aug. 30, 1826; died there Feb. 7, 1895. After essaying historical painting he turned his attention to producing small genre pictures in the style of Meissonier, though he was a pupil of Paul Delaroche. These he executed with great skill in technique, historic correctness of costume being a characteristic feature of his compositions. He received the Cross of the Legion of Honor in 1870. Some of his genre paintings were exhibited in Munich in 1879. "L'Arrivée à l'Auberge," one of his best works, has been since 1863 in the possession of the Luxembourg museum at Paris; "La Joueuse de Luth" is in the Stettin museum. Other works: "Le Numismate"; "Le Joueur du Violon"; "Une Fête Foraine en 1776"; "La Capture d'un Espion"; "Le Savetier et le Banquier"; "La Belle Marchande"; "Une Partie d'Echecs"; "Chanteurs Ambulants"; "Le Rapport au Général"; "La Dernière Acquisition du Maître." Among his historical genre paintings may be named: "Le Duc de Choiseul chez l'Abbé Barthélemy"; "La Nuit du 24 Août 1572"; "Fondation de l'Académie Française"; "Bonaparte et Eugène Beauharnais"; "Daubenton dans Son Laboratoire"; "Lacépède Ecrivant l'Histoire des Poissons."

Fichel's wife, *née* Jeanne Samson, a pupil of her husband, has exhibited at the Salon since 1878.

Bibliography: Singer, *Künstler-Lex.* vol. i., *s.v.*; Larousse, *Dict.* 1st Supplement, p. 817; 2d Supplement, p. 1248.

S. N. D.

FIDANQUE, JACOB BEN ABRAHAM: English scholar; died at London in 1701. He was one of the first Jews after the Return to busy himself with the study of rabbinic literature. He is the author of notes on the commentary to the Earlier Prophets by Isaac Abravanel, published with the text, Hamburg, 1686. Fidanque revised and published a second edition of the "Miklal Yofi" by Solomon ben Melek, Amsterdam, 1685.

Bibliography: Fürst, *Bibl. Jud.* i. 200; Steinschneider, *Cat. Bodl.* No. 1211; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 296.

J. I. Br.

FIELDS. See Agrarian Laws; Landlord and Tenant.

FIG AND FIG-TREE: The fig-tree (*Ficus Carica*) and its fruit are designated in Hebrew by the same word, "te'enah" (Deut. viii. 8; Judges ix. 10; Num. xiii. 23; II Kings xx. 7); the plural, "te'enim," indicating the fruit as distinct from the tree. According to Lagarde ("Mittheilungen," i. 58 *et seq.*), the fact that the name is not found originally in any other Semitic language indicates that the fig is indigenous to the territory occupied by the Hebrew-Aramaic Semites (see also Guidi, "Della Sede Primitiva dei Popoli Semitici," p. 35). "Te'enah" is the common term for "fig"; in a special sense, however, it denotes the figs which ripen in August and form the largest crop. The early figs, appearing in March or April and ripening in June, are called "bikkurah." In the Revised Version this word, in accordance with its etymology, is uniformly rendered by "first ripe fig" (Isa. xxviii. 4; Micah vii. 1; Hosea ix. 10). The early fig was considered a great delicacy by the Hebrews. The late or green figs, which sometimes ripen after the fall of the leaf, and occasionally remain on the tree during the winter months, are called "pag," whence the Greek *βηθφαγή* ("the house of green figs"). They are alluded to in Cant. ii. 13, where the Vulgate rightly translates "paggeha" by "grossos suos," *i.e.*, "its green figs." The term "ḳayiẓ," primarily meaning "the harvest of fruits" and "summer fruits" (Jer. xlviii. 32; Isa. xvi. 9), is sometimes used for the fig itself, probably for the late fig (II Sam. xvi. 1; Amos viii. 12).

The fig was one of the principal fruits of Palestine, even before the entrance of the Hebrews into the Promised Land (Num. xiii. 23). Figs were sometimes dried and pressed into cakes, called "debelah" on account of their round shape. These were used as food (I Sam. xxx. 12) and as a remedy for boils (II Kings xx. 7; Isa. xxxviii. 21). "Fig leaves" are mentioned as the material of the "aprons" of Adam and Eve (Gen. iii. 7), these leaves being larger than those of any other Palestinian tree.

The fig-tree was associated with the vine as an emblem of peace and prosperity (Micah iv. 4; Isa. xxxvi. 16). On the other hand, the failure of the fig-crop and the destruction of the fig-tree were regarded as a misfortune and as a punishment from God (Ps. cv. 33). In Jotham's parable (Judges ix.) the fig is distinguished for its sweetness and good fruit.

Bibliography: P. Bourdais, *Flore de la Bible*, Paris, 1879; H. Tristram, *The Natural History of the Bible*, London, 1889.

E. G. H. H. H.

FIGAH (פיגה): River in the Damascene, affluent of the Barada (the Biblical "Abana"). "Figah" comes from the Greek *πηγὴ*, and is still to be found in the name "'Ain Fijah," the chief source of the Barada. Reland has identified it with Pliny's "Pagida" ("Palæstina," i. 290), and Schwarz, wrongly, with the Biblical Pharpar ("Das Heilige Land," p. 31). The Figah is spoken of in the Mishnah (Parah viii. 10) as a troubled stream, the water of which was unfit for sacrificial uses. Nevertheless, it is supposed to be one of the four rivers which surround Palestine (B. B. 74b).

Bibliography: Neubauer, *Géographie du Talmud*, p. 32.

G. M. Sel.

FIGO (PIGO), AZARIAH BEN EPHRAIM: Preacher at Venice; died at Rovigo 1647. Figo was an excellent scribe, and the scrolls which he wrote are highly prized. He was the author of "Iggerot u-Teshubot," letters and responsa, published in a similar work entitled "Be'er Sheba'," Venice, 1614; "Giddule Terumah," a casuistic commentary on Samuel ha-Sardi's "Sefer ha-Terumot," *ib.* 1643; "Binah la-'Ittim," seventy-five sermons for Saturdays and holidays (*ib.* 1647–48), a work which went through many editions and is still very popular with Eastern Jews.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 77; Berliner, *Luḥot Abanim*, p. 131, Frankfort-on-the-Main, 1881; Fürst, *Bibl. Jud.* i. 280.

S. S. M. Sel.

FILEHNE. See Posen.

FILIPOWSKI (PHILLIP), HIRSCH: Mathematician, linguist, and editor; born at Wirballen, Russia, 1816; died in London, England, July 22, 1872. At an early age he showed great aptitude for the study of mathematics and languages, and was fortunate in finding a Polish schoolmaster who secretly aided him in acquiring the rudiments of a modern education. In 1839 he emigrated to London. Here he was at first employed as teacher in a Jewish school, at the same time preparing himself for his future career as a mathematician and author. His first work was "Mo'ed Mo'adim," on the Jewish, Karaite, Christian, and Mohammedan calendars, with tables from the Creation to the year six thousand (London, 1846; republished 1863). In 1847 he edited a Hebrew annual, "Ha-Asif," containing various essays on Hebrew literature and mathematics (London and Leipsic, 1849). He edited for the Jewish Antiquarian Society the "Mibḥar ha-Peninim" of Ibn Gabirol; appended to it is "Megillat Anteyukas," Aramaic text, with Hebrew and English translations by the editor (London, 1851). He edited also: "Sefer ha 'Ibbur," by Abraham ben Ḥiyya (London, 1851); "Sefer Maẓref la-Kesef," by Azariah dei Rossi (Edinburgh, 1854); "Maḥberet," by Menahem ben Saruḳ (London, 1854); "Teshubot Dunash ben Labraṭ," with critical notes by Dukes and Kirchheim (London, 1855); "Sefer Yuḥasin ha-Shalem," by Abraham Zacuto, with notes by Jacob Emden (London, 1857). Appended to the last-mentioned work are: (1) Josephus, "Contra Apionem"; (2) "Binyan Herodes," a description of Herod's Temple; (3) "Iggeret Rab Sherira Gaon"; (4) "Iggeret Abraham Farissol," on the Ten Tribes; (5) "Iggeret Yehoshua' ben Nun."

Filipowski was also employed as an actuary at Edinburgh. In this capacity he published a work on "Anti-Logarithms" (1849), which established his name among mathematicians. In 1857 he translated Napier's "Canon of Logarithms" from the Latin into English, and in 1864–66 he edited Baily's "Doctrine of Life Annuities and Assurance."

In 1862 he designed a font of Hebrew type with the vowel-points attached to the letters, from which a pocket edition of a Hebrew prayer-book was printed, containing also an English translation by him. In 1867 he founded the "Hebrew National," a journal which lived but six months. His last work was a pamphlet entitled "Biblical Prophecies" (London, 1870), on the Jewish position in regard to the Biblical prophecies and the Messiah. In appreciation of his services to antiquarian research he was elected a fellow of the Antiquarian Society, and for his actuarial work a fellow of the Society of Actuaries.

Bibliography: Goldberg, in *Ha-Maggid*, 1872, pp. 530 *et seq.*; idem, *Bet Oẓar ha-Sifrut*, i. 72–74; Fürst, *Bibl. Jud.* iii. 85; Zeitlin, *Bibl. Post-Mendels.* pp. 83–85.

H. R. M. B.

FINANCE: The supplying of capital for large undertakings, a characteristic of modern forms of commerce. As distinguished from the more passive side of banking, the reception of deposits, it may be described as the active aspect of a banker's operations. The earliest beginnings of finance are probably to be found in the money-lending of the Middle Ages (see Usury). In the modern form, however, the origin of financial operations came with the need of large sums to supply the armies of the Hapsburgs and the Valois in the sixteenth century (see Ehrenburg, "Zeitalter der Fugger"). Jews had nothing to do with this except in so far as the Antwerp firm of Mendes may have assisted Charles V. It was only with the gradual accumulation of capital in Jewish hands during the seventeenth and eighteenth centuries, when such capital was to a certain extent free from government interference, that any Jewish activity in finance began. The court Jews of Germany, who had acquired a certain amount of capital by the purchase of loot during the Thirty Years' war, and the Jewish frequenters of the Amsterdam bourse (of which the London exchange is only a "filial") in the eighteenth century, were the earliest examples of Jewish financiers.

When Napoleon captured Holland, the financial center of the Anti-Napoleonic league was transferred to Frankfort-on-the-Main, where the house of Rothschild obtained its prominent position in the financial world.

With the peace of 1815 came the beginnings of international finance, in which industrial operations in one country were assisted by loans from financiers of other countries. The Jews, through their international position, were the first to combine into syndicates for such purposes, and the earlier stages of national loans and the larger industrial operations—especially those relating to railways—were largely financed by means of Jewish capital. Even in cases where, as in England and the United States, there were large bodies of capitalists ready to advance money, the actual operation was often conducted by means of Jewish firms. The practise initiated by the Rothschilds of having several brothers of a firm establish branches in the different financial centers was followed by other Jewish financiers, like the Bischoffsheims, Pereires, Seligmans, Lazards, and others, and these financiers by their integrity and financial skill obtained credit not alone with their Jewish confrères, but with the banking fraternity in general. By this means Jewish financiers obtained an increasing share of international finance during the middle and last quarter of the nineteenth century. The head of the whole group was the Rothschild family, for whose operations see Rothschild. Of more recent years non-Jewish financiers have learned the same cosmopolitan method, and, on the whole, the control is now rather less than more in Jewish hands than formerly. For further details see the respective countries and BANKING.

There is no evidence that Jewish financiers of one country, or of all countries, are in any sense combined to form one fund for financial operations. On the contrary, Jewish firms compete very keenly with one another, and the more ambitious among the smaller firms are always combining to divert business from the larger and older institutions. Still, the existence of branches of various firms in different countries often enables them to obtain the assistance of foreign Jewish capital in any large operations to this extent.

Special Activity.

As regards the special directions in which Jewish finance has been directed, during the first half of the nineteenth century state and municipal loans in Europe were largely in Jewish hands. The Sterns and Goldsmids, for example, financed Portugal almost exclusively. In railways, however, Jewish activity was not so prominent, though Baron de Hirsch in Turkey, the Rothschilds in France, Strousberg in Rumania, Poliakoff and Speyer & Co. in Russia, and more recently Kuhn, Loeb & Co. in the United States, have been important factors in railway financing. Jewish financial interests have rarely been connected with industrials, except as regards some of the precious stones and metals, the Rothschilds controlling mercury, Barnato Bros. and Werner, Beit & Co. diamonds, and the firms of Lewisohn Brothers and Guggenheim Sons controlling copper, and to some extent silver. Perhaps the most important operation financed by Jewish capital in recent years has been the great dam of the Nile, the capital for which was furnished by Sir Ernest Cassel. It is, however, mainly in the direction of foreign loans that there has been any definite predominance of Jewish financiers, this being due, as before stated, to the international relations of the larger Jewish firms.

It is clear from the above account that Jewish financiers could not have had much influence on the various crises of the last thirty years, as has often been charged against them by anti-Semitic writers. Such crises have almost invariably been caused by overspeculation in industrials, in which Jewish capital has rarely been invested. It is for this reason that they appear to be rarely affected by such occurrences as the "Krach" of 1873 in Germany, or the Baring panic of 1893 in England, which was tided over mainly by the influence of the Rothschilds. Indeed, the history of Jewish finance has been remarkably free from any tendency to rash speculation. The names of Mires in France, Strousberg in Germany, and Baron Grant in England are almost the only examples of reckless speculation on a large scale among Jews, though the operations of Baron de Hirsch are stated to have been sometimes characterized by remarkable financial audacity, only justified by success. As contrasted with the general run of dealers in capital, Jews have shown themselves especially cautious, and no case is known of any large "corner" having been attempted by Jewish financiers.

The Stock Exchange.

Here it is only necessary to refer to one particular organization with which Jewish financiers have been especially connected. The stock exchange finds its function in modern capitalism in "making a market" for all kinds of securities. Here, undoubtedly, Jews have taken a prominent part, though at first sight their numbers do not seem to be exceptionally large. In the London Stock Exchange they were only 5 per cent in 1885 (Jacobs, "Studies in Jewish Statistics," p. 38), and in that of New York the Jews appear to have only 128 out of the 1,150 members—a little more than 10 per cent; whereas Jews form at least 20 per cent. of the whole population of New York, and much more than that percentage of the business section. But on closer examination it is found that the majority of these are concentrated in the foreign market; and here undoubtedly the Jews fill a particular function, that is, in accommodating prices in international finance. It has been stated that nearly 60 per cent of the members of the foreign market at Frankfort, and nearly as many at Berlin, are of Jewish origin. The Prussian law against options was declared to be influenced by anti-Semitic desire to undermine the preponderating influence of Jews on these markets; but as their activity was mainly connected with the Foreign Exchange or Arbitrage Market, the law was ineffective, and is about to be repealed. The activity of Jews in this latter direction is intimately connected with their work as foreign exchange-brokers, the movement of the precious metals throughout the world being largely directed by Jewish hands, and the rate of exchange between one country and another being largely determined by them. It is only in this direction that there can be any mention made of Jewish finance as such.

The chief Jewish firms of financial importance, besides the Rothschilds, are those of Camondo, Fould, Pereire, and Bischoffsheim in Paris; Montague, Sassoon, and Stern in London; Bleichröder, Warschauer, and Mendelssohn in Berlin; Günzburg in Russia; and Kuhn, Loeb & Co., Seligman, and Lazard in the United States. The members of some of these firms have terminated their connection with the Jewish faith, but still maintain connections with their Jewish relations. It is characteristic of these and of most Jewish financial firms that they do not lose their identity in joint-stock companies, but retain personal control of the business. Besides these, there are many other banking firms which have no specific family heads but are mainly controlled by Jews and run by Jewish capital, as, for instance, the Dresdner Bank, the Handels Gesellschaft, and National Union Bank of Berlin, and the Crédit Mobilier of Paris.

BIBLIOGRAPHY: W. Sombart, *Der Moderne Kapitalismus*, Leipsic, 1902.

J.

FINCKENSTEIN, RAPHAEL: German physician and poet; born at Breslau Nov. 10, 1828; died there July 31, 1874. He was educated at the gymnasium and the university of his native town, receiving the degree of doctor of medicine in 1850. The same year he established himself as a physician in Breslau, and in 1854 became at the university privat-docent in the history and geography of medicine and in epidemiology.

He contributed to the medical journals many essays on his specialty, and is the author of several works, among which may be mentioned "De Furoribus Epidemicis," Breslau, 1858; and "Zur Geschichte der Syphilis die Aeltesten Spanischen Nachrichten über Diese Krankheit und das Gedicht des Francesco Lopez de Villalobos vom Jahre 1498," *ib.* 1870. Finckenstein also wrote: "Dichter und Aerzte," Breslau, 1863; and "Bei Saarbrücken," 1870, a one-act play, which was very successful on the German stage.

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

FINDER OF PROPERTY: In law he who finds and takes up lost goods acquires thereby a special ownership as first occupant against all the world excepting the true owner. The duty, however, to seek out the true owner and to restore the lost things to him is imposed on the Israelite, first as to lost cattle or beasts of burden, and then in more general terms as follows: "and thus shalt thou do to his garment: and thus shalt thou do to all the lost property of thy brother which is lost from him and thou mayest find, thou canst not withdraw thyself" (Deut. xxii. 1–3, Hebr.).

Thus the law of things lost and found falls into two parts: (1) respecting the person who is the true finder and gains the qualified ownership; (2) defining his duties to the owner. The latter part is more a question of morals and of conscience than of right to be determined by the courts. This is aside from the question arising in regard to lost and found documents.

1. The first part of the law has been developed by the rabbinical authorities without the aid of Scriptural texts. The qualified ownership depends in the main upon such acts of occupation as in the case of a purchase would vest title in the buyer—*i.e.*, upon the "ḳinyan" (acquisition), fully explained under Alienation and Acquisition. Inanimate things are "found" by seizing them, not by seeing them (B. M. i.), while domestic animals are "acquired" by leading or pulling them (*ib.* Mishnah, ii. 3, 4). Things may also be found by dependents: everything found by a man's minor children, his wife, or his bondmen belongs to him (*ib.* v. 5).

Lost Deeds.

2. There are special laws relating to the finding of lost writings, it being enjoined, on grounds of public policy, that certain classes shall not be returned to their owners. Foremost among these are bonds for debt. The sages, overruling the opinion of R. Meïr, say such bonds should not be returned, though they contain no lien clause; for the court might declare the absence of such a clause a mere mistake of the scrivener, and might thus enforce the bond against innocent purchasers of the debtor's land, after the amount of it had been paid off and the document lost or thrown away by the debtor. In the case of a bill of divorce, a deed of manumission, a last will, a deed of gift, or an acquittance, the finder should not return the document; for it is probable that after it had been written the grantor, donor, etc., decided not to put it in force. A letter of Appraisement, however, a grant of alimony, a deed attesting a ḥaliẓah or refusal (a woman's refusal to ratify a marriage concluded for her in infancy; see Mi'un), a deed for selection of arbiters, or any other judicial writing—all these the finder should return. Writings found in a pocketbook, in a writing-case, or in a bundle of deeds should be returned; that is, when three or more are tied together (*ib.* 8; compare Gemara *ad loc.*). Deeds or bonds found among a man's own papers but which he can not account for must be left there; that is, must not be returned to the parties mentioned in the deeds or the bonds, unless they bear some indorsements or riders for his guidance (*ib.*).

The finder must, as a rule, advertise ("hakriz") for the true owner.

Finds to Be Advertised.

But some things which can hardly be identified, and which the owner has presumably "given up in despair" ("yi'esh"), the finder may keep without advertising, *e.g.*, grain, fruits, or copper coins scattered about, small sheaves on the common thrashing-ground, round cakes of figs, etc. But when articles even of this class contain anything that distinguishes them they must be advertised; for instance, if there is a piece of pottery among the figs.

Fowls tied together by their wings, found behind a hedge or behind a stone fence or on the footpaths of a field, must not be touched; for should they be removed and advertised, the owner would have no means of identifying them. Articles found covered up in a dung-heap must not be taken; for they are evidently not lost, but hidden away. Things found in a very old wall or stone-heap may be kept, for they probably belonged, if found in the Holy Land, to the ancient Canaanites, or to one of some other forgotten nation. If found in a new wall, and in the outer half of the wall's thickness, they belong to the finder; if in the inner half, to the master of the house. In the former case it is supposed that some one passing on the highway has placed them in the wall.

Things found before the counter in a store are the property of the finder, having presumably been dropped by a customer; what is found behind the counter belongs to the storekeeper; and so with a money-changer.

Garments Typical.

The Scripture text, it is explained, names specifically a garment, because it is the best type of an article that can be identified and for which an owner is apt to look; hence every found article which has these two characteristics must be advertised by the finder. Nothing can be legally found that has not first been lost. A cow or an ass which is grazing along the highway is not lost; an ass with his gear hanging upside down or a cow grazing in the vineyards is lost; and the finder lies under the duty, enjoined by Scripture (Deut. xxii. 1–2), of returning the beast; and though it runs off even four or five times, he must still bring it back, and he must not charge more for his time than a workman out of employment would be willing to take for the time occupied in such a task. If the lost article is in a large basket or sack, and the finder is an old gentleman whose dignity would suffer by carrying it along the street or road, he is excused from carrying it himself to the owner; but he should notify him of his find.

As regards the use of anything found, a beast that "works and eats" should be set to working and eating while it waits for the true owner; one that eats and does not work should be sold, and the proceeds laid away. The rules in detail as to the time and mode of keeping sundry kinds of animals can not be here discussed. Where money is raised by the sale of lost and found things, the finder may use the money, but in any event he is responsible for its loss; but when money itself is lost and found he should keep it unused; and he is not responsible as a hired keeper would be, except for negligence. Such is also the liability for goods still unclaimed. He who finds books should read from them once in thirty days; if he can not read, he should turn them over at such intervals; but he should not use them for study, nor let another man read with him. He who finds coverings (*e.g.*, bedspreads) should shake and spread them out once in thirty days—not by way of display on his own behalf, but for better preservation. Silver and copper vessels the finder may put to use, but not so as to wear or injure them. Vessels of gold and glass he should not touch at all.

Mode of Advertisement.

According to the Mishnah (*ib.* ii. 6), under the prevailing opinion of R. Judah, the advertisement —of course, by word of mouth—is to be continued for the three festivals (Passover, Weeks, Booths) next following, and for seven days thereafter. During the days of the Temple this was done with a view to the possibility of the owner being absent on a pilgrimage to Jerusalem; but by an "institution" made by the sages after the Temple's fall, announcement was to be made for a shorter time in the synagogues and houses of study. At times when men of violence (אנסים) claimed all things lost and found as perquisites of the crown, the finder would be justified in doing no more than telling the fact to all his neighbors and acquaintances (see Bertinoro on the Mishnah, *l.c.*; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 267, 3).

The announcement is made in very general terms, such as: "Who has lost coins [or garments, or a domestic animal], let him come and describe the marks of identification." These marks should be very clear, or the property should not be given up; and if the applicant is known as a cheat, it should not be delivered to him unless he brings witnesses. In latter days, when cheats became numerous, the courts adopted the rule of calling on the applicant for witnesses as to his good character; otherwise, besides describing identifying marks, he would have to prove his ownership by witnesses. Between an applicant who describes the identifying marks on a found article and one who proves his ownership by witnesses, the latter prevails.

The active duty of the finder to take care of lost goods and to return them to the owner ("of thy brother," Deut. xxii. 3), imposed by the words of Scripture, applies only when the owner is an Israelite; in fact, no aid is to be given to an idolater by such service. However, if the finder treats a Gentile fairly ("to sanctify the Name") by impressing the outside world with the honesty of Israel, he deserves praise. An Israelite who denies his faith or defies the Law is not entitled to the finder's active care and work in returning lost property.

For the sake of peace, where a Gentile leaves his implements at night in the open air, Israelites ought to take them under cover to save them from thieves (Yer. Giṭ. v.). If the Gentile or infidel learns of the whereabouts of his goods, his title is not affected by his status.

Bibliography: *Mishnah B. M.* i., ii.; *Gemara* on same; *Yad, Gezelah*, xi.-xviii.; *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 259-271.

S. S. L. N. D.

FINES AND FORFEITURE (קנס): A fine or forfeiture, in the sense either that a sum of money is to be paid, or that the whole or a part of a man's property is to be turned over to the king or commonwealth by way of punishment for an offense, is unknown to Jewish law as understood by the sages. The general forfeiture of estate, in the case of political offenders put to death by the king's government, was a controverted point among the Rabbis. According to some rabbis the estate went to the king; but it seems that there was no real tradition concerning the matter, as the only precedent cited in connection with this controversy is the case of Naboth in I Kings xxi. 18 (Sanh. 48b; compare Tosef., *ib.* 4). The payment of a fixed sum is in some cases imposed by the Mosaic law upon a wrong-doer; but the money is paid to the injured party or his representative, not to the sovereign or the community. Four cases are given in the Torah in which a fixed sum (the "mulcta" of Roman law) is to be paid by the wrong-doer to the injured party: (1) where an ox whose owner has been forewarned kills the bondman or bondwoman of another, in which case the mulct is thirty shekels (see Shekel), to be paid to the master (Ex. xxi. 32); (2) where a man ravishes a damsel (נערה) who is not betrothed, the mulct being fifty shekels, payable to the damsel's father (Deut. xxii. 29); (3) where a newly married husband untruly accuses his wife of having lost her virginity before marriage, the mulct being a hundred shekels (Deut. xxii. 19); (4) where a girl is seduced, the amount of the mulct, given by inference only (Ex. xxii. 16), being fifty shekels.

Cases 2 and 4 are fully treated in the Mishnah (Ket. iii. 1–4). The ravisher and seducer are on the same footing as to the mulct, though not as to the time and circumstances of payment. Case 3, that of him who "brings out an evil name," is the only one in which an offender gets a twofold punishment, paying a fine and receiving forty stripes.

As mentioned elsewhere, fines or mulcts may only be imposed by a court made up wholly of ordained judges. Maimonides, dealing with law already obsolete in his day, treats the subject in his "Yad" as follows: Case 1 in Hilkot Nizḳe Mamon; 2 and 4 in Na'arah Betulah, 1, 10 *et seq.*; 3 in Na'arah, 3.

While neither Bible nor Mishnah knows aught of a fine payable to the community, a jurisdiction grew up in the Diaspora by which the rabbinical courts in an emergency would inflict fines, payable into some communal funds, for some crying public offense (Shulḥan ʻAruk, Ḥoshen Mishpaṭ, 2); for instance, on men keeping false scales, weights, or measures, and like (*ib.* 231, 2).

S. S. L. N. D.

FINGER (Hebr. אצבע, pl. אצבעות; Aramaic, צבעא or דבעא): One of the digits. In the Bible the term אצבע is sometimes used in a figurative sense, denoting power, direction, or immediate agency. "Thy heavens, the works of thy fingers [of thy power]," says the Psalmist (Ps. viii. 3). "Tables of stone written with the finger [by the direction] of God" (Ex. xxxi. 18). On beholding the fourth plague, which they were unable to imitate, the magicians said: "This is the finger [power] of God" (*ib.* viii. 19). The finger is mentioned in the Bible as a measure of length (Jer. lii. 21). Putting forth the finger was an insulting gesture (Isa. lviii. 9)—probably the thumb between the first and middle fingers.

Names.

Although each finger must have had a special designation, the names of only three are found in the Bible: (1) אצבע, which, besides being a common name, means especially the index-finger; (2) בהן, the thumb (in the Mishnah, אגודל, גודל, אליונא); and (3) קטן, the ear-finger. In the Talmud the names of the five fingers are: גודל, the thumb; אצבע, the index-finger; אמה, the middle finger; קמיצה, the ring-finger; and זרת, the ear-finger. Normal fingers and toes consist, according to the Mishnah, of six joints (Oh. i. 8). The fingers form the subject of certain Talmudical laws relating to the priestly benediction (נשיאת כפים). Only those priests whose fingers were without blemish were allowed to deliver the blessing (Meg. iv. 8). During its recital the priests stretched out the fingers (Soṭah 39b); in post-Talmudical times, however, the custom was to separate the fingers into pairs. A figurative image representing this division is generally carved on the tombstones of priests ("kohanim"). In rabbinical literature expressions in which the finger occurs are frequent.

To inquire into the mysteries of God is to put the finger in one's eye; so long as the finger remains therein the eye waters ("Batte Midrashim," i. 13). To put the finger in one's teeth is to give opportunity (Tosef., Nazir, iii. 287, §§ 2–6). "The finger of the heathen is therein," or "he has a share in it." Similar to the English expression "He has more wit in his little finger than you have in your whole body," is the following, found in Ab. R. Natan (ed. Schechter, p. 59): "The finger of Eleazar ben ʻArak outweighs all the scholars together."

Haggadic Teachings.

The Haggadah sets forth the great value of the fingers by inferring from the words of Lamech pronounced on the birth of Noah, "This son shall comfort us . . . for the toil of our hands" (Gen. vi. 29), that Noah was the first who was provided with fingers (cited from the Midrash Abkir by Isaac Judah ha-Levi in "Paʻaneaḥ Raza," *ad loc.*). Each finger of the right hand of God, says a haggadah, had a special mission to fulfil: the ear-finger instructed Noah in the building of the ark; the ring-finger smote the Egyptians; the middle finger wrote the tablets of the Law; the index-finger showed the form of the shekel to be employed; the thumb and the whole hand shall inflict punishment on Esau (Pirḳe R. El. xlviii.; Yalḳ., Gen. 153, 56d).

According to a legend, Abraham was fed by the angel Gabriel, in the cavern where he was born, by being made to suck milk from his finger (Beer, "Leben Abrahams," pp. 3, 102). The same legend with some variations is current among the modern Arabs in the following form: In order to feed Abraham, God made water flow from one of his fingers; from another, milk; from a third, honey; from a fourth, juice of dates; and from the fifth, butter (Beer, *l.c.*).

Cabalistic Views.

A parallel is drawn by the cabalists between the ten fingers and the ten Sefirot. Because of this connection, says the "Bahir," the priests deliver the benediction with outstretched fingers (§ 48). Man should not stretch out his fingers, except in prayer or in the priestly benediction, because of the mysterious connection existing between the ten fingers and the ten Sefirot (Zohar iii. 145a). The victory gained by Moses over Amalek through stretching out his hands is explained by the cabalists in this sense (Baḥya, "Wayeḥi," 71d). In the midrashic literature the ten fingers correspond to the Ten Commandments. Gershon ben Solomon and many other writers of the Middle Ages drew a parallel between the five fingers on each hand and the five senses. Each finger, according to them, stands in a natural connection with one of the senses.

Superstitions.

Among the Jews of Germany and Austria it is customary to bend the thumb of the dead toward the palm of the hand in the form of a ד, and to draw over it the three middle fingers in the form of a ש, and to bend the little finger in half as a י, in order that the whole may represent the name of God (שדי). In Russia and Palestine, among the Ashkenazim as well as among the Sephardim, it is customary to stretch out the fingers of the dead. But if the deceased was a prominent man, and there is a drought, the fingers are bent in order that he may be able to carry a paper containing a prayer for rain.

The squeezing of the thumb was believed to be a remedy against the evil eye. "He who fears an evil eye," says the Talmud, "let him put the thumb of the right hand into the left hand, and that of the left into the right" (Ber. 55b). The belief that the fingers have the power to cure maladies caused by the evil eye is still prevalent among the Sephardim in Palestine. Hands with outstretched fingers are painted on the outer walls of the houses to protect their inhabitants.

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S. S. I. BR.

FINLAND: Russian grand duchy; formerly part of Sweden. It has a small Jewish population, which finds itself in a somewhat peculiar position with regard to the law of the land. In 1772 Finland was still a part of Sweden. The constitution granted to the Swedish kingdom in that year provided that "the citizens must belong to the Lutheran Evangelical Church." At that time the possibility

Laws of 1779 and 1782.

of the transfer of Finland from Sweden to Russia had not been considered. The clause was inserted for the protection of the country from the Catholic Church. On Jan. 26, 1779, the Diet decided that the Jewish inhabitants (whose number did not exceed 2,000) "will not be permitted to possess a synagogue except in the city of Stockholm, and in two or three other large cities, where they can be under a more complete surveillance of the police." On Jan. 25, 1782, the government passed a special regulation allowing the Jews to possess synagogues in Stockholm, Göteborg, and Malmöhus. They were also permitted to visit other towns, but for commercial purposes only. According to this regulation the Jews had no right of permanent residence in Finland. Notwithstanding this expressed prohibition of residence, a number of Jews have been living there for years, and no attempt has been made to rigidly enforce the old law. The following table shows the number and distribution of Jews in Finland at the census of 1885:

	Adults.	Children.	Total.
Helsingfors	168	293	461
Tavastehus	14	17	31
Tammerfors	14	4	18
Abo	51	64	115
Uleaaborg	68	92	160
Other places	87	101	188
Total	402	571	973

Passport Law.

Most of these were comparatively recent arrivals. In 1807 a law was passed by the government of Finland ordering all the Jews in Finland to settle in the cities, where they were allowed to reside on securing passports as foreigners. There were at that time living in the country a number of Jewish families bearing Swedish names and recognized as Swedes. In 1862 a law concerning passports was enacted in Finland, by virtue of which Jews were permitted to travel in the country and to remain at places for a short time for commercial purposes; but they were absolutely forbidden to settle permanently in the country districts.

In spite of this prohibition, Finland does possess a permanent Jewish population. An imperial decree dated March 29, 1858, granted to retired Russian sailors and soldiers, as well as to the widows and children of such, the privilege of residing in Finland. No discrimination was made as to religion, and it was assumed that the decree included retired soldiers and sailors of the Jewish faith. Furthermore, the officers of administration in Finland deemed it improper to call the imperial decree in question. Thus Finland came to have a Jewish population.

Those in Finland who are opposed to the privilege of residence being granted to Jews claim that the decree of 1858 was not properly interpreted. This decree grants to retired soldiers and sailors the right to become citizens. But since by an older law Jews were forbidden to become citizens of Finland, it is claimed that the decree of 1858 evidently applies to Christians only, and that therefore it is illegal for Jews to live in Finland. In 1885 the leader of the political party in power gave this interpretation to the decree in question, and he introduced in the Diet a resolution calling for an investigation of the subject by the Russian government, or, should that be impracticable, praying the government to enforce the regulation of 1782 until the following session of the Diet. The resolution was referred to a commission, which decided that it was desirable to strictly enforce the old regulation until final action by the Diet.

Regulations of 1894.

In 1894 the Diet petitioned the emperor to confirm a law granting to native and domiciled Jews the right of citizenship, and to other Jews the privilege of trading in the country, subject to the regulations concerning foreigners in general. The number of Jews classed as "native" or "domiciled" is very small, and applies to the Jewish soldiers of the time of Nicholas I. No other Jews have a right to remain permanently in Finland. Exception is made, however, in favor of the necessary religious functionaries, as rabbis, shoḥeṭim, beadles of synagogues, and instructors in the Jewish religion.

The regulation of 1894 has conferred on the Finnish Jews the following rights: (1) they have the same trading privileges as all other foreigners, except that of visiting the fairs; (2) they are granted annual instead of semi-annual passports; (3) they are allowed to live and trade only in the towns of Helsingfors, Abo, and Wyborg; (4) their male children, even on marrying "foreign" Jewesses, do not lose the right of residence in Finland.

In all there were in Finland in 1895 about 120 Jewish families (according to the "Allg. Zeit. des Jud." 1902, No. 16, 800 persons). Most of them are artisans and small traders. Census returns for 1912 do not indicate any Jewish population at that time.

The recent persecution of the Finns by Russia has not in any way affected the status of the Jews of Finland.

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H. R. J. G. L.

FINN, JULIUS: Russian-American chess-player; born April 28, 1871, at Vladislavovo, government of Suwalki, Russian Poland; emigrated to the United States in 1887. At a tournament played in the city of New York November, 1895, he won twenty-three games, losing two and drawing one. In 1901 he won the championship of New York state.

Finn is perhaps the most successful Jewish blindfold player; he engages in twelve simultaneous games with facility.

H. R. A. P.

FINTA: A Spanish term signifying a tax which is paid to the government. It is still used—for example, in London by the Spanish and Portuguese congregations to designate a part of their revenue, levied by assessors ("fintadores") appointed for the purpose. Every two years the elders fix the entire amount to be raised as finta; and this the fintadores apportion among the individuals of the congregation. The highest finta may not exceed £40, and the lowest may not be less than £1. There are minute regulations with regard to the finta and the election of the fintadores.

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A. M. Sel.

FINZI (פינצי, פנצי): An ancient Italian family, which probably derived its name from "Pineḥas," through the Latin "Finea." The remotest known bearers of the name of "Finzi" were **Musetino del fu Museto de Finzi di Ancona,** who was concerned in establishing the first Jewish money-lending office in Padua in 1369, and his sons **Emanuel, Solomon,** and **Cajo,** who bought real estate in 1380. Cajo is probably identical with the Isaac ben Moses Finzi who represented his congregation at the congress in Bologna in 1416. He seems to have been a scholar, for in a document of 1389 he is styled "magister gayus." A Bible manuscript (Cod. Asher, No. 2) belonging to Solomon contains the genealogy of the Finzi family. After his death in 1421 the manuscript came into the hands of his son **Abraham** (d. 1446), and after him into the possession of his son **Mordecai,** a physician, who flourished at Mantua (1440–75), and who was distinguished also as mathematician and astronomer. The library of Turin contains many of his manuscripts. His astronomical tables were published at Mantua under the title "Luḥot, Tabulæ Longitudinis Dierum," probably before 1480. He also wrote glosses to Efodi's Hebrew grammar, "Ḥesheb ha-Efod." Joseph Sarka, Efodi's pupil, was hospitably received by the Finzis at Mantua.

To this oldest branch of the Finzis probably belonged the following:

Judah Finzi, of Bologna: In 1399 he arranged the sale of a Bible. **Benjamin Finzi,** of Piacenza: Founder of a banking-house at Fano in 1439. **Judah ben Moses Finzi:** Author of a commentary on Mordecai Finzi's "Seder Mo'ed," written at Ferrara in 1457 (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1065). **Isaac Finzi da Ascoli:** Corresponded with Joseph Colon (Responsa, No. 171). **Abraham Raphael Finzi da Bologna:** Promoter of Hebrew literature, who had a copy made of a manuscript, now at Oxford (No. 1229) and of MS. De Rossi, No. 1418; in 1449 he procured Codex Benzion 18. **Hananiah Finzi ben Solomon,** of Gazuolo near Mantua: Rabbi and poet. He was part owner in 1587 of a printing-office at Venice, which issued the second part of the Maḥzor Romi; his poems are contained in the collection "Kenaf Renanim." **David ben Uzziel Finzi:** Rabbi at Mantua in 1721. His sermons, entitled "Shetaḥ ha-Ohel," of a cabalistic character, are still in manuscript. In 1682 he procured the manuscript now known as Oxford No. 1403. He was the father-in-law of Moses Ḥayyim Luzzatto. **Solomon ben Eliakim Finzi:** Rabbi at Forli in 1536; he was the author of "Mafteaḥ ha-Gemara," reprinted in the collection "Tummat Yesharim" (Venice, 1622). It was republished in Bashuysen's "Clavis Talmudica Maxima," with a Latin translation and notes by B. Rittmeier (Hanau, 1714). He also wrote a dissertation on the proper names in Gen. xxv. 13–15. **Moses Finzi:** Translator from Hebrew and Arabic. He translated into Latin Moses ibn Tibbon's Hebrew version of Themistius' commentary on the twelfth book of Aristotle's "Metaphysics" ("Themistii Paraphrasis in Duodecimum Librum Metaphysicæ Aristotelis ex Interpretatione Hebraica Latine Versa," Venice, 1558–76), and translated into Hebrew Abu Kamit's "Algebra." He is probably identical with Moses ben Israel Finzi da Arezzo. **Ḥayyim ben Jacob ben Judah Finzi da Forla:** Physician and rabbi at Pesaro and Ancona. At Pesaro, in 1581, he wrote a commentary on the Psalms, called "'Eẓ Ḥayyim" (Neubauer, *l.c.* No. 2318). He was a pupil of Isaac ben Gershom Treves. **David Finzi,** of Mantua: Possessed a collection of ancient coins, of which Azariah dei Rossi made use in his studies.

To the **Da Recanati** branch of the Finzi family belonged:

Abraham ben Foa, of Ancona: In 1455 he had a copy of the "Libnat ha-Safir" made by Messer Leon, rabbi at Mantua. **Jacob ben Menahem:** Was teacher of Gedaliah ibn Yaḥya, author of "Shalshelet ha-Ḳabbalah." **Jacob Israel ben Raphael:** Rabbi at Pesaro (1540–60); corresponded with Moses Provençal and Nathaniel Trabotti, and criticized Azariah dei Rossi's chronology; the latter defended himself in "Ma'amar Ẓedeḳ 'Olamin."

The Recanati and Arezzo Families.

The **Da Arezzo** branch of this family is identified chiefly with Ferrara, and among its members were **Joab Emanuel** and his cousin **David.** The latter in 1477 had a copy made of MS. Bodl. No. 2183. To the same family belonged **Israel Finzi da Arezzo,** owner of MS. Bodl. No. 656 ("Shibbole ha-Leḳeṭ"). His sons were: (1) **Aaron ben Israel,** rabbi at Ferrara about 1575. His responsa (MSS.) are in the Collegio Rabbinico Italiano. (2) **Moses ben Israel,** rabbi at Imola and Ferrara.

To a parallel line belong: **Benjamin da Arezzo** (1500). **Eliezer ben Benjamin:** Rabbi at Forli in 1536. **Ephraim** and **Benjamin ben Ephraim,** both of Ferrara: Their decisions are contained in a manuscript owned by the late David Kaufmann of Budapest. At Cremona about 1586 **David Finzi** and his son **Ishmael ben David da Arezzo** were heads of the Talmudic academy. To this branch belong the Finzis of Ferrara and Tuscany. One of the greatest Talmudists of his time was **Hezekiah ben Benjamin Finzi** of Ferrara, teacher of Leon da Modena.

The branch of the Finzi family now living at Florence is directly descended from **Yehiel ben Abraham Finzi,** rabbi at Florence about 1660. His responsa are mostly in manuscript. **Samuel Isaac ben Moses Ḥayyim Finzi,** rabbi at Reggio in 1686, was the author of "Sefer Tiḳḳun ha-Shulḥan" (Codex Montefiore, No. 353). **Gur Aryeh ha-Levi ben Benjamin Finzi,** rabbi at Mantua about 1680, composed and collected additions to the Shulḥan 'Aruk, printed in the Mantua edition of 1722. **Gur Aryeh Finzi,** grandson of the preceding, edited and wrote an introduction to "Gur Aryeh," a commentary on the Shulḥan 'Aruk (Mantua, 1722). He was rabbi at Casale in 1711. **Samuel Sar Shalom Finzi** (d. 1791) was rabbi at Ferrara; he was a pupil of Isaac Lampronti, and was a famous preacher. His sermons are preserved in manuscript under the title "Imre Emet." **Alessandro (Elisha) Michael Finzi,** also a pupil of Isaac Lampronti, was in 1721 secretary of the rabbinical academy of Ferrara. **Isaac Raphael ben Elisha Michael Finzi** was born at Ferrara in 1728, and died at Padua in 1813. He was one of the most famous preachers of his time. Christians were often seen among his hearers. He was a member of the Paris Sanhedrin in 1806, and was made vice-president. His manuscripts are in the library of the Jews' College in London. **Solomon Finzi** was rabbi at Elba about 1800. He was the author of "Messia Verrà," a poem which resulted in his imprisonment on the charge of attacking Christian ministers. He was soon released, however, and afterward lived at Florence.

Jacob Levi ben Isaac Finzi probably took the name of "Finzi" in Italy, but, being from Germany, he added "Tedesco," and thus became the ancestor of the Tedesco-Finzi family in Venice. He was the author of "Dibre Agur" (Venice, 1605). **Massimo (Meshullam) Tedesco di Solomon Finzi** was appointed by the Senate of the Venetian republic as translator of Hebrew works, and officiated from 1771 to 1795. In 1780 he published "Sefer Me'ah Berakot" for the German ritual; his son, **Joseph Jacob Tedesco-Finzi,** prepared an edition for the Sephardic ritual.

Besides those already mentioned there have been a number of Finzis who may be regarded as the modern representatives of the family:

Marco Finzi, mayor in Bozzolo in the time of Napoleon I. ("Corriere Israelitico, "ix. 63). **Isaac Finzi,** of Rivarolo, about 1800 (De Rossi, "MSS. Cod. Ebr." i. 187). **Moses Finzi,** of Modena, about 1771 (Barbieri, "Dell' Origine della Poesia Rimata," p. 418; "Il Vessillo Israelitico," 1879, p. 367). **Dott. Moses Leone Finzi,** physician and politician, was born at Ferrara Jan. 16, 1808, and died April 18, 1865 (Pesaro, "Memorie Storiche della Communita Israel. di Ferrara," pp. 77, 82; "Corriere Israelitico," v. 294). **Giuseppe Finzi** (see below). **Moses Finzi** (see below). **Daniel Finzi** was rabbi at Jerusalem, and wrote in 1830 a work on the ẓiẓit (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 74). **Abraham Finzi** translated the "Leḳeṭ ha-Zohar" into Judæo-Spanish (Belgrade, 1859; Kayserling, "Bibl. Esp.-Port.-Jud."). **Judah Finzi** is "rabbino maggiore" in Sarajevo.

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D. I. E.

FINZI, FELICE: Italian Assyriologist; born at Correggio, 1847; died at Florence, 1872. While studying law at the University of Bologna he devoted himself to languages, and especially to the Assyrian language and literature, on which he lectured before the Istituto di Studi Superiori of Florence. He founded with Paolo Mantegazza the Archivio di Etnologia e di Antropologia; was one of the founders of the Italian Oriental Society, subsequently transformed into the Accademia Orientale, and finally into the Società Asiatica Italiana. He is the author of "Alcuni Recenti Studi Intorno All' Archeologia Etrusca," and of "Il Brahuî: Saggio di Etnologia Linguistica" (Florence, 1870).

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S. U. C.

FINZI, GIUSEPPE: Italian patriot and parliamentarian; born at Rivarolo Fuori, province of Mantua, 1815; died Dec. 17, 1886. He studied at Padua from 1831 to 1835; in 1834 he joined the secret organization Giovane Italia. In 1844 he met Mazzini in London, who entrusted him with the nationalist propaganda in Switzerland and Lombardy. In 1848 Finzi fought behind the barricades at Milan during the "cinque giornate." After serving for a time in the army of Charles Albert, he organized a Bersaglieri regiment, consisting of Mantuans; he first fought at Novara against Austria, and afterward at Rome against the papal troops. As an intimate friend of Mazzini, he was brought before an Austrian court martial at Mantua. While many of his friends were condemned to the gallows, he was sentenced to eighteen years' imprisonment; but after a short term of imprisonment at Theresienstadt and Josephstadt, the amnesty of 1856 set him at liberty.

When Lombardy was freed from Austrian domination, Finzi was appointed royal commissary for the province of Mantua. He became the confidant of Garibaldi, and was entrusted with the funds for the expedition to Sicily. The voluntary contributions not being sufficient, Finzi appealed to Cavour, who, on condition of strictest secrecy, supplied him with state funds. Cavour urged Finzi to revolutionize Naples while Garibaldi was in Sicily. Accordingly, with Zanardelli, Besana, and others, Finzi went there, but had little success; nevertheless he paved the way for Garibaldi's entry later. Ill health compelled Finzi to resign the office of general director of public safety for the southern provinces, to which he had been appointed. He sometimes mediated between Garibaldi and Cavour when their relations became strained. For about twenty-five years—from 1860 onward—Finzi was a member of the Lower House, and highly esteemed by all parties. He was a man of unflagging energy, but he was not an orator. June 7, 1886, he was made a senator; he was destined, however, never to enter the Senate chamber.

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S. S. Mun.

FINZI, GIUSEPPE: Italian scholar and poet; born at Busseto Nov. 12, 1852. He has filled the chair of Italian literature in various gymnasia and academies, at Modena, Turin, and other cities of Italy, and has written a number of works dealing chiefly with Italian literature. They include: "L'Asino nella Legenda e nella Letteratura," Turin, 1883; "Saggi Danteschi," *ib.* 1886; "Lezioni di Storia della Letteratura," *ib.* 1888; "Principi di Stilistica Italiana," *ib.* 1888; "Manuale Completo di Letteratura Italiana," Verona, 1893; "Nel Golfo di Spezia," poems, Spezia, 1899; "Nuova Grammatica Razionale della Lingua Italiana," Verona, 1893.

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S. U. C.

FINZI, MOSES: Italian lawyer; born at Florence in 1830. He studied law at Pisa, and was admitted to the bar in 1856. For some years he was an associate of Mari. In 1900 the rabbinical title of "maskil" was conferred upon him. He became professor of political economy and statistics at the Istituto Tecnico of Florence. He wrote a biography of Adriano Mari, Florence, 1888; "Le Università Israelitiche e la Libertà di Coscienza," *ib.* 1898; and a short article on the "Jus Ḥazaḳa," in the "Festschrift zum Siebzigsten Geburtstage A. Berliners," Berlin, 1903. He died in February, 1913.

S. U. C.

FIORENTINO, SOLOMON: Italian poet; born at Monte San Savino, Tuscany, March 4, 1743; died at Florence Feb. 4, 1815. He studied at Sienna, where he commenced to write. The reaction of 1799 brought him to prison, and when released he lived in penury at Sienna and Florence. He afterward accepted the chair of Italian literature offered him by the Jewish inhabitants of Leghorn, where he taught until 1808.

His chief production is the "Elegie," written after the death of his wife, Laura Gallico. He wrote also "La Notte d'Etruria," upon the coronation of the grand duke Leopold I.; "L'Anima," a didactic poem; and a translation of Hebrew prayers. His exchange of sonnets with Corilla Olimpica is famous.

His son **Angiolo,** born at Monte San Savino in 1770, accompanied his father on all his travels, and was a Hebrew instructor, first at Leghorn, afterward at Florence, where he died (Oct. 22, 1845).

S. U. C.

FIORINO, JEREMIAH DAVID ALEXANDER: German miniature-painter; born at Cassel Feb. 20, 1796 (according to the catalogue of the Dresden Gallery, 1793); died at Dresden June 22, 1847 (not Aug. 24, 1845, as Hoffmeister says); son of the merchant David Alexander Fiorino of Göttingen; studied under a porcelain-painter and at the academy of Cassel, winning a medal in 1816. Fiorino went to Dresden in 1824, where he was appointed court painter and received the title of "professor." The following are among his works: the medallion of Prince Maximilian of Saxony, in the Dresden Gallery; two miniatures in the Kunstgewerbe Museum of that city; the medallion of King Albert of Saxony, which he later reproduced as a lithograph; the medallion of Prince Ernest of Saxony and the portrait of the elector Wilhelm II. in the Bose Museum at Cassel. The portrait of Fiorino's father, and pastels of Fiorino's brother, the mechanician and optician Abraham David Alexander Fiorino, and his wife, in bridal costume, are also at Cassel.

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S. A. W.

FIR or **FIR-TREE:** The usual Authorized Version rendering of ברוש (once of ברות, the North-Palestinian pronunciation). In the Revised Version "cypress" has been adopted in almost every case in the margin. Of the ancient versions the Vulgate almost invariably gives "Abies, ligna abiegna" (fir-tree), while the Septuagint and the Peshiṭta render it variously "cypress," "pine," "juniper," "cedar," and "almond-tree." The translation "fir-tree" is strongly supported by the texts when studied in the light of Syrian flora. In the great majority of passages in which "berosh" occurs that tree is depicted as having its home in the higher regions of Mount Lebanon, where the cedar grows. This can not be said of the pine or of the cypress, these being trees peculiar to lower altitudes, and though they grow in Palestine and on Mount Lebanon, they are never seen in company with the cedar. On the other hand, there is in the subalpine and alpine zones of Mount Lebanon a species of fir-tree, the *Abies Cilicica*, which compares favorably both in height (130 feet) and in beauty with the cedar, its neighbor. Therefore the presumption is strong that whenever in the Old Testament "berosh" represents a tree or wood of Mount Lebanon the fir-tree is meant.

In Hosea xiv. 9 (A. V. 8), however, "berosh" represents a tree with edible fruit; it must therefore be sought for among the *Coniferæ*, and the only possible rendering is "pine"—the stone-pine, or pignon-pine (*Pinus Pinea*), the kernel of which is used for food in Palestine and in other countries in the Mediterranean zone. "Pine-wood" might be suggested as an alternative for "fir-wood" in II Sam. vi. 5, as both pine- and fir-wood make excellent sounding-boards for musical instruments. It is probable, however, that this passage should be corrected from the parallel passage, I Chron. xiii. 8, so as to read בכל־עז ובשירים ("with all their might and with songs"), instead of ובכל עצי ברושים ("with all manner of instruments made of fir-wood"). As for Nahum ii. 4 (A. V. 3), if "beroshim" in that passage means "spears," "fir-trees" would be the only acceptable literal interpretation. It is well known that next to ash fir-wood makes the best spear-shaft.

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E. G. H. H. H.

FIRE.—Biblical Data: The ordinary process of combustion, for which the Hebrew generally has אש, in Daniel (Aramaic) נור, and, with reference to the accompanying heat and glow, בערה and אור; while אִשֶּׁה (אִשָּׁה is a corrupt *ἅπαξ λεγόμενον*), the derivation of which from אש is not certain, is a technical sacerdotal term for burnt offering. The materials for making fires (see FUEL) were wood, charcoal, thorns, and dung. Rubbing pieces of wood against each other, a primitive method of getting fire, was apparently in use among the Hebrews. This at least seems to be the more probable meaning of the word "meḳoshesh" (gathering), used in describing the act of the Sabbath-breaker (Num. xv. 32–33; see I Kings xvii. 12, "shenayim 'eẓim" = "two sticks"). Jewish legend (see Adam, Book of) maintains that Adam and Eve were shown this method of making fire. In II Macc. x. 3 reference is made to the method of procuring fire by striking steel against flint. The fire-stone ("ḥallamish") was certainly known to the Hebrews, though the Biblical references to it simply emphasize its hardness, and give no intimations concerning its use for the purpose of ignition. In domestic life fire was kindled to prepare food, to bake bread or cakes, to give warmth (Ex. xii. 8; II Chron. xxxv. 13; I Kings xvii. 12; Isa. xliv. 16; Jer. vii. 18, xxxvi. 22). The ancient Hebrews rarely needed fire to heat their dwellings. They occasionally used braziers ("aḥ"), though the larger houses were provided with "winter rooms" (Amos iii. 15), which had excavations for the aḥ, the heat being preserved as long as possible by means of a carpet or rug placed over the charcoal (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 141; Benzinger, "Arch." p. 124).

Uses of Fire.

On the Sabbath no fire for domestic uses could be kindled (Ex. xxxv. 3). In refining, smelting, and forging metals fire was extensively employed; *e.g.*, in the making of the golden calf (Ex. xxxii. 24) and of idols (Isa. xliv. 12, liv. 16; Ecclus. [Sirach] ii. 5). Fire was a means of vengeance (II Sam. xii. 31 [but see commentaries on this passage]; Jer. xxix. 22; Dan. iii. 11, 15; II Macc. vii. 5). Idols especially were destroyed by fire (Deut. vii. 5; II Kings xix. 18). Cities were burned as a war measure (Josh. vi. 24). Crops were set on fire to incite hostilities (Judges xv. 4–5; II Sam. xiv. 30). If damage was done to vineyard or field or crop by carelessness in building a fire, the blameworthy party was held liable (Ex. xxii. 6). Books of an obnoxious character were thrown into the fire (Jer. xxxvi. 23). For certain offenses the penalty was death by fire (Lev. xx. 24, xxi. 9; comp. Jer. xxix. 22; Capital Punishment). Garments infected with leprosy were consigned to the flames (Lev. xiii. 52, 57). Animal refuse and stubble were burned (Lev. iv. 12, vi. 30; Isa. v. 24). Only in exceptional cases were human bodies incinerated (see Cremation).

Sacerdotal Use of Fire.

The fire on the altar, needed for the burnt offering, was always kept burning (Lev. vi. 12). "Strange fire," that is, fire newly kindled or taken from profane hearths, was not permitted (Lev. x. 1; Num. iii. 4, xxvi. 61; comp. Ariel). The holy fire was believed to have had a divine origin (Lev. ix. 24; II Chron. vii. 1–3; comp. II Macc. i. 19–22). Fire as the means of offering human sacrifices is abhorred (Deut. xii. 31; II Kings xvii. 31); its use for such infamous purpose is prohibited (Lev. xviii. 21; Deut. xviii. 10), though it was in vogue even among the Israelites (II Kings xvii. 17; Jer. vii. 31), especially under Ahaz and Manasseh (II Kings xvi. 3, xxi. 6; see Tophet, and Gen. xxii. 6). Portions not consumed during the actual ceremony of sacrifice were burned (Ex. xii. 10).

Fire from Heaven.

The phenomenon of lightning may perhaps underlie such expressions as "fire from heaven" and "fire from before Yhwh" (Lev. x. 2; II Kings i. 10, 12); indeed, fire and hail are associated (Ex. ix. 23; Ps. cv. 32). Fire was regarded as one of the agents of divine will; it is a concomitant of various theophanies (Gen. xv. 17; Ex. iii. 2; Deut. iv. 36; Ps. lxxviii. 14; see Elijah); and divine fire consumes the acceptable offering (Judges vi. 21; I Kings xviii. 38). As a development of this conception, God Himself is called a consuming fire (Deut. iv. 24, ix. 3). The appearance of fire on the Tabernacle is significant of the divine presence (comp. Num. iii. 4). Fire is the instrument of God's wrath (Num. xi. 1; Deut. xxxii. 22; Amos i. 4; Isa. lxv. 5), but God Himself is not in the fire (see Elijah; I Kings xix. 12).

Metaphorical and Illustrative Use.

Fire implies complete destruction (Isa. i. 7, v. 24, ix. 18; Joel ii. 3). Fire is a burning, wasting disease; it consumes courage and pride (Isa. x. 16, xxxiii. 11). Fire is insatiable (Prov. xxx. 16). It betokens danger (Ps. lxvi. 12; Isa. xliii. 2; Zech. iii. 2). It causes pain, and therefore it is the synonym of terrible punishment (Isa. lxvi. 24; Jer. xx. 9). Venomous reptiles share the power of fire (Num. xxi. 6). Love and lust (Cant. viii. 6; Ecclus. [Sirach] ix. 8, xxiii. 16), the slanderous tongue and cruelty (Prov. xvi. 27; Ps. cxx. 4; Isa. ix. 18), burn like fire; and even so does God's word (Jer. xxiii. 29).

——**In Rabbinical Literature:** Fire was created on Monday (Pirḳe R. El. iv.), as was the fire of Gehenna: God blew the fire and heated the seven chambers of Gehenna. According to others, it was created on Sabbath eve, when Adam, overwhelmed by the darkness, began to fear that this also was a consequence of his sin. Whereupon the Holy One (blessed be He!) put in his way two bricks, which he rubbed upon each other, and from which fire came forth (Yer. Ber. 12a). Again, fire is one of the three elements (water, spirit, and fire), which preceded the creation of the world. The water became pregnant and gave birth to darkness; the fire became pregnant and gave birth to light; the spirit became pregnant and gave birth to wisdom (Ex. R. xv.; comp. Freudenthal, "Hellenistische Studien," i. 71). There are six kinds of fire: (1) fire that "eats" but does not "drink," that is, does not consume water—the common fire; (2) fire that "drinks" but does not "eat" (the fever of the sick); (3) fire that both eats and drinks (as that of Elijah, which both consumed the sacrifices and licked up the water; I Kings xviii. 38); (4) fire that eats wet as well as dry things (that arranged by the priests on the altar); (5) fire that quenches fire (that of Gabriel, who, according to tradition, was the angel sent down to the fiery furnace in order to save Hananiah, Mishael, and Azariah; Dan. ii. 25); (6) fire that consumes fire (that of the Shekinah). In the First Temple alone was the fire of divine origin (Yoma 21b). The Torah given by God was made of an integument of white fire, the engraved letters were in black fire, and it was itself of fire and mixed with fire, hewn out of fire, and given from the midst of fire (Yer. Soṭah viii. 22d).

The Torah has two fires, the oral and the written law (Cant. R. ii. 5); "in fact, all their words [the sages'] are as coals of fire" (Ab. ii. 10). Study of the Torah brings about certain effects like fire (Sifre, Deut. xxxiii. 2). The holy fire on the altar had the appearance of a lion—according to another, of a dog (Yoma 21b).

Fire descended from heaven when God desired to intervene in human affairs. It is thus that the keys of the Temple which Jeconiah wished to keep from Nebuchadnezzar are removed from earth (Lev. R. xix.). What the Bible calls "strange fire" the Talmudists denominate אש ההדיוטות, fire of the "commoners" (ἰδιῶται; Num. R. ii.). Though God promised not to visit earth again with a flood, He did not specify what kind; hence Abraham fears lest a flood of fire may still be sent (Gen. R. xxxix.). Mythical streams of fire are mentioned by the Rabbis (see ANGELOLOGY), by which angels and men are consumed (Pesiḳ. R. 20). Fire-worshipers ("ḥabbarin") are known to the Talmudists (see ZOROASTRIANISM). Regarding the benediction over fire or light, the Hillelites declare that fire emits many colors, and hence the plural should be used (מאורי האש, "the lights of fire"), while the school of Shammai pleads for the singular (מאיר האש), as fire holds only one light or color (Ber. 52b). Two fire-animals are mentioned, the salamander (Rashi to Sanh. 63b), and the "alitha," which extinguishes fire (Sanh. 108b). The salamander's blood protects against fire (Ḥag. 26a), as is proved by the escape of Hezekiah, whose father had devoted him to Moloch (Sanh. 63b). The later rabbis held the salamander to be the product of a fire burning seven years.

Fire for domestic and industrial uses receives much attention from the Rabbis in consequence of the Sabbath law. Quite a variety of fuel is mentioned—different kinds of wood, reeds, willows, fruit-stones, plaited weeds, pitch, sulfur, wax or cheese and fat, straw, stubble, flax; and various methods of building a fire, with shavings, reeds bound together, etc., are indicated. Stoves were known. The "warming-hall" in the Temple enjoyed certain immunities from the rigorous Sabbath law. An open coal-fire in a pan was used to bake cakes (Shab. i. 10, 22a, b). Torches of twigs were carried by wayfarers at night (Ber. 43b) and on festive occasions. Great fires built on mountain-tops served as signals, and were used to announce the beginning of the new moon (Sanh. 11b). "Fire" in time came to denote "fever" (Yoma 29a; Shab. 66b, 67a, *et al.*; see GEHENNA; LIGHT).

S. S. E. G. H.

FIRE, PILLAR OF. See PILLAR OF FIRE.

FIRKOVICH, ABRAHAM B. SAMUEL (Aben ReSheF): Russian Karaite archeologist; born in Lutsk, Volhynia, Sept. 27, 1786; died in Chufut-Kale, Crimea, June 7, 1874. He was educated as a Karaite scholar, but later paid much attention to rabbinical literature, by which his Hebrew style was influenced. In 1818 he was ḥazzan of his native city, an office which among both Karaites and Rabbinites includes that of cantor, reader, teacher, and minister. In 1828 he lived in Berdychev, and had controversies with some Rabbinite Jews, the result being his anti-rabbinical work "Masah u-Meribah" (Eupatoria, 1838). In later years when he became closely connected with the Rabbinites, he repudiated the sentiments contained in that pamphlet. In 1830 he visited Jerusalem, where he collected many Karaite and Rabbinite manuscripts. On his return he remained two years in Constantinople, as teacher in the Karaite community. He then went to the Crimea and organized a society to publish old Karaite works, of which several appeared in Eupatoria (Koslov) with comments by him. In 1838 he was the teacher of the children of Simḥah Babovich, the head of the Russian Karaites, who one year later recommended him to Count Vorontzov and to the Historical Society of Odessa as a suitable man to send to collect material for the history of the Karaites. In 1839 Firkovich began excavations in the ancient cemetery of Chufut-Kale, and unearthed many old tombstones, some of which, he claimed, belonged to the first centuries of the common era. The following two years were spent in travels through Caucasus, where he ransacked the genizot of the old Jewish communities and collected many valuable manuscripts. He went as far as Derbent, and returned in 1842. In later years he made other journeys of the same nature, visiting Egypt and other countries. In Odessa he became the friend of Bezalel Stern and of Simḥah Pinsker, and while residing in Wilna he made the acquaintance of Fuenn and other Hebrew scholars. In 1871 he visited the small Karaite community in Halicz, Galicia, where he introduced several reforms. From there he went to Vienna, where he was introduced to Count Beust and also made the acquaintance of Adolph Jellinek. He returned to pass his last days in Chufut-Kale, of which there now remained only a few ruins.

His Forgeries.

The discoveries made by Firkovich, which were first announced to the world in Pinner's "Prospectus" (Odessa, 1845), gave rise to a whole literature. The collection of stones, facsimiles, manuscripts, and molds taken from tombstones, which was acquired from Firkovich by the Imperial Library of St. Petersburg, on the recommendation of Professor Chwolson in 1859, was declared by some authorities to consist partly or wholly of forgeries committed for the purpose of glorifying the Karaites and of enhancing the value of Firkovich's discoveries. As the full extent of his forgeries will probably never be known, a list of the genuine and the spurious in the collection is therefore impossible. Briefly stated, the discoveries include the major part of the manuscripts described in Pinner's "Prospectus der der Odessaer Gesellschaft für Geschichte und Alterthum Gehörenden Aeltesten Hebräischen und Rabbinischen Manuscripte" (Odessa, 1845), a rather rare work which is briefly described in "Literaturblatt des Orients" for 1847, No. 2. These manuscripts consist of: (1) Fifteen scrolls of the Law, with postscripts which give, in Karaite fashion, the date and place of writing, the name of the writer or corrector or other interesting data. (2) Twenty copies of books of the Bible other than the Pentateuch, some complete, others fragmentary, of one of which, the Book of Habakkuk, dated 916, a facsimile is given. (3) Nine numbers of Talmudical and rabbinical manuscripts. The account of the contents of his second and more important collection, which he sold for a very large sum to the Imperial Library of St. Petersburg in 1862–63 (see Fürst, "Geschichte des Karäerthums," iii. pp. 174 *et seq.*, Leipsic, 1869), gives more than 700 numbers of various Karaite and Rabbinite manuscripts. Another collection of 317 Samaritan manuscripts, acquired in Nablus, arrived in the St. Petersburg Imperial Academy in 1867 (*ib.* p. 176).

Probably the greatest service that Firkovich rendered to Jewish science was the awakening of interest in Karaite history and literature, that led to the discussion of his alleged discoveries. His personal contributions to it are mostly of a bibliographical nature, and great caution is necessary in utilizing his materials. His most sympathetic critic, Chwolson, gives as a résumé of his belief, after considering all controversies, that Firkovich succeeded in demonstrating that some of the Jewish tombstones from Chufut-Kale date back to the seventh century, and that seemingly modern forms of eulogy and the method of counting after the era of creation were in vogue among Jews much earlier than had been hitherto suspected. But even on these points the opinions of authorities are far from being unanimous.

Abraham ben Samuel Firkovich.

S. L. Rapoport has pointed out some impossibilities in the inscriptions ("Ha-Meliẓ," 1861, Nos. 13-15, 37); Geiger in his "Jüdische Zeitschrift" (1865, p. 166), Schorr in "He-Ḥaluẓ," and Neubauer in the "Journal Asiatique" (1862–63) and in his "Aus der Petersburger Bibliothek" (Leipsic, 1866) have challenged the correctness of the facts and the theories based upon them which Jost, Fürst, and Grätz, in their writings on the Karaites, took from Pinsker's "Liḳḳuṭe Ḳadmoniyyot," in which the data furnished by Firkovich were unhesitatingly accepted. Further exposures were made by Strack and Harkavy (St. Petersburg, 1875) in the "Catalog der Hebr. Bibelhandschriften der Kaiserlichen Oeffentlichen Bibliothek in St. Petersburg"; in Harkavy's "Altjüdische Denkmäler aus der Krim" (*ib.* 1876); in Strack's "A. Firkowitsch und Seine Entdeckungen" (Leipsic, 1876); in Fränkel's "Aḥare Reshet le-Baḳḳer" ("Ha-Shaḥar," vii. 646 *et seq.*); in Deinard's "Massa' Ḳrim" (Warsaw, 1878); and in other places. Chwolson alone defended him, but he also was forced to admit that in some cases Firkovich had resorted to forgery. In his "Corpus Inscriptiorum Hebraicarum" (St. Petersburg, 1882; Russian ed., *ib.* 1884) Chwolson attempts to prove that the Firkovich collection, especially the epitaphs from tombstones, contains much which is genuine. It must be admitted that Firkovich did much to further the study of Karaite and Crimean Jewish history, and that after all deductions are made his discoveries still remain of great value.

Firkovich's chief work is his "Abne Zikkaron," containing the texts of inscriptions discovered by him (Wilna, 1872). It is preceded by a lengthy account of his travels to Daghestan, characterized by Strack as a mixture of truth and fiction. His other works are "Ḥotam Toknit," antirabbinical polemics, appended to his edition of the "Mibḥar Yesharim" by Aaron the elder (Koslov, 1835); "Ebel Kabod," on the death of his wife and of his son Jacob (Odessa, 1866); and "Bene Reshef," essays and poems, published by Smolenskin (Vienna, 1871). Gabriel Firkovich of Troki was his son-in-law.

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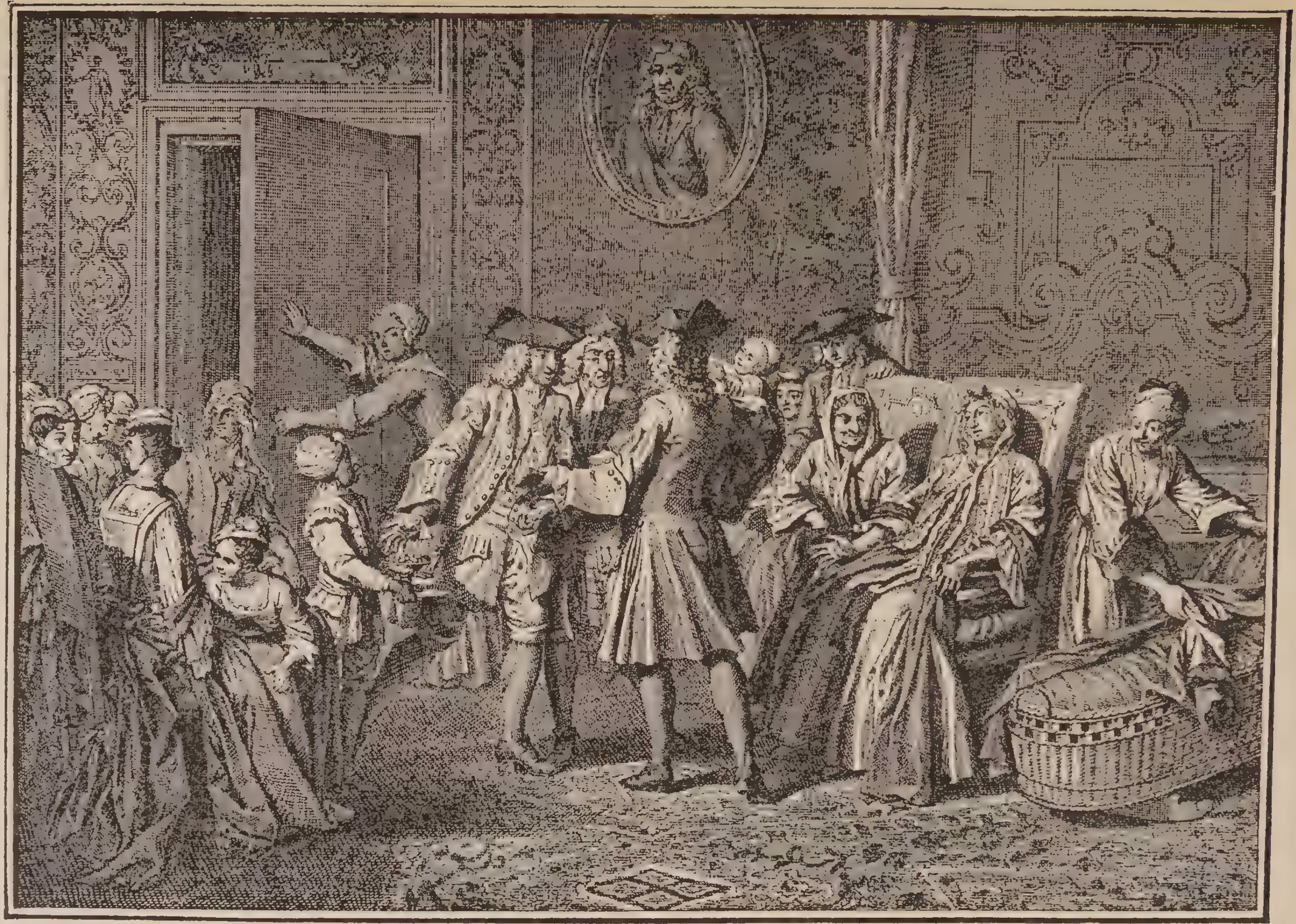
J. P. Wi.

FIRMAMENT. See Cosmogony.

FIRMAN, JOSEPH (the Elder): Grecian rabbi and author; lived in the sixteenth century. According to Solomon Cohen, he was a native of Seres, European Turkey, whence he went to Salonica, becoming rabbi there. Later he went to the Morea in Greece, and assumed rabbinical supervision of all communities in that peninsula. He left many unpublished decisions. Joseph Firman is mentioned in the responsa of Moses di Trani and of Jacob ha-Levi, as well as in those of his pupil Solomon



Redemption of First-Born in Holland.

(After a drawing by Picart in 1722.)

Cohen. Besides Joseph Firman the Elder there is known a **Joseph Firman the Younger,** the grandson of the former, by whom, as by Solomon Cohen and Moses Alshech, he is mentioned.

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S. S. N. T. L.

FIRST-BORN. See PRIMOGENITURE.

FIRST-BORN, REDEMPTION OF: According to Talmudic tradition, the first-born acted as officiating priests in the wilderness, until the erection of the Tabernacle, when the office was given to the tribe of Levi (Num. iii. 12, 13, 45-51; Zeb. 112b; compare Onḳelos to Ex. xxiv. 5). In consequence of the deliverance from the tenth plague, when "the Lord slew all the first-born in the land of Egypt" but spared the first-born of the Israelites, the following commandment was given: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Ex. xiii. 2), which is explained in greater detail in verses 12-15. The first-born of clean beasts were thus made holy and were unredeemable, while the first-born of unclean beasts and of man had to be redeemed from the priests (Num. xviii. 15-18; Deut. xv. 19-22; compare Neh. x. 37).

I. The first-born male of a clean beast had to be brought to the Temple as a sacrifice; its blood sprinkled on the altar; its fat burned; and its flesh given to the priest, who had to eat it with the same sanctity as other sacrificial meats. If it had some physical defect, through which it became unfit for sacrifice, it lost its holy character, and the priest to whom it was given might eat it outside of Jerusalem, and even an ordinary Israelite might partake of it. It was not necessary for the owner to dedicate the first-born, as was the case with other sacrificial animals, although it was considered proper to do so. The first-born became holy at its birth, and had to be offered on the altar (Bek. 13a; Maimonides, "Yad," Bekorot, i. 7). The Rabbis recommended that the owner should keep the first-born in his possession for some time (small cattle 30 and large cattle 50 days) before giving it to the priest, so that the priest be spared the trouble of attending to it during the early days of its life. It had, however, to be given away and sacrificed during the first year of its birth (Deut. xv. 20; Bek. 26b; Maimonides, *l.c.* i. 7-15.)

Animals.

This law is valid for all lands and all times, even since the destruction of the Temple, when all sacrifice ceased; according to the Rabbis the first-born is still holy and must be given to the priest, who, however, may not make any use of it until it has suffered some physical defect. To cause a defect in the body of the animal, or even to expose it to the danger of receiving such a blemish, is strictly forbidden. No work should be done with it, nor should its wool be shorn or any other benefit derived from it (Deut. xv. 19). If, however, it receive a blemish which a scholar or three prominent Israelites declare to be of the kind which would make it unfit for sacrifice, the animal becomes profane, and even an Israelite may eat of its meat. However, it should not be sold in the shop like other meat, and the scholar who examines it and permits its use may not, for obvious reasons, eat any of it (Beẓah 27a; Ḥul. 44b; Bek. 25a; Maimonides, *l.c.* i. 5, iii.; Shulḥan 'Aruk, Yoreh De'ah, 306-320).

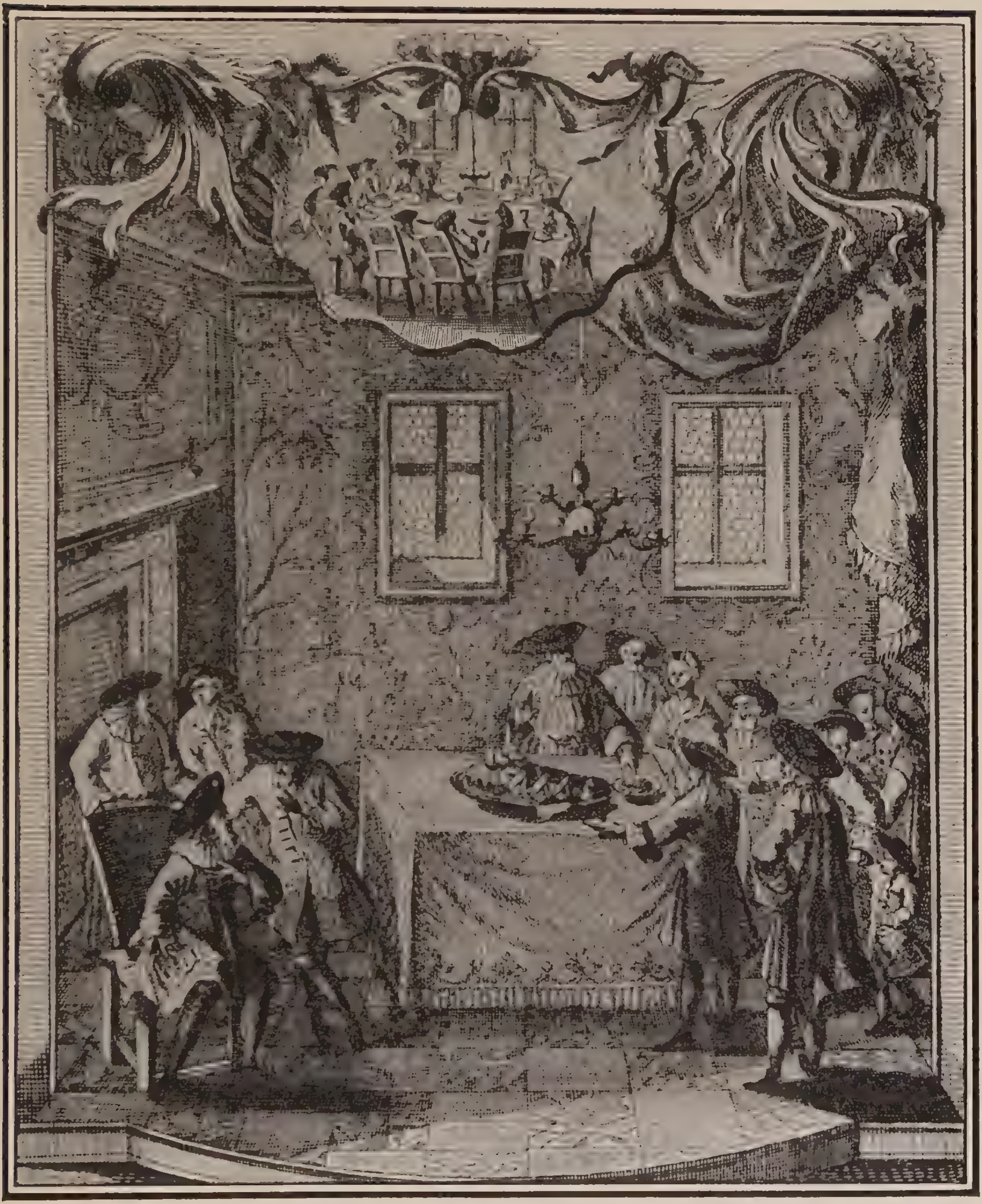
II. The first-born of an ass had to be redeemed with a sheep or a lamb, and if it was not redeemed its neck had to be broken (Ex. xiii. 13). The sheep or lamb with which it was redeemed had to be given to the priest, who might use it in any way he desired. At the redemption the owner pronounced the blessing, "Blessed art thou who . . . commandeth us concerning the redemption of the first-born of an ass." If he had no sheep or cattle with which to redeem it, he might redeem it with money, the smallest amount being three zuzim, and the largest one sela' (Bek. 11a). If he did not wish to redeem it, he had to break its neck, and even after its death he might have no benefit from its body, but had to bury it. Although the Scriptural passages in this connection use the general expression "unclean beasts," the Rabbis made the law apply only to the first-born of an ass. The law is valid for all times and places. The priests and Levites, however, are excluded from the obligation (Bek. 5b; "Yad," Bikkurim, xii.; Yoreh De'ah, 321; compare Lev. xxvii. 27 and Rashi *ad loc.*).

Men.

III. Every Israelite is obliged to redeem his first-born son thirty days after the latter's birth. The mother is exempt from this obligation. The son, if the father fails to redeem him, has to redeem himself when he grows up (Ḳid. 29b). The sum of redemption as given in the Bible (Num. xviii. 16) is five shekels, which should be given to the priest. This sum may be given either in money or in valuables, but not in real estate, slaves, or promissory notes. The priest may afterward return the money to the father, although such practise is not recommended by the Rabbis. At the redemption the father of the child pronounces the blessing, "Blessed art thou . . . and commandeth us concerning the redemption of a son," and then also the blessing of "she-heḥeyanu." It is customary to prepare a feast in honor of the occasion, at which the ceremony is made impressive by a dialogue between the priest and the father of the child.

This law applies to the first-born of the mother and not of the father. Hence the husband of several wives would have to redeem the first-born of each one of them, while the husband of a woman who had had children by a previous marriage need not redeem her child, although it was his first-born. Not only priests and Levites, but also Israelites whose wives are the daughters of priests or Levites, need not redeem their first-born. Any doubt regarding the primogeniture of a child is decided in favor of the father (Mishnah Bek. viii.; Maimonides, *l.c.* xi.; Yoreh De'ah, 305).

For the same reason as that which underlies the sanctification of the first-born—*i.e.*, the deliverance from the tenth plague—the first-born are required to fast on the day preceding Passover (Soferim xxi. 3; compare Yer. Pes. x. 1; Shulḥan 'Aruk, Oraḥ Ḥayyim, 470). As long as the first-born son is too young to fast, his father must fast for him; and if the father is also a first-born, some authorities are



SCENES AT REDEMPTION OF FIRST-BORN.
(From Bodenschatz, " Kirchliche Verfassung," 1748.)

of the opinion that both mother and father must fast—he for himself, and she for her son. See INHERITANCE; PATRIARCHAL FAMILY.

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S. S. J. H. G.

FIRST-FRUITS.—Biblical Data: As the firstling among the cattle, so the first-fruits of the field ("reshit," "ḥeleb" [LXX. ἀπαρχή], "bikkurim" [LXX. πρωτογεννήματα]), of corn, of wine, and of oil belonged to YHWH. According to Ex. xxii. 28 (A. V. 29), the Israelite was not to delay to offer "of his abundance," a phrase that is explained in Ex. xxiii. 19 and xxxiv. 26 as meaning the choicest products, the first-fruits of the land. These first-fruits, as in the case of the first-born, were used for a feast-offering, even at the time of the compilation of the Deuteronomic code, according to which the offering had to take place at Jerusalem. If the distance was too great, the gifts might be sold at home, and a feast might be procured at Jerusalem with the proceeds (Deut. xiv. 22 *et seq.*). This ordinance agrees only in part with another given in Deut. xxvi. 2 *et seq.*, according to which the feast-offering was prescribed for only two years. The first-fruits of the third year were to be brought to Jerusalem and given to the Levites, widows, orphans, and the poor. This is probably an innovation due to the emphasis laid on charity toward the poor and the Levites, a feature characteristic of the Deuteronomic code.

In view of these ordinances it is remarkable that, according to Deut. xviii. 4 (probably written at a later date), the priest might claim the reshit of corn, wine, oil, and wool. This is hardly intended to supersede previous ordinances, the reshit being evidently taken from the first-fruits set apart for the feast-offering (comp. xxvi. 12 *et seq.*). The same is probably to be inferred from Ezek. xliv. 30, where a reshit of all the first-fruits of all things ("terumat kol") and of the first of the dough is demanded for the priest. These ordinances, at all events, form the transition to P, where both the first-fruits and the first-born lose their original signification, and assume the character of a tax paid to the priest. According to Num. xviii. 12, the priest's reshit (called also "terumah," *ib.* xviii. 27) was to consist of the best of the corn, wine, and oil. In verse 13, "whatsoever is first ripe in the land" ("bikkurim") is added. It is not clear what "bikkurim" means here, although it may refer to the fruit which ripens first.

The distinction made between "reshit" and "bikkurim" in post-exilic times is clearly evident from Neh. x. 36 (A. V. 35), 38, where the congregation agrees to deliver the reshit to the chambers of the Temple, but to take the bikkurim to the house of YHWH in a solemn procession, and with the ceremonies laid down in Deut. xxvi. 2 *et seq.* (comp. Neh. xii. 44, xiii. 5; II Chron. xxxi. 5, 12). Besides this double offering, the reshit of the dough is demanded as terumah for YHWH (Num. xv. 1 *et seq.*). Just as the Israelites offered up grains from the thrashing-floor, so they were to make an offering—a cake ("ḥallah")—from the dough.

Finally, Lev. xix. 23 decrees that the fruit of young trees shall not be eaten during the first three years, and that in the fourth year all the fruit thereof shall be given to YHWH as a praise-offering ("ḳodesh ḥillulim"). The reshit and bikkurim developed into the later institution of the tithe ("ma'aser"), which was originally identical with these, as may be learned from Deuteronomy. While, according to Deut. xiv. 22, the annual offering of the tithe in the sanctuary is made the occasion for a feast, in xxvi. 2 *et seq.* the word "reshit" appears to designate the offering which is made obligatory for two successive years at the central sanctuary; the tithe ("ma'aser") in the third year being given at home to the indigent. The expression "ma'aser" evidently arose in the endeavor to determine the amount of the reshit, which depended on personal option, and was not fixed by law. "Ma'aser," however, in earlier times may have signified merely an approximate estimate. The expression perhaps reflects the customs prevailing at the sanctuaries of northern Israel (comp. Amos iv. 4 *et seq.*; Gen. xxviii. 22). Thus the absence of any mention of the tithe in the old laws is probably due to its identity with the reshit. Ma'aser is first mentioned as a separate tax in connection with reshit and bikkurim in P (comp. Num. xxviii. 21 *et seq.*). See TITHE.

E. G. H. W. N.

——In Rabbinical Literature: The first-fruits ("bikkurim") are known under three designations: (1) "reshit ḳeẓirkem" (Lev. xxiii. 10), "the first-fruits of your harvest"; (2) "leḥem ha-bikkurim" (Lev. xxiii. 17–20), "the bread of the first-fruits"; (3) "reshit bikkure admateka" (Ex. xxiii. 19), "the first of the first-fruits of thy land," or "reshit kol peri ha-adamah" (Deut. xxvi. 2), "the first of all the fruit of the earth."

(1) The "first-fruits of the harvest" were offered on the 16th day of Nisan, from that fruit which ripened first in Palestine—barley (but see Men. 84a)—and with considerable ceremony, in order to emphasize dissent from the Sadducean interpretation of the Scripture text, "the morrow after the Sabbath" (Lev. xxiii. 11), which is, according to the SADDUCEES, always Sunday (Men. 65b). The ceremony occurred toward the evening of the first day of Pesaḥ, in a field in the neighborhood of Jerusalem, sheaves of choice barley having been bound there beforehand by men deputed to this work by the authorities. In the presence of a vast throng, from the neighboring towns as well as from Jerusalem, the sheaves to the amount of three seah were cut by three men with three sickles and placed in three baskets. As soon as it grew dark the "harvester" addressed to the assembly the following questions, repeating each one three times, and receiving to each an affirmative reply: "Has the sun set?" "Is this the sickle?" "Is this the basket?" and on Sabbath, "Is this the Sabbath day?" He next inquired thrice: "Shall I harvest?" to which they answered: "Do harvest." All this was to confound the Sadducean heresy. The barley was then gathered into the baskets and carried to the hall of the Temple, where it was beaten out, not, as usually, with sticks, but with soft reeds; or, according to a divergent opinion, it was first roasted in a perforated vessel over a fire, so that the heat might touch all parts evenly. Then it was

spread out on the floor of the hall and winnowed in the draft. Ground in a coarse hand-mill, an ʿomer of the finely sieved flour mixed with oil and incense was "swung and offered up," and a handful was burned as incense by the priest. The rest was distributed among the priests (Men. x. 1–4; Maimonides, "Yad," Temidin, vii.). The completion of this ceremony was the signal for opening the bazaars for the sale of new flour and "ḳali" (see Bread), somewhat to the displeasure of the Rabbis (Men. x. 5). Israelites in distant districts, in fact, were permitted to eat from the new crop from midday on, a privilege withdrawn by Johanan ben Zakkai after the destruction of the Temple (Men. x. 5). The ceremony of the "reshit ḳeẓirkem" was considered as an act of gratitude to God for His providential care of the fields (Lev. R. xxviii.).

Sale of New Flour.

(2) The "bread of the first-fruits" consisted of two loaves baked of new wheat, though, according to Akiba and Nathan, they were not unusable even if baked of old wheat (Men. 83b). No meal-offering ("minḥah") could be brought before these two loaves had been offered up on Shabuʿot (Sifra to Lev. xxiii. 16; Sifre, Pineḥas). They had to be exactly alike (Sifra, *l.c.*), the leaven rising from the dough itself, though, according to another opinion, the yeast was added to the dough (Men. v.; Sifra, *l.c.*); these loaves were offered by the whole community (at public expense).

(3) The third class of bikkurim embraced the first-fruits of all the land. Laying stress on the words "thy land" (Ex. xxiii. 19), the Rabbis provide that the law is not applicable to fruit not literally grown on land (Bik. i. 1), or to that grown on land not one's own property. Renters, in whole or in part, robbers, and despoilers ("sicarii"), therefore, are exempt (so also Mek. to Ex. xxiii. 19). For the reason that they could not consistently recite the benediction (Deut. xxvi. 5), slaves and women and persons of uncertain sex, as well as proselytes unless their mothers were Israelites, were permitted to offer up the first-fruits without pronouncing the eulogy (Bik. i. 4; Mek., *l.c.*). The proselyte praying by himself or with the congregation pronounced a modified benediction ("the fathers of Israel"; "the God of your fathers"). The bikkurim were offered only from the "seven" plants (comp. Deut. viii. 8); not from dates grown in the mountains nor from fruits grown in the valleys; not from olives unless they were of the best quality (Bik. i. 3); and never before the Feast of Weeks. But if one offered, between that festival and the Feast of Tabernacles, fruit of the "seven" plants, or fruit from the mountains, or dates grown in the valleys, or olives from beyond the Jordan, the offering was accepted and the benediction was allowed (*ib.* i. 10). Olives and grapes were accepted as fruits, but not in their liquid state ("mashḳim") as oil and wine ("Yad," Bikkurim, ii. 4; Ter. 59a; ʿAr. 11a; Yer. Ter. xi. 3; Ḥul. 120a; Mek., *l.c.*). Fruit from beyond the border of Palestine, "the land flowing with milk and honey," was exempt; but Syria and the cities of Sihon and Og were included; not so Moab and Ammon. Jose the Galilean therefore took exception to including in the Holy Land the district beyond the Jordan (Gilead; Bik. i. 10). The law of the first-fruit is held in abeyance, now that the Temple is not extant and Israel is not in possession of Palestine ("Yad," Bikkurim, ii. 1).

Procedure.

The following was the method of selecting fruits for the offering: Upon visiting his field and seeing a fig, or a grape, or a pomegranate that was ripe, the owner would tie a fiber around the fruit, saying, "This shall be among the bikkurim." According to Simeon, he had to repeat the express designation after the fruit had been plucked from the tree in the orchard (Bik. iii. 1). The fruits were carried in great state to Jerusalem. Deputations ("maʿamadot"), representing the people of all the cities in the district, assembled in the chief town of the district, and stayed there overnight in the open squares, without going into the houses. At dawn the officer in charge (the "memunneh") called out: "Arise, let us ascend to Zion, the house of Yhwh our God." Those from the neighborhood brought fresh figs and grapes, those from a distance dried figs and raisins. The bull destined for the sacrifice, his horns gilded and his head wreathed with olive-leaves, led the procession, which was accompanied with flute-playing. Arrived near the Holy City, the pilgrims sent messengers ahead while they decorated the first-fruits. The Temple officers came out to meet them, and all artisans along the streets rose before them, giving them the salutation of peace, and hailing them as brothers from this or that town. The flute kept sounding until they reached the Temple mount. Here even King Agrippa, following the custom, took his basket on his shoulder, and marched in the ranks, until they came to the outer court and hall. There they were welcomed by the Levites, singing Ps. xxx. 2. The doves which had been carried along in the baskets were offered for burnt offerings, and what the men had in their hands they gave to the priests. But before this, while still carrying his basket, each man recited Deut. xxvi. 3 *et seq.*; at the words "a wayfaring Aramæan was my father" the basket was deposed from the shoulder, but while the owner was still holding its handles or rims, a priest put his hand under it and "swung it" (lifted it up), and repeated the words "a wayfaring Aramæan," etc., to the close of the Deuteronomic section. Then placing the basket by the side of the altar, the pilgrim bowed down and left the hall.

The custom of having the section of the Torah read by the priest and not by the pilgrim arose out of the desire to spare the feelings of those that did not know how to read. The rich brought their fruits in gold and silver baskets, the poor in such as were made of peeled reeds; these baskets were left with the priests. The fruit was decorated with other fruits and plants, so that the offering really consisted of the first-fruit, an addition to the first-fruit, and the decorations. These additions had to be eaten in purity like the first-fruit. Like other property of the priest, the bikkurim could be utilized by him to purchase slaves, fields, or cattle; and he could settle his debts or pay his wife's dower ("ketubbah") with them. Judah holds that the first-fruits were considered as the provincial offerings, which the donor could give to anybody he liked. It was advisable he should give them to a "ḥaber" in exchange for thanks; while the majority of the rabbis considered them as sacrifices of the altar, which could be divided only among the men of the watch—that is, the division of priests who happened to be on duty—and who should divide them like other sacrifices (Bik. iii.).

The quantity of the first-fruits to be brought into the Temple was in the Scriptures (Deut. xvi. 10) left to the pleasure of the owner, but the Rabbis afterward decided that it should amount to one-sixtieth of the whole crop ("Yad," Bikkurim, ii. 17). After the destruction of the Temple bikkurim could not be offered, but the Rabbis regarded acts of philanthropy as a proper substitute (Yer. Peah 19a; Lev. R. xxiv.), especially in the form of assistance extended to men of learning (Ket. 104).

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FIRST-FRUITS OF THE WEST, THE. See Periodicals.

FIRUZ. See Babylonia, Post-Biblical Data.

FIRUZ-SHABUR: City of Babylonia; the "Sipphara" of Ptolemy and the Βηρσαβῶρα of Zosimus; situated a few miles south of Nehardea; built by Shabur I. about 250 c.e. In Berakot 59b it is called בי שבור. "Formerly one who saw the Euphrates at the bridge of Babylon recited the blessing; but now, since the Persians have changed the course of the river, he does not recite the blessing until he sees it from Be-Shabur." It was the largest city of Babylonia after Ctesiphon. During the war between Julian the Apostate and Shabur II., Firuz-Shabur, which contained many Jewish inhabitants, was besieged and burned. Later, about 581, under Hormizd IV., the academies of Sura and Pumbedita were closed, and a new one was opened at Firuz-Shabur, under Arab rule. According to Sherira Gaon, the best-known school was that of his ancestor, Rab Mari, son of Rab Dimi הורנו. But under Yezdegerd III. the Academy of Pumbedita was reopened, and Rab Hanan of Iskia, the chief of the school of Firuz-Shabur, left the latter for Pumbedita. R. Hanan was succeeded by Rab Mari. The schools continued till Ali, the fourth calif, took Firuz-Shabur, in 656. The Jews of Firuz-Shabur sided with Ali, and R. Sherira mentions the fact that Mar Isaac, the chief of the school there, came with 90,000 Jews to meet the conqueror, and was received in a friendly manner.

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G. M. Sel.

FISCHEL, ABRAHAM JEHIEL BEN ZE'EB WOLF: German rabbi of the eighteenth century. He was the author of a work entitled "Imrah Ẓerufah," novellæ on several treatises of the Talmud and on Maimonides (Berlin, 1755).

Bibliography: Steinschneider, *Cat. Bodl.* col. 690.

S. S. M. Sel.

FISCHEL, ELIEZER BEN ISAAC: Russian Talmudist and cabalist; lived at Strizhov (Strizhovka) in the eighteenth and nineteenth centuries. He was the author of many cabalistic and homiletic works, among them being: "'Olam Eḥad," homilies on the unity of God, Zolkiev; "'Olam Hafuk," explanation of contrasts, Zolkiev; "'Olam Barur," cabalistic homilies, Lemberg; "'Olam ha-Gadol," also called "Midrash li-Ferushim," seventy cabalistic homilies on Gen. xxxiii. 18 (thirty on the spheres and lights, and forty on the Jewish holidays), Zolkiev, 1800. Fürst ("Bibl. Jud." i. 281) and Benjacob ("Oẓar ha-Sefarim," p. 539) ascribe to Eliezer ben Isaac Fischel a work called "Parashat Eliezer," a commentary to "Ḳarnayim," the cabalistic work of Aaron b. Abraham, and to its commentary, the "Dan Yadin" of Samson of Ostropoli, Jitomir, 1805.

Bibliography: Steinschneider, *Cat. Bodl.* col. 956; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 58; Fuenn, *Keneset Yisrael*, p. 131.

S. S. M. Sel.

FISCHELL, A.: Rabbi and historian; lived in the city of New York in the middle of the nineteenth century. He was for some time an assistant to Dr. Raphall, minister of the Shearith Israel congregation. Concerning Fischell, whose name is also spelled "Fischel" and "Fishell," but little is known: it is believed that he died in Holland in the last quarter of the nineteenth century. In 1859 Fischell read a paper, "Chronological Notes on the History of the Jews in America," before the New York Historical Society. With this he prepared a chronological conspectus, which has been reprinted by the American Jewish Historical Society ("Publications," ii. 99 *et seq.*). In the discussion which grew out of this paper Fischell claimed that the early Jews enjoyed the fullest measure of liberty under Dutch rule in New Amsterdam, while George Bancroft maintained that Roger Williams, in Rhode Island, was the first to grant religious liberty in America. Fischell's paper was first published in the "Historical Magazine," 1860 (vol. iv.).

Bibliography: Daly, *The Settlement of the Jews in North America*, p. xiv., notes 32 and 85, New York, 1893.

A. A. M. F.

FISCHELS, MEÏR: Austrian Talmudist, died at Prague, Dec. 16, 1769. He was called "Fischels" as the son of Ephraim Fischel of Bunzlau, while some of his ancestors are mentioned in documents under the names of "Bimes" and "Margolies." The family was a very prominent one, tracing back its genealogy to R. Löw ben Bezalel, the "hohe Rabbi Löw" of Prague. Meïr Fischels was one of the greatest Talmudists of his time. Refusing numerous invitations from the largest communities in Europe, he remained in Prague as president of the great bet din, and conducted there for more than forty years a yeshibah that attracted students from the most remote countries. His authority stood so high that even the world-famous chief rabbi of the community deferred to his halakic decisions (see "Noda' bi-Yehudah," "Yoreh De'ah," responsum No. 82, end).

In the great conflagration in the ghetto of Prague in 1754 Fischels had the misfortune to lose the manuscripts of all his works, the fruit of years of devotion to the study of the Torah; and he never overcame the grief occasioned by this loss. His death was mourned far and wide. He was buried in the famous old Jewish cemetery of Prague, where, as is customary in the case of especially prominent persons, his grave is marked by a mausoleum, with several stone slabs covered with inscriptions in verse.

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S. S. N. E.

FISCHER, BERNARD: Austrian rabbi and author; born at Budikau, a village in the district of Chrudim, Bohemia, Jan. 12, 1821; graduated from the University of Prague (Ph.D., 1850); rabbi of various small congregations in the district of Eger (1854–63). Besides preparing new editions of Buxtorf's rabbinic lexicon (1873) and Wiener's Chaldaic grammar (1882), Fischer wrote: "Kochbuch der Kalliope, eine Aesthetik für Kunst und Theater-Freunde," Leipsic, 1896; "Grundzüge der Philosophie und Theosophie," *ib.* 1899; he also edited "Bikkure ha-'Ittim," an illustrated Hebrew monthly, Leipsic, 1863. S.

FISCHER, KARL: Christian censor of Hebrew books in Prague; born in Lichtenstadt, Bohemia, July 5, 1755; died at Prague Jan. 22, 1844. He became assistant (1781), and finally successor, to the imperial censor Leopold Tirsch. He possessed an extensive knowledge of Semitic languages and literatures, as appears from his introductory notes to M. J. Landau's "Rabbinisch-Aramäisch-Deutsches Wörterbuch," dated 1818, and to L. Dukes' translation of Rashi, dated 1833. He maintained a correspondence in Hebrew with Rabbi Eleazar Flekeles of Prague.

His learning and impartiality are especially demonstrated in his "Gutmeinung über den Talmud der Hebräer," ed. Em. Baumgarten, Vienna, 1883. Fischer acted for a time as librarian of the University of Prague.

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S. M. K.

FISCHER, MARCUS (MAIER): Austrian Hebraist; born in Vienna 1783; died at Prague May 22, 1853; son of Moses Fischer, rabbi of the Jewish community of Vienna. He wrote in Hebrew an able and comprehensive work on the history of the Jews under Mahdi and Imam Idris, kings of Mauretania, entitled "Toledot Yeshurun Taḥat Malke Moritaniyya," Prague, 1818. He translated from Czech into German the so-called "Wallerstein Chronicle," a manuscript which was known in Prague up to fifty years ago, but which has since disappeared, and which contained a history of the Jews in Prague at the time of the Hussites ("Zikkaron le-Yom Aḥaron," by Moses Wolf Jeiteles, Prague, 1828). This translation, unfortunately, has also disappeared. It is said to have been last in possession of the historian G. Wolf of Vienna.

S. A. Ki.

FISCHER, MORITZ VON: Hungarian porcelain-manufacturer; born at Totis, Hungary, 1800; died there Feb. 25, 1900. He rendered distinguished service to Hungarian industry and art through his porcelain manufactory in Herend near Veszprim. He was compelled to struggle against innumerable difficulties before he succeeded in developing the small factory which he founded in 1839. It, however, became a veritable art institute, comparing favorably with the famous porcelain establishments of Sèvres, Meissen, and Berlin. It has been represented at a large number of international expositions by interesting and artistic exhibits, which were invariably awarded first prizes. The establishment is at present (1903) under the direction of Eugène von Fischer, a grandson of the founder. In recognition of the latter's services Francis Joseph I. raised him in 1869 to the ranks of the Hungarian nobility.

S. S. S. W.

FISCHER, MOSES: Austrian rabbi; born at Prague about 1756; died at Eisenstadt, Hungary, about 1833; son of the wealthy Talmudic scholar Meïr Fischer, and father of Marcus Fischer. In addition to Talmud, Fischer studied philosophy and mathematics, and was praised for his attainments in logic and Hebrew grammar by Moses Mendelssohn, with whom he corresponded, and to whom he communicated various observations on his Pentateuch commentary. For nearly two decades he officiated as rabbi (but without assuming the title) of the community of Vienna, which at that time was small. In 1827 he retired to Eisenstadt, a neighboring town.

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S. M. K.

FISCHER, NICOLAUS WOLFGANG: Physician and chemist; born Jan. 15, 1782, in Great Meseritz, Moravia; died Aug. 19, 1850, in Breslau. He studied at the universities of Vienna, Prague, Breslau, and Berlin. Having obtained his doctor's degree at Erfurt Oct. 10, 1806, he settled there in the following year to practise medicine.

In 1813 he was appointed assistant professor of chemistry at the University of Breslau, and a year later was made professor, and at the same time was put in charge of the Institute of Chemistry. He filled this office until his death.

Besides a large number of chemical disquisitions which appeared in the "Journal für Chemie und Physik," Schweigger's "Annalen für Chemie," "Abhandlungen der Akademie der Wissenschaften in Berlin" (Physische Classe), "Annalen der Physik und Chemie," and other publications, Fischer wrote: "Medicaminum Mercurialium Præcipua Classificatio; Adjectis Nonnullis de Eorum Præparatione Chem.-Pharmac. Annotationibus," 1806; "De Modis Arsenia Detegendi," 1812; "Ueber die Wirkung des Lichts auf das Hornsilber," 1814; "Ueber die Chemischen Reagentien," 1816; "Chemische Untersuchungen der Heilquellen zu Salzbrunn," 1821; "Ueber die Natur der Metallreduction auf Nassem Wege," 1828; "Das Verhältniss der Chemischen Verwandtschaft zur Galvanischen Elektricität, in Versuchen Dargestellt," 1830; and "Systematischer Lehrbegriff der Chemie, in Tabellen Dargestellt," 1838. In 1815 Fischer and his entire family embraced Christianity, and from that time he became an ardent supporter of the Christian mission which then flourished in the Jewish section of Breslau.

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S. B. B.

FISCHHOF, ADOLF: Austrian writer and politician; born at Alt-Ofen, Hungary, Dec. 8, 1816; died at Emmersdorf, near Klagenfurth, Carinthia, March 23, 1893. After studying medicine (1836–1844) he was appointed physician at the Vienna hospital. Fischhof was one of the leaders in the revolutionary movement of 1848, commanding the students' legion of Vienna and presiding over the Committee of Public Security. He was especially prominent in the Constitutional Assembly (Reichstag), in which he represented one of the Vienna districts. In the Liberal cabinet of Doblhof he was attached as counselor to the Ministry of the Interior. After the dissolution of the Kremsier Diet, March 7, 1849, Fischhof was arrested, accused of rebellion and high treason, but was acquitted after an imprisonment of nine months. He devoted himself to the practise of medicine until about 1875, when failing health compelled him to retire.

With Joseph Unger, later a member of the Austrian cabinet, he published in 1861 a pamphlet entitled "Lösung der Ungarischen Frage," in which he pleaded for the division of the empire into Austria and Hungary. After the Austro-Prussian war of 1866 Fischhof wrote "Ein Blick auf Oesterreich's Lage," and strongly advised an alliance with Germany. In his "Oesterreich und die Bürgschaften Seines Bestandes," 1869, he recommended an autonomous constitution for Austria. In conjunction with Walterskirchen he planned in 1882 the foundation of a German-Austrian people's party, which by concessions should act as a mediator in the question of nationalities and unite all liberal elements of the empire; but his efforts were frustrated by the resistance of the constitutional party. He also wrote: "Zur Reduktion der Kontinentalen Heere" (1875); "Die Sprachenrechte in den Staaten Gemischter Nationalität" (1885); and "Der Oesterreichische Sprachenzwist" (1888).

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s. S. Man.

FISCHHOF, JOSEPH: Austrian pianist and composer; uncle of Robert Fischhof; born April 4, 1804, at Butschowitz in Moravia; died at Vienna June 28, 1857. In 1813 he began to study at the lyceum of Brünn, at the same time receiving instruction in music from the pianist Jahelka and the bandmaster Rieger. After having finished his studies at the lyceum, he went to the University of Vienna to study philosophy and medicine. At the Austrian capital, through the intercession of his patron, Constantin von Gyika, he was instructed in piano by Anton Halm and the famous bandmaster, Ignatz, Ritter von Seyfried.

The sudden death of his father in 1827 changed the career of Fischhof. He decided to devote himself from that time entirely to his art, and in 1833 became professor at the conservatory of music in Vienna. He was one of the most popular pianists of the Austrian capital, distinguishing himself particularly by his rendition of the compositions of Bach, Beethoven, Mendelssohn, and Chopin. Fischhof was also active as a musical writer and composer. He contributed to Schumann's "Cäcilia" the excellent essay "Ueber die Auffassung von Instrumental-Compositionen in Hinsicht des Zeitmasses, Namentlich Beethoven'schen Werken." He was the author of "Versuch einer Geschichte des Klavierbaus" (1853). He also published a string-quartet, many pianoforte pieces (rondos, variations, fantasias, dances, marches, etc.), variations for the flute, and songs.

Bibliography: *Jüdischer Plutarch*, 1848, ii. 52–55; Baker, *Biog. Dict. of Musicians*, 1900.

S.

FISCHHOF, ROBERT: Austrian musician; born in Vienna Oct. 31, 1857. When only seven years old Robert Fischhof played in public. He studied at the Vienna Conservatorium under Anton Door (pianoforte), and under Fuchs, Krenn, and Bruckner (composition), and later took piano lessons from Franz Liszt. He has played throughout Europe under the leadership of Abt, Dessoff, Lassen, Grieg, Reinecke, Hiller, Gade, etc., and at the courts of Austria, Prussia, Sweden, and Denmark. In 1884 he became a professor at the Vienna Conservatorium. He has composed various pieces for the pianoforte, and has played his own compositions in Paris, Berlin, etc.

Bibliography: Eisenberg, *Das Geistige Wien*, i., *s.v.*

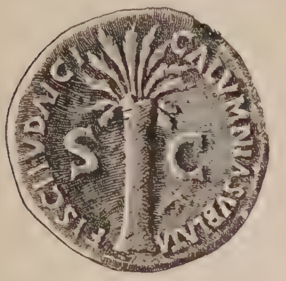
s. N. D.

FISCHMANN, NAḤMAN ISAAC: Austrian author; died in 1873. His home was in Lemberg. He wrote: "Eshkol 'Anabim," a collection of Hebrew poems (Lemberg, 1827); "Ha-Ro'eh u-Mebakker Sifre Zemannenu," a criticism of the philological and archeological works of S. L. Rapoport, S. D. Luzzatto, and S. J. Reggio (Lemberg and Ofen, 1837–39); "Mappalat Sisera: Der Sturz Sisera's, oder die Befreiung Israels Durch Barak und Deborah," a two-act Biblical drama (Lemberg, 1841); "Safah le-Ne'emanim," a comprehensive commentary on Job (*ib.* 1854); "Ha-'Eṭ weha-Meshorer," poem (*ib.* 1870); "Ḳesher Shebnah," a five-act Biblical drama (*ib.* 1870).

Bibliography: Zeitlin, *Bibl. Post-Mendels.* pp. 86–87.

s. N. D.

FISCUS JUDAICUS: The yearly Temple tax of half a shekel prescribed by the Law (Ex. xxx. 13; compare Sheḳ. i. 1), and which the Jews of the Diaspora contributed during the time of the Second Temple. It was diverted by Vespasian, after the destruction of the sanctuary in 70 c.e., to the temple of Jupiter Capitolinus at Rome, the amount being two drachmas (Josephus, "B. J." vii. 6, § 6; Dion Cassius, lxvi. 7). This was an affront to Jewish religious feeling. Rabbinical law ordained, although merely theoretically, that the half-shekel need not be paid when the Temple no longer existed (Sheḳ. viii. 8). Rome furnishes the best information of the manner in which this tax was collected. Domitian proceeded with great rigor, causing the names of those that lived a Jewish life without paying the tax, or that sought to keep their origin secret, to be reported to him (Suetonius, "Domitian," § 12). The satirist Martial alludes to the efforts of the Jews to hide the visible sign which showed their nationality (vii. 82, vii. 35). An inscription of the time of the Flavian emperors mentions by name a "procurator ad capitularia Judæorum" (officer of the Jewish tax-lists; "C. I. L." vi., No. 8604). Rabbinical sources express the idea that this tax was a punishment put upon the Jews for not having paid the half-shekel during the time of the Temple (Mek., Yitro, xii.; Ket. 66b).



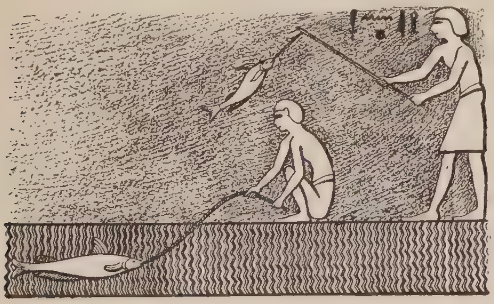
Reverse of Brass Coin of Nerva, Bearing Inscription "Fisci Iudaici Calumnia Sublata."
(After Madden, "History of Jewish Coinage.")

There was some relief during Nerva's short reign. One of his coins, still extant, bears the inscription "Fisci Iudaici calumnia sublata" (Proceedings on account of the fiscus imposed upon the Jews are abolished). But this put a stop merely to the vexations connected with the collection of the tax, which was still levied (Appian, "Syr." § 50; Origen, "Ep. ad Africanum," § 14; Tertullian, "Apologet." § 18). It is not known when it was formally abolished. It was revived in the Middle Ages under the name of Opferpfennig by the German-Roman emperors.

Bibliography: Zorn, *Historia Fisci Judaici*, Altona, 1734; Münter, *Der Jüdische Krieg*, p. 5; Grätz, *Gesch.* 3d ed., iv. 24, 111; Schürer, *Gesch.* 3d ed., i. 640, ii. 259, iii. 75; Vogelstein and Rieger, *Gesch. der Juden in Rom*, pp. 37 *et seq.*; Madden, *History of Jewish Coinage*, p. 199; Reinach, *Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme*, pp. 196, 333.

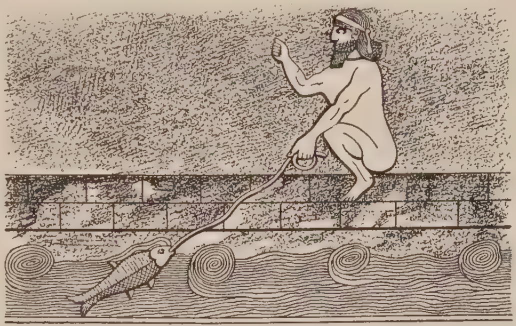
G. S. Kr.

FISH AND FISHING: The Bible does not mention any particular fish by name. "Dag" and "nun" are the generic terms covering all species, thus designated as exceedingly prolific and always to be found in shoals or in large numbers (comp. blessing of Joseph, Gen. xlviii. 16). The large sea-fish are collectively denoted as "tannin," though in this category quasi-mythological creatures (see Dragon) are also included. By the Dietary Laws fish are divided into clean and unclean (Lev. xi. 8 *et seq.*). The majority of fishes have scales and fins, and therefore belong to the clean class; but, contrary to their natural order, eels are counted in the unclean class ('Ab. Zarah 39a). Speculations on the nature of the fish mentioned in the story of Jonah (ii. 1-11), or of that by which Tobit (vi. 3 *et seq.*, viii. 2, xi. 13) was relieved of blindness, belong to the category of Biblical curiosities.



Fishing in Egypt.
(From Wilkinson, "Ancient Egyptians.")

Fish, both fresh and salted, constituted a favorite dish among the Hebrews (see Cookery; Food). On this account the Talmudists value fish highly. Both large and small fish, salted or fresh, raw or cooked, were considered delicacies (Ned. vi. 4). Chopped fish-meat (*e.g.*, tunny-fish) was offered for sale and largely consumed, and the brine from the salted fish ("ẓir") was used, as well as the fat or oil (*ib.*). A dish composed of pieces of fish was known and much affected under the name "ẓaḥanah." As the meaning of this name, "evil-odored," indicates, fish was believed to be best when near decomposition (M. Ḳ. 11a). Small fish were especially recommended as wholesome food (Ber. 40a; 'Ab. Zarah 29a). During pregnancy women were advised to partake of fish (Ket. 61a). Water was regarded as the best drink after eating fish (M. Ḳ. 11a). Young fish were deemed injurious to health (Ber. 44b).



Fishing in Assyria.
(After Layard's "Nineveh.")

Fish-oil was used for fuel (Shab. 24b), sometimes mixed with olive-oil (Bek. 29b). The skin was utilized for various implements (Kelim x. 1) and as writing-material (Shab. 108a). Similar use was made of fish-bones (Kelim x. 1). Certain medico-prophylactic observations concerning the eating of fish at certain periods—before being bled, while nursing a child, while suffering from affections of the eye, etc.—are recorded by the Rabbis (see 'Ab. Zarah 29a; Ket. 60b; Rashi to Ned. 54b). In the month of Nisan a fish diet predisposes to leprosy (Pes. 112b; comp. Ber. 44b; Shab. 67a).

Zoological Views.

The biological knowledge of the Talmud concerning fish was of a very primitive order, not only in regard to embryology and propagation—whether by spawn or like mammals (Bek. 7b, Rashi)—but also as to the method of hatching (Rashi, *l.c.*, and to 'Ab. Zarah 40a; Ned. 30b); nor was its anatomical knowledge of the piscatorial realm very accurate (see Lewysohn, p. 245). According to the Rabbis, there were in the East not less than 700 kinds of unclean fish (Ḥul. 63b), but in the West one need not scruple to eat the roe of any fish, because no unclean fish is found there ('Ab. Zarah 39a). Fish are said to be so prolific because they are not exposed to the evil eye (Ber. 20a). Among other cities Acre seems to have been regarded as a great fish-market: hence the proverb "Carrying fish to Acre," an equivalent of the English "Carrying coals to Newcastle" (Ex. R. 126c). Stories concerning fish are not rare in the Talmud (Rabba Bar Bar Ḥana; 'Ab. Zarah 39a; B. B. 73b, 74a). Among the fish specifically mentioned in the Talmud the following are the best known: the Spanish mackerel ("colias"), the common tunny, the triton, the swordfish, the herring, the sprat, the eel, the muræna, the sturgeon, and the tonguefish.

In view of the fact that the Lake of Gennesaret and the Jordan, if not the Dead Sea, were well stocked with fish, it is reasonable to presume that fishing was among the occupations of the ancient Israelites, though comparatively few references to it are found in the Old Testament. In Amos iv. 2 דוגה designates "fishing," while the fisherman is known as דוג (ḳeri דיג) in Jer. xvi. 16 (comp. Ezek. xlvii. 10). Among the fishing-implements mentioned are the "mikmeret," a drag-net thrown out from a boat, and which, loaded, sank to the bottom (Isa. xix. 8; Hab. i. 15); and the "ḥerem," a smaller net which was thrown either from the boat or the shore (Ezek. xxvi. 5, 14; Hab. i. 16, 17). Hook and line were also in use ("ḥakkah," "sir," "ẓinnah"; Amos iv. 2; Isa. xix. 8; Hab. i. 15). The "ẓilẓal daggim" mentioned in Job xl. 31 seems to have been a harpoon. Fishing was an occupation; at least a fish-market (see Gate; Jerusalem) is named in Neh. iii. 3, xiii. 16. New Testament allusions show that the Lake of Gennesaret was a good fishing-ground (Mark i. 16; Luke v. 2 *et seq.*). Josephus ("B. J." iii. 10, § 7) and the Talmud confirm this statement, the Rabbis maintaining that Joshua obliged the tribe of Naphtali to permit open fishing (B. Ḳ. 80b). The name "Bethsaida" ("Ẓeyadta"), the Biblical [Ha-]Nekeb (Josh. xix. 33), seems to be derived from the fact that fishing was frequent in its neighborhood.

Fishing-implements, as hook and line, sometimes secured on shore so as to need no further attention (Shab. 18a), and nets of various constructions (Men. 64a; Kelim xxiii. 5, "meẓudat ha-sakkarin"; Shab. 18a, "ḳuḳare"; with close meshes, "uzle," Ḥul. 51b), are named in the Talmud, as is also a basket-like receptacle ("aḳon," Kelim xii. 2, xxiii. 5) of wickerwork in which to keep the fish. Lewysohn's statement (*l.c.* p. 250) that ponds were drained for their fish is not borne out by the passage quoted (M. Ḳ. 11a).

Bibliography: Nowack, *Lehrbuch des Hebräischen Archäologie*; Benzinger, *Hebräische Archäologie*; Lewysohn, *Die Zoologie des Talmuds*; Tristram, *Natural Hist. of the Bible.*

E. G. H.

FISHBERG, MAURICE: American physician; anthropologist; born Aug. 16, 1872, at Kamenetz, Podolsk, Russia; educated at the public school of his native town. He emigrated to the United States in 1889, and, arriving in New York, studied medicine at the university there. He received his degree from New York University in 1897. Fishberg has been associated with Beth Israel Hospital, New York, and is medical examiner of the United Hebrew Charities of that city. He has made a special study of the anthropology and pathology of the Jews, and is the author of "Comparative Pathology of the Jews," 1890; "Health and Sanitation of the Immigrant Jewish Population of New York City"; "Physical Anthropology of the Jews," 1902–03, and has contributed various papers on general subjects to the periodical press.

F. H. V.

FIUME: Hungarian free city and Adriatic seaport, with a Jewish population in 1901 of about 2,000. That there were Jews at Fiume in the eighteenth century is indicated by the existence there of a Jewish tombstone dated 1746 and a scroll of the Law dated 1789. They were mostly Sephardim who had emigrated from Dalmatia and the Levant, especially from Ragusa and Spalato. Down to 1835 their minhag was that used at Spalato, and their prayer-book was that of David Pardo, rabbi at Spalato. In 1835 Italian, Greek, German, and Bohemian Jews settled in the city and introduced the minhag "Italiani." The records of the community were regularly kept as early as 1824, but down to 1840 only Judæo-Spanish and Italian names are found therein. Beginning with 1841 German names appear, and later Hungarian names are met with.

The community grew considerably after 1879, when the harbor improvements were begun and trade commenced to increase rapidly. In 1910, out of a total population of 49,866, there were 2,550 Jews. Its institutions include a ḥebra ḳaddisha (1885), a society of Jewish women, and a society for clothing poor school-children. The community owns an old and a new cemetery, and the ḥebra ḳaddisha also owns a cemetery. The corner-stone of a new temple was laid in 1902. There are more than 300 Jewish pupils in the public schools of the city, instruction being carried on in Hungarian, Italian, German, and Croatian. Sermons are delivered in Hungarian, German, and Italian. Of its rabbis are known: Mayer Randegger; Solomon Raphael Mondolfo (d. 1872); and Adolf Gerlóczi (Goldstein), who has held the position since 1882.

D. A. Bü.

FIVE SCROLLS. See Megillot, The Five.

FIXTURES: Things fastened to the ground, directly or indirectly. Doubt may arise with regard to them, whether or not they become in law part of the land. This may be a question between the landlord and the tenant, or between the seller and the purchaser of the land. It can not, in Jewish law, arise, on the death of the owner, between the heirs of his land and those succeeding to his movables, as the same law of descent applies to both.

For a discussion of the question concerning writings that convey a house or other landed property and concerning what passes as part of such house or property and what does not, see Sale. In Anglo-American law the important question as to fixtures arising between landlord and tenant is what buildings, fences, machinery, etc., placed by the latter on the land during his tenancy, become part of the freehold, and thus the landlord's property; and what, as personalty, may be removed by the tenant. This question could not often arise in Jewish law, as, under the customs recognized by it, the tenant was not expected to make, and seldom did make, any substantial improvements or even repairs, either in house or in farming property. Of the tenant of a dwelling-house nothing was expected save the placing of a railing about the roof; the putting of the inscribed strips ("mezuzot") on the door-posts; and the setting up of a ladder to the roof if he wished one. These things he could take with him when he left (Shulḥan ʻAruk, Ḥoshen Mishpaṭ, 314, based on a baraita to B. M. 101b). On a farm rented either for a fixed rent or on shares, the landlord furnished all the fencing (Ḥoshen Mishpaṭ, 320). Hence there was very little room for dispute over tenants' fixtures; and the codes are silent about them.

S. S. L. N. D.

FLACCUS: Governor of Egypt; enemy and persecutor of the Jews of ALEXANDRIA, for which reason Philo, in 42 C.E., directed a special work ("In Flaccum") against him. Philo only once (§ 1) gives the full name, Φλάκκος ’Αουίλλιος. This is copied by Eusebius ("Chron." ed. Schoene, ii. 150) and Syncellus (ed. Dindorf, i. 626; in i. 615 the name is corrupted to Φλάκκος ’Ασύλαιος). The full name, "Aulus Avilius Flaccus," is found on an inscription from Tentyra in Egypt ("C. I. G." No. 4716); it is found also on a papyrus fragment containing a decree of Flaccus, though some scholars read "Lucius" instead of "Aulus." Flaccus grew up with the sons of Augustus' daughter, and was in later years a friend of Tiberius, under whom he was for five years prefect of Egypt. Philo himself says (§ 3) that he filled his office peacefully and uprightly, surpassing all his predecessors. He remained in office under Caligula not for one year, as Philo says, but for one and a half years. Tiberius died in 37; but Macro, whom Caligula forced to commit suicide, died in 38 (Philo, "Legatio ad Caium," §§ 6–8; Dion Cassius, lix. 10; Suetonius, "Caligula," § 26); while the massacre of the Jews took place in the fall of 38. It was only after this event that Flaccus was suddenly recalled.

Regarding the persecutions see ALEXANDRIA. It may be noted here that Flaccus had previously shown his ill will toward the Jews by keeping back the deed of homage which they had addressed to Caligula ("In Flaccum," § 12). His animus against them was manifest also during the persecutions that took place at the time of mourning for DRUSILLA. Flaccus was recalled and banished to the island of Andros, where he was soon after executed, in 39 C.E. (*ib.* §§ 12–21).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 331; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 17; Schürer, *Gesch.* 3d ed., i. 496; Nicole, *Avilius Flaccus, Préfet d'Egypte, et Philon d'Alexandrie*, in *Revue de Philologie*, xxii. 18–27; *Prosopographia Imperii Romani*, i. 190.

G. S. KR.

FLACCUS, L. POMPONIUS: Roman governor of Syria (32–35?); no particulars concerning his life are known. When Agrippa (afterward King Agrippa I.), while poor and suffering, was insulted by his brother-in-law Herod Antipas, he applied to Flaccus, with whom he had formed a friendship at Rome.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 319; Schürer, *Gesch.* 3d ed., i. 551; *Prosopographia Imperii Romani*, iii. 76.

G. S. KR.

FLACCUS, L. VALERIUS: Proconsul of Asia Minor in 62–61 B.C. He is notorious in the history of the Jews for having seized for the public treasury the Temple money intended for Jerusalem; thus, at APAMEA, nearly 100 pounds of gold through the Roman knight Sextus Cæsius; at LAODICEA, more than 20 pounds through L. Peducæus; at Adramyttium, an unknown sum through the legate Cnæus Domitius; at PERGAMON, a small sum, as probably not many Jews were living there at that time. Accused of extortion during his term of office, Flaccus was defended by CICERO (59), himself opposed to the Jews. Cicero justified Flaccus in reference to the Temple money by using a clever oratorical device to show that his edict, to the effect that no money should be sent out of Asia, was a law general in its application, and that the subordinates of Flaccus, who were all men of good repute, had proceeded openly and not in secret (Cicero, "Pro Flacco," § 28). The outcome of the suit is not known. It is not likely, however, that Flaccus was punished.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 166; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 8; Schürer, *Gesch.* 3d ed., iii. 10, 70.

G. S. KR.

FLAG: A standard or banner having a certain color, emblem, and sometimes an inscription, and carried before a marching army to distinguish its nationality. Flags are of ancient origin. According to the Bible, each of the twelve tribes of the Israelites had its special banner.

The Midrash (Num. R. ii.) on the passage "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house" (Num. ii. 2), explains that the emblems and colors corresponded to the twelve precious stones set in the breastplate worn by the high priest, as follows:

Tribe.	Representative Stone.*	Color of Banner.	Emblem.
Reuben	Sardius	Red	Mandrake.
Simeon	Topaz	Green	City of Shechem.
Levi	Carbuncle	Tricolor of white, black, and red.	Urim and Thummim.
Judah	Emerald	Sky-blue	Lion.
Issachar	Sapphire	Black	Sun and moon.
Zebulun	Diamond	White	Ship.
Dan	Ligure	Blue	Snake.
Gad	Agate	Gray	Camp.
Naphtali,	Amethyst	Wine-color	Hind.
Asher	Beryl	Pearl-color	Female figure and olive-tree.
Joseph { Ephraim	Onyx	Jet-black	Egypt { Bullock.
Manasseh	"	"	Unicorn.
Benjamin	Jasper	The above colors combined	Wolf.

The Targum Yerushalmi says that the flag of Judah bore, over a roaring lion, the inscription "Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee" (Num. x. 35). A legend ascribes the origin of the name "Maccabee" to the phrase "מי כמוך באלים יי" (abbreviated "מכבי, Who is like thee among the mighties, O Lord"), written on the banner of the Hasmoneans.

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* Regarding the order of the stones in the ephod, see EPHOD.

In the synagogue at the Festival of the Rejoicing of the Law it is customary for children to carry in the procession together with the holy Scrolls flags of various designs.

The Zionists have adopted a flag made up of a white ground with a blue horizontal stripe on each side, and the shield of David in the center in blue.

A. J. D. E.

FLAGELLANTS. See FERRER, VICENTE.

FLAGELLATION. See STRIPES.

FLAMBEAU, LE. See PERIODICALS.

FLATAU, THEODOR SIMON: German physician; born at Lyck, province of East Prussia, June 4, 1860. He received his education at the gymnasium of his native town, at the Grauen Kloster in Berlin, and at the universities of Berlin and Heidelberg, taking his degree as doctor of medicine at Berlin in 1883. In the same year he established himself as physician in that city, where he now (1903) practises, making a specialty of the treatment of ear- and nose-diseases. He is teacher of the physiology of the voice and the theory of singing at the royal academical high school for music, and holds similar offices in connection with the courses for teachers offered by the Ministry of Education, and with the advanced courses for army physicians given at the Kaiser Wilhelms Akademie.

Flatau is the author of several works, chiefly on laryngology, among which are: "Die Laryngoskopie und Rhinoskopie mit Einschluss der Allgemeinen Diagnostik und Therapie," Berlin, 1890; "Die Nasen-, Rachen- und Kehlkopfkrankheiten," Leipsic, 1894; "Die Bauchrednerkunst" (with H. Gutzmann), *ib.* 1894; "Die Sprachgebrechen des Jugendlichen Alters," Halle, 1896; "Die Anwendung des Röntgenschen Verfahrens in der Rhinolaryngologie," Vienna, 1899; "Prophylaxe der Hals- und Nasenkrankheiten," Munich, 1900; and "Intonationsstörungen und Stimmverlust," Berlin, 1902.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FLATTERY (Hebr. "ḥeleḳ," "ḥelḳah"; lit. "smoothness"; Neo-Hebr. "ḥanufah"): Insincere, obsequious, or venal praise. Flattery is condemned by Jewish moralists as an offense against sincerity (Ps. xii. 3). It spreads a net for man, and may work his ruin (Prov. xxvi. 28, xxix. 5; compare ii. 16, vi. 24, vii. 21). "He is more blessed that rebuketh a man than he that flattereth with his tongue" (Prov. xxviii. 23, Hebr.). Evil-doers command their seers to speak flatteries and prophesy deceits (Isa. xxx. 10; Ezek. xiii. 10, 16; Jer. xxiii. 17); true prophets do not smoothen their words in reproving the people for their sins (Jer. xxiii. 22).

In the same spirit, the Rabbis praise truthfulness of speech and frank reproof, and condemn the insincerity of flattery (Shab. 104a, 119b; Tamid 28a; B. M. 49a). "Flattery causes degeneracy," said R. Simeon b. Ḥalafta. "The flatterer brings wrath into the world; his prayer is not heard; he is accursed and is doomed to Gehinnom," said R. Eleazar. "Despicable is the congregation which flatters." "When Israel flattered Agrippa, it deserved annihilation," said R. Nathan. "Upon flatterers the Shekinah doth not rest" (Soṭah 41b, 42a). It is reprehensible to flatter the great (Ket. 63b, 84b). "Hate him who lauds thee so that thy wisdom be not lessened" (Derek Ereẓ Zuṭa ix.). "A man should not accustom himself to the use of flattery" (Maimonides, "Yad," De'ot, ii. 6).

In the Middle Ages the Rabbis frequently condemn flattery in their moral treatises and ethical wills. R. Eleazar b. Judah of Worms (d. 1238) said: "Mislead no one by flattery or untruth" (Zunz, "Z. G." p. 134). "Flatter not even relatives or children when they are not doing right. Especially should the head of a congregation, the judge, the administrator of charity, be a candid man who would never flatter from personal interest. Most blameworthy is that flattery which aims at tempting another to wrong-doing" (*ib.* p. 155). Asher b. Jehiel (d. 1327) said in his testament: "Flatter not your companion, and speak no untruthful word to him; be sincere with every one, also with those who are non-Jews" (*ib.* p. 148). Frequently testators request that no eulogy ("hesped") be delivered over their remains, lest the preachers incur the guilt of falsehood and flattery ("J. Q. R." iii. 469; Liebmann Adler's "Last Will," in "History of Ḳehillath Anshe Ma'arabh," Appendix iv., Chicago, 1897).

K. J. Sto.

FLAVIA DOMITILLA: Convert to Judaism and martyr at Rome. An early branch of the imperial Flavian house was at one time inclined toward Judaism and Christianity. Even Titus Flavius Sabinus, Vespasian's elder brother, led during his last years a life that may be called Jewish or Christian. One of his four children, **Titus Flavius Clemens,** later consul and martyr, married Flavia Domitilla, who was a granddaughter of his uncle, the emperor Vespasian, and therefore a cousin of Titus and Domitian. Clemens' two children, called Vespasian and Domitian, were educated by the famous Quintilian ("Institutio Oratoria," iv. 1, § 2), and were secretly destined as successors to Domitian (Suetonius, "Domitian," § 15). This arrangement, however, was disturbed when it became known that both Clemens and Domitilla leaned toward the despised "Oriental superstition." Dion Cassius relates that Domitian had many persons executed, including the consul Flavius Clemens and his wife, Flavia Domitilla, although both were his own relations. He adds: "Both had been accused of atheism [ἀθεότης], a charge under which many who had followed Jewish customs and laws were executed, while many others were deprived of their property; Domitilla, however, was only banished to the island of Pandataria" ("Hist." lxvii. 13). Clemens and Domitilla may be regarded as converts to Judaism.

The incident is alluded to in rabbinical writings. An eminent senator, a son of Titus' sister, and hence Domitian's nephew, is said to have adopted Judaism; even traces of the name "Clemens" are visible in the account (Giṭ. 56b). The tradition is again mentioned in 'Ab. Zarah 10b, but with the allegorical name "Ḳeti'a b. Shalom" (קטיע = "circumcised," בר שלום = "son of the world to come"); reference is probably made to the same pious senator who averted a misfortune which threatened the Jews at Rome (Deut. R. xi.). It is curious that the Domitilla chapel in the catacombs of Rome is arranged on a Jewish pattern (N. Müller, in Herzog-Hauck, "Real-Encyc." 3d ed., x. 863). Clemens and Domitilla, however, on the authority of Eusebius ("Hist. Eccl." iii. 18), are generally considered to have been Christians. But he mentions only the conversion of Domitilla, saying that she was the daughter of Clemens' sister, and that she was deported to the island of Pontia (compare also his "Chronicle," year 98). Eusebius must refer to some other Flavia Domitilla.

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G. S. KR.

FLAVIA NEAPOLIS. See SHECHEM.

FLAVIUS CLEMENS. See FLAVIA DOMITILLA.

FLAVIUS EBORENSIS or **DIDACCO PYRRHO:** Poet; born at Evora, Portugal, April 4, 1517; died at Ragusa, Sicily, 1607. He belonged to the Adumim, an old Spanish family, the greater part of which settled in Italy and assumed the name "De Rossi." His parents, in order to avoid persecution, pretended to adopt Christianity; but they inculcated in their son a love of Judaism, and recommended him, when he was scarcely seventeen years old, to leave his native country for a land where he could openly profess his faith. In 1536 Flavius went to Flanders, then to Switzerland, and in 1552 settled at Ancona.

He was considered one of the greatest Latin poets of his time, and was the author of many valuable poetical works, several of which were published. These include: "Excerpta ex Flavii Jacobi Eborensis Carminibus ad Historiam Sacram Rachusinam Aliquo Modo Facientibus"; "Jacobi Flavii Eborensis seu Didaci Pirrhi Lusitani Elegiarum Libri Tres ad Dominicum Slatorichium," Venice, 1596; "Elegia in Obitum P. Marci Vetranii," in the collection "Vitæ et Carmina Nonnullorum Illustrium Civium Racusinorum," *ib.* 1593; "Cato Minor," *ib.* 1592; "De Exilio Suo," Castelnuovo, 1583; "Carmina Selecta," Cracow, 1582.

BIBLIOGRAPHY: Cherso, *Della Vita e degli Scritti di Didacco Pyrrho*; Mortara and Grünwald, in *Jüdisches Centralblatt*, ii. 74; M. Lattes, *Notizie e Documenti di Letteratura e Storia Giudaice*, pp. 32 *et seq.*; Leone Luzzatto, in *Corriere Israelitico*, xv. 12, 131; Grünwald and Casnacick, *Didacco Pyrrho, auch Flavius Eborensis Genannt*, Frankfort-on-the Main, 1883.

G. I. BR.

FLAVIUS JOSEPHUS. See JOSEPHUS FLAVIUS.

FLAVIUS (RAIMUNDUS) MITHRIDATES: Italian scholar; flourished at Rome in the second half of the fifteenth century. His Jewish name is unknown. About 1486 he lived at Fratta, near Ferrara, in the house of Count Johannes Pico de Mirandola, whom he instructed in Aramaic.

Flavius was charged by Pope Sixtus IV. with the translation into Latin of some cabalistic works (thirty-eight fragments in Vatican MSS. Nos. 189–191). He furthermore translated into Latin Maimonides' epistle on resurrection, Levi ben Gershon's commentary on the Song of Solomon, and Judah's "Ma'amar ha-Hawayah ha-Heḳḳeshiyyah," or "Sermo de Generatione Syllogismorum Simplicium et Compositorum in Omni Figura." He seems not to have known that the last-named work was really written in Latin by Ægidius, and that Judah was only the translator of it. Flavius was the author of "De Tropis Hebraicis," an original work in Latin on Hebrew accents, which was highly praised by Sebastian Munster and Imbonatus.

Some scholars think, but without sufficient reason, that Flavius is identical with the cabalist Johanan Aleman ben Isaac, a contemporary and associate of Johannes Pico de Mirandola.

BIBLIOGRAPHY: Dukas, *Recherches*, pp. 46, 69, 72; Joseph Perles, in *R. E. J.* xii. 249; idem, *Beiträge*, pp. 178–196; Brüll's *Jahrb.* iii. 196; Salfeld, *Das Hohelied*, p. 117; Steinschneider, in *Monatsschrift*, 1898, p. 262; idem, *Hebr. Uebers.* p. 492; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 75.

G. I. BR.

FLAX (Hebr. "pishtah"): The principal species of the natural order *Linaceæ*, which includes more than fifty other species. The culture of flax in Palestine preceded the conquest of that country by the Hebrews (Joshua ii. 6).

Some of the processes in its preparation for manufacture into cloth are alluded to in the Bible. After being pulled, the stalks of flax were spread out on the flat roofs of the houses, and left to dry by exposure to the heat of the sun (*ib.*); they were then peeled and their fibers separated and sorted, an operation implied in the etymology of the word "pishtah"; finally, the fibers were hackled or combed and made ready to be woven into cloth (*ib.* xix. 9).

The flax or linen thread called "bad"—probably the best variety, white, fine, and strong, was used in making the vestments of the priests and other rich clothing (Ex. xxviii. 42; I Sam. ii. 18). The plural "baddim" (Ezek. ix. 2, 3) designates "linen garments," especially the garments of the priests (comp. Lev. xvi. 4). The angels themselves are described as being clothed in linen garments (Ezek. ix. 2; Dan. x. 5).

The commoner kinds of linen were used in the manufacture of various articles, such as cords (Ezek. xl. 3), lamp-wicks (Isa. xlii. 3; comp. Matt. xii. 20), etc. Linen used for clothing could not lawfully be mixed with wool. "Thou shalt not wear a mingled stuff, wool and linen together" (Deut. xxii. 11). The flax industry seems to have been held in high esteem by the Hebrews; for one of the characteristics of the virtuous woman is that "she seeketh wool and flax and worketh willingly with her hands" (Prov. xxxi. 13).

BIBLIOGRAPHY: P. Bourdais, *La Flore de la Bible*, Paris, 1879; H. Tristram, *The Natural History of the Bible*, London, 1889; I. Löw, *Aramäische Pflanzennamen*; Post, *Flora of Syria, Palestine, and Sinai.*

E. G. H. H. H.

FLEA. See INSECTS.

FLECK, JOHANN FRIEDRICH FERDINAND: German actor; born at Breslau 1757; died in Berlin Dec. 20, 1801. He made his début in 1777, at Leipsic, where he remained until 1779, when he went to Hamburg. After a stay of four years in that city he went to Berlin.

Fleck was one of the leading actors of his time; and so highly esteemed was he that on his death Abramson was commissioned to strike a commemorative medallion bearing the inscription, "Gross als Künstler; bieder als Mensch." His best rôles were *Wallenstein*, *Götz*, *Karl Moor*, *Otto von Wittelsbach*, *Essex*, and *Tancred*.

BIBLIOGRAPHY: *Moniteur des Dates*, p. 81; Flüggen, *Bühnen Lexikon*, pp. 85-86; G. Karpeles, *Gesch. der Jüd. Lit.* Index.

S. E. Ms.

FLECKELES: One of the oldest Jewish families in Prague; probably "Falkeles" originally, from "Falk," a common name among Jews of the sixteenth and seventeenth centuries. The name occurs with various spellings (as "Felkeles" and "Falkenes") on old tombstones in the Jewish cemetery of Prague (see Hock, "Die Familien Prags," 1892, *s.v.* "Presburg"). The only known attempt to construct a family tree was made by R. Eleazar Fleckeles, who traced his ancestors to the ninth generation as follows: **Eleazar** (1723–98) **b. David b. Wolf b. Shalom b. Selig b. David b. Wolf** (d. 1672) **b. David b. Wolf.** The last-named was a son-in-law of David GANS, and is mentioned by Heller in Tosafot Yom-Ṭob on Kilayim 3, Mishnah 1. From the above-mentioned work of Hock it seems that Wolf was the son of David b. Judah, who died in 1602, and who had another son, Hirsch (d. 1605), and a daughter, Pessel (d. 1636). The Fleckeles family was connected by marriage with that of R. Löw of Prague and that of R. Heschel of Cracow, as well as with other prominent families. Eleazar Fleckeles' daughter was married to R. Isaac Spitz of Bunzlau. Leopold Fleckeles, physician and writer (in German) on medical subjects, was born in Vienna 1802, and died in Carlsbad 1879.

BIBLIOGRAPHY: *Ha-Maggid*, x. 197 *et seq.* (biography of Eleazar Fleckeles by his grandson Yom-Ṭob Spitz); Kaufmann, *Der Stammbaum des R. Elasar Fleckeles*, in *Monatsschrift*, xxxvii. 378 *et seq.*

H. R. P. Wi.

FLECKELES, ELEAZAR BEN DAVID: Austrian rabbi and author; born in Prague Aug. 26, 1754; died there April 27, 1826. He was the pupil of Moses Cohen Rofe, Meïr Fischels, and Ezekiel Landau. At the age of twenty-four he became rabbi of Kojetein, a small town in Moravia. In 1780 he was appointed dayyan in his native city. Later he accepted the office of rabbi of the bet ha-midrash founded by Joachim Popper and Israel Fränkel. Fleckeles was renowned for his scholarship and oratorical gifts, and for his skill in worldly affairs. He twice had audience with Emperor Francis I.

Fleckeles wrote: "'Olat Ḥodesh," in four parts, containing sermons, a criticism of Mendelssohn's translation of the Pentateuch, and an address directed against the followers of the pseudo-Messiah Shabbethai Ẓebi, Prague, 1785–1800; "Teshubah me-Ahabah," responsa, in three parts (the responsum concerning Eleazar ha-Kalir is often quoted by writers on Jewish hymnology), Prague, 1800–21; a funeral sermon on the occasion of the death of Joachim Edler von Popper, *ib.* 1795; "Meleket ha-Ḳodesh," two funeral sermons and two essays on the holy names of the Lord which occur in the Scriptures; "Nefesh Dawid we Nefesh Ḥayyah," delivered by the author on the death of his parents, *ib.* 1812; "Ma'ase de-Rabbi Eliezer," a commentary on the Haggadah of Passover, *ib.* 1812; "Mebasser Ṭob," two sermons delivered by the author on the occasion of the victory of the Austrian army at Naples in 1821, *ib.* 1821; "Ḥazon la-Mo'ed," a part of his "Sefer ha-Doresh," *ib.* 1824; "Mille de-Abot," a commentary on Pirḳe Abot; "Mille de-Oraita," sermons. Many of his sermons were translated into German by J. Jeitteles, Marcus Fisher, and Isaac Spitz.

Eleazar Fleckeles.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 283-284; Fuenn, *Keneset Yisrael*, p. 132; *Orient, Lit.* 1840, p. 231; Yom-Ṭob Spitz, *Biographie des Verewigten Rabbi Elasar Fleckeles*, Prague, 1827; Kaufmann, in *Monatsschrift*, 1896, pp. 378-392; *Kaufmann Gedenkbuch*, p. 560.

S. S. N. T. L.

FLEISCHER, MAX: Austrian architect; born in Prossnitz, Moravia, March 29, 1841. After graduating from the polytechnic high school of Vienna, he entered the Vienna academy of fine arts, where he studied under the architects Van der Nüll, Storck, Roesner, and Friedrich von Schmidt. For the part he had taken in the building of the new Vienna town hall, he received from the emperor the golden cross of merit with the crown, and from the common council the freedom of the city; and his bust was placed upon the keystone of the entrance to the town hall. After acquiring a competence he devoted himself chiefly to designing synagogues and tombs. He planned the synagogues in the eighth and nineteenth districts in Vienna, also those in Budweis, Krems, Pilgram, etc.; while others (*e.g.*, those in Nikolsburg and Lundenburg) were rebuilt under his direction. The tombs of Wilhelm, Ritter von Gutmann, Salomon Sulzer, Adolf Jellinek, Adolf Fischhof, and others, at the Central-Friedhof, Vienna, are from his designs. Fleischer is active in the affairs of the Jewish community of Vienna, of whose council he has been a member since 1879. He is one of the founders and trustees of the Gesellschaft für Sammlung und Conservierung von Kunst- und Historischen Denkmälern des Judenthums.

BIBLIOGRAPHY: *Oesterreichische Wochenschrift*, March 29, 1901, p. 221; April 28, 1893, pp. 320-321, 483.

S. N. D.

FLEISCHL VON MARXOW, ERNST: Austrian physician; born at Vienna Aug. 5, 1846; died there Oct. 22, 1891. He received his education at the universities of Leipsic and Vienna, graduating from the latter as doctor of medicine in 1870. In the following year he became prosector at the anatomical institute of Vienna University under Rokitansky, and in 1873 privat-docent and assistant to the chair of physiology. In 1880 he was appointed assistant professor, and in 1887 was elected a corresponding member of the Imperial Academy of Sciences in Vienna.

Fleischl invented several physiological instruments, among which are the "Kapillarelektrometer" and the "Hämometer." He contributed many essays to the medical journals, and was also the author of the following works:

"Ueber den Bau der Sogenannten Schilddrüse des Frosches," in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," 1868; "Eine Lücke in Kant's Philosophie," Vienna, 1872; "Untersuchung über die Gesetze der Nervenerregung," seven essays, in "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," *ib.* 1875–80; "Die Doppelte Brechung des Lichtes in Flüssigkeiten," *ib.* 1884; "Die Deformation der Lichtwellenfläche im Magnetischen Felde," *ib.* 1885. He also translated C. Maxwell's "Matter and Motion," Vienna, 1887. His "Gesammte Abhandlungen" were edited by Exner, Vienna, 1893.

A mural portrait of Fleischl was placed in the arcade of the University of Vienna in 1898.

Bibliography: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

s. F. T. H.

FLEISCHMANN, JULIUS: American merchant; mayor of Cincinnati, Ohio; born at Riverside, Ohio, June 8, 1872. Fleischmann was a member of the staff of Governor McKinley (later President of the United States), and also of the staffs of Governors Bushnell and Nash. In the spring of 1900 Fleischmann was nominated as the candidate of the Republican party for mayor of Cincinnati, and was elected April 2. A unique feature of this election was that the candidates of both of the principal parties were Jews. Fleischmann was reelected by a largely increased majority on April 6, 1903.

A. D. P.

FLESCH, ABRAHAM: Rabbi in Vienna at the beginning of the seventeenth century. According to G. Wolf, he is identical with Abraham Austerlitz. Flesch is the author of a eulogy beginning with the words "Arid be-Siḥi," which appeared at the conclusion of the "Minḥat Yiẓḥaḳ" of Isaac b. Judah Löb Mentz of Nikolsburg (Amsterdam, 1688).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1128; Landshuth, *'Ammude ha-'Abodah*, p. 10; Zunz, *Literaturgesch.* p. 442; Wolf, *Juden in der Leopoldstadt*, 1st Addenda.

s. M. K.

FLESCH, JOSEPH: German merchant; born in Rausnitz, Moravia; died there Dec. 17, 1839. Flesch wrote excellent Hebrew, was a collaborator of the "Bikkure ha-'Ittim," and translated into Hebrew several of the writings of Philo, notably "Quis Rerum Divinarum Heres Sit" (under the title "Ha-Yoresh Dibre Elohim," Prague, 1830) and "De Vita Moysis" (under the title "Ḥayye Mosheh," *ib.* 1838). To the former work is added the oration which Joseph delivered at his father's funeral. The list of Jewish scientists which he compiled under the title "Reshimat Anshe Mofet," and which has appeared as an addition to M. J. Landau's work on Isaiah, and also separately (Prague, 1838), is faulty and unreliable.

His father, **Abraham Flesch** (born Jan. 22, 1755; died Jan. 24, 1828), was rabbi in Rausnitz, Moravia.

Bibliography: Roest, *Cat. Rosenthal. Bibl.* pp. 374, 932; Appendix, Nos. 604, 1118, 1852; Fürst, *Bibl. Jud.* i. 284.

J. M. K.

FLESH (בשר): The soft portions of the animal body, internally connected with the skeleton of bones and externally enclosed by the skin (Gen. ii. 21; Job x. 11). Flesh is an article of food (Dan. vii. 5), generally roasted over the fire or boiled (I Sam. ii. 13, 15). The word is also applied to the flesh of birds (Num. xi. 33). Otherwise, the Hebrew has usually the word שאר (Ex. xxi. 10; Ps. lxxviii. 20, 27). In a graphic description of the oppressive tactics of the powerful, Micah charges them with eating the flesh (שאר) of the people, preparing it "as flesh [בשר] for the caldron" (Micah iii. 2–3, Hebr.). Eating of flesh with the blood in it was associated with a riotous, gluttonous disposition (Prov. xxiii. 20). A familiar but terrible menace is that one's flesh shall be given over to the birds to eat (Gen. xl. 19; I Sam. xvii. 44; Ezek. xxxii. 5).

In an enlarged sense, "flesh" assumes the meaning of "body" (Ex. iv. 7; Lev. xiv. 9, xix. 28; II Kings vi. 30; Zech. xiv. 12) or of parts of it (Lev. vi. 10; Ezek. xliv. 7). Employed figuratively, "flesh," soft and impressionable, is contrasted with "stone," hard and unyielding ("stony heart" as against "heart of flesh": Ezek. xxxvi. 26).

As the corruptible and weak part of the body, "flesh" expresses weakness, as against "spirit," which indicates strength (Isa. xxxi. 3); in Job vi. 12 it is similarly contrasted with "brass." Thence also its use as designating "man" (Jer. xvii. 5; Ps. lxxviii. 39), especially in the phrase "all flesh" for "all mankind" (Gen. vi. 12–13 [A.V. "every living thing"], vi. 19, vii. 21; Num. xvi. 22; Job xxxiv. 15; Ps. lxv. 2, cxxxvi. 25; "All flesh is grass," Isa. xl. 6; "the God of all flesh," Jer. xxxii. 27). "Flesh," therefore, denotes also a person; "my flesh" = "I" (Ps. xvi. 9, lxiii. 2); one's whole being is expressed by "my heart and my flesh" (Ps. lxxxiv. 3).

The original meaning of "flesh"—clan—underlies its use in Adam's welcome to Eve and in the designation of husband and wife as "one flesh" (Gen. ii. 23–25). It is probable, if the correct reading were given in the other parts of the passage, that in Job xix. 26 "in my flesh" would be found to have this meaning: His "go'el" (blood-avenger) even now liveth; from his own clan will he arise. Not to "withhold thyself from thine own flesh" (Isa. lviii. 7) expresses, therefore, the obligation to help one's fellow man. In Ecclesiastes "flesh" carries the implication of carnal appetite, as the sensual part of man's being (Eccl. xii. 12), a use very general in the New Testament. "Take my flesh in my teeth" (Job xiii. 14) is an idiomatic equivalent for running dangerous risks.

The word בשר is explained by the Talmudists as composed of the initials ב = בושה, "shame"; ש = ס = סרוחה or שאול, "corruption" or "Sheol"; ר = רמה, "worm" (Soṭah 5a), an opinion which reflects a certain theological leaning toward the Pauline view of the sinfulness of the flesh (Rom. viii. 1; Col. ii. 11). Judaism knows nothing of the "mortification of the flesh" (see Abstinence; Asceticism; Body); the vows of castigation are called "nidre 'innui ha-nefesh," not "ha-basar" (Yer. Ned. xi. 42c). The "mortifications" on Yom ha-Kippurim consist in abstaining from eating and drinking, washing, ointments, shoes, and cohabitation (Yoma 76a). "Flesh and fish" represents substantial food as against a vegetable diet (Shab. 140b; compare the English expression "neither flesh, fowl, nor fish," or the German "weder Fisch noch Fleisch").

E. G. H.

FLEXNER, SIMON: American physician and pathologist; born at Louisville, Kentucky, March 25, 1863. He received the degree of doctor of medicine at the University of Louisville, and continued his studies at Johns Hopkins University and the universities of Strasburg and Prague. Flexner was formerly assistant professor of pathology at Johns Hopkins University, and is now (1903) professor of pathology at the University of Pennsylvania. He has recently been appointed head of the Rockefeller Institute of Preventive Medicine, New York. In 1900 he served as a member of the Johns Hopkins University Medical Commission to the Philippine Islands, and in 1901 as a member of the National Plague Commission. Flexner is a member of numerous learned societies, among them being the Association of American Physicians, the American Philosophical Society of Philadelphia, the Washington Academy of Sciences, and the Medico-Chirurgical Society of Bologna. He has published numerous papers on medical subjects, principally original researches in pathology and bacteriology.

Bibliography: *Who's Who in America*, 1902.

A.

FLISFEDER, D. I.: Russian physician and scholar; born about 1850; died in 1885 at Kishinev, where he had settled a few years previously. Flisfeder was best known for his writings in Russian on the Jewish question. When only twenty years old he wrote for the "Novorosiski Telegraf" (1870, p. 1) an article on the Jews of Kiev under the title "Yevreĭ v Kievye." Under the same title he wrote also for the "Kievski Telegraf" (1872, pp. 120–130) and for the "Kievlyanin" (1880, p. 206). His two important works on the Jewish question are "Yevreĭ i ikh Uchenie ob Inovyertzakh," St. Petersburg, 1874, an essay on the Jewish teaching concerning people of other religions; and "Yevreiski Vopros pred Sudom Istorii," *ib.* 1882, which bears on the Jewish question.

Bibliography: *Ha-Meliẓ*, 1885, col. 696.

H. R. M. Sel.

FLOGGING. See Fines and Forfeiture.

FLOOD, THE (Hebr. מבול; LXX. κατακλυσμός). —**Biblical Data** (Gen. vi. 9–ix. 17): When God on account of man's wickedness resolved to destroy by a flood all mankind and all the animal world, only Noah and his family and two (or seven) pairs of every living species were excepted. To save them Noah was bidden by God to build a huge chest or ark, in which they were hidden during the Flood. When the waters abated and the ark rested on one of the mountains of Ararat, Noah sent forth a raven and doves, and when the second dove returned with an olive-leaf in her mouth, while the third dove did not return, it was proof that the ground was dry. On leaving the ark, Noah built an altar and offered sacrifice, which God accepted, promising to curse the earth no more. He blessed Noah and made a covenant with him and his descendants, signified by the rainbow. In later literature this event is alluded to in Ezek. xiv. 14, 20; Isa. xxiv. 5, 18; liv. 9; Ps. xxix. 10; Job xxii. 15 *et seq.*

E. G. H. W. M.-A.

——**In Rabbinical Literature:** When Noah was four hundred and eighty years old all the righteous sons of men were dead, except Methuselah and Noah himself. At God's command they both announced that one hundred and twenty years would be given to men for repentance; if in that time they had not mended their evil ways, the earth would be destroyed. But their plea was in vain; even while Noah was engaged in building the ark the wicked made sport of him and his work, saying: "If the Flood should come, it could not harm us. We are too tall; and, moreover, we could close up with our feet [which were of monstrous size] the springs from below." (Being descendants of the "sons of God," they were of immense stature; see Fall of Angels; Giants). In fact, they resorted to these tactics; but God heated the water, and their feet and the flesh of their bodies were scalded (Pirḳe R. El. xxii, end).

Causes of Flood.

According to another version (Midrash ha-Gadol, ed. Schechter, p. 145), Noah was asked what kind of flood was to come upon the wicked: if a flood of fire, they had a fire-animal, 'alitha, the name of which would act as a spell against fire; if of water, they had sheets of iron wherewith to cover the earth so that no water could come through from below; but in case the waters descended from above, they had another contrivance by which to escape—the "'aḳob" or "'aḳosh" (sponge; Sanh. 108a, b). The sins of the "men of the generation of the Flood" (Sanh. 38b *et passim*) are variously given. They were proud and therefore shameless, parading the earth in a state of absolute nudity (Tanna debe Eliyahu, xxxi.). They were licentious and lascivious (Sanh. 108; Midrash ha-Gadol, pp. 142–146), so that even the animals followed their example (*ib.* p. 153; Tan., Noaḥ, ed. Buber, p. 5). They were robbers; in daytime they marked the houses of the rich with balsam, to find them by means of the odor in the dark (Midrash ha-Gadol, p. 142; Gen. R. xxi., xxvii.). They denied God (Midrash ha-Gadol, pp. 144, 145). A respite of 120 years was granted that Methuselah might complete his allotted life (*ib.* p. 144; "Sefer ha-Yashar," ii.); after his death seven more days were allowed as days of mourning ("shib'ah"). During these seven days God changed the natural order of things, converting day into night and vice versa, to remind the wicked of their perversion (Midrash ha-Gadol, p. 155; Sanh. 108b).

Noah himself had not much faith; he did not enter the ark until the water had reached his knees (Gen. R. xxxii.). God covenanted with him that the fruit he took with him would not spoil or mildew, or lose color; also that none of the giants would stop up the abyss. The lion came to him tamed and with teeth dulled (Gen. R. xxxi.). As the waters rose the true character of Noah's contemporaries became evident; with extreme cruelty they hurled their own children into the abyss in an endeavor to stay the rising flood (Tan., Noaḥ, 10). To convince these robbers and murderers that they could not destroy the ark, Noah had to enter it in full daylight (Midrash ha-Gadol, p. 158; Gen. R. xxxii. 8; Sifre, p. 141a). Water was chosen as the instrument of destruction because man was made of dust, and water is the exact opposite of dust; because it was the first element to sing God's praises; because it enters into the composition of all that has life; because it recalled the haughty eye of the sinners (Midrash ha-Gadol, p. 152; Mek., Beshallaḥ, 37b; Gen. R. xxxii.; Sanh. 108). The waters from above met those from beneath as though the former were male and the latter female, their union producing new floods (Pirḳe R. El. xxiii.).

The Ark.

By displacing two stars in the constellation of Kimah (see CONSTELLATIONS) God brought on the Deluge (Midrash ha-Gadol, p. 156; comp. Ber. 58b, 59a). The land of Israel was exempt from the Flood (Pirḳe R. El. xxiii.). Noah was in the ark one whole year, during which time he did not sleep; hence his anxiety to be released (Tan., Noaḥ, 14). He sent out a raven, which, alighting upon a dead body on a high mountain, forgot its errand in the feast. The dove brought back a twig of the olive-tree, which, though bitter, she preferred, as coming from God, to any sweet thing at the hand of man; hence the proverb, "A fool employs an unclean messenger" (Pirḳe R. El. xxiii.). Noah was exceedingly annoyed by the odor of the beasts of prey (*ib.*). For the reasons for the forty days and forty nights of the flood see FORTY.

The year of the Flood is not included in Noah's years (Gen. R. xxxii.). The number of those coming out of the ark was exactly that of those who entered it, none having been born in the meantime (Gen. R. xxxi.). Twelve months was the duration of the punishment of the generation of the Flood. The rain lasted during the months of Ḥeshwan and Kislew; the waters increased in Ṭebet, Shebaṭ, Adar, Nisan, and Iyyar; the ark rested in Siwan on Mount Kartunja (see Midrash ha-Gadol, p. 161; 'Eduy. ii. 10; Seder 'Olam R. iv.). The confusing notation, according to both solar and lunar years, in the Biblical account is noticed by the Rabbis (Gen. R. xxxiii.). The generation of the Flood has no share in the world to come (Sanh. 108a). According to the "Sefer ha-Yashar," severe storms frequently occurred during Noah's voyage, frightening the beasts as well as Noah and his family.

E. G. H.

The Sources of the Old Testament Account.

——**Critical View:** This story has been shown, by a careful study of the Hebrew text by scholars throughout the last century (see Cheyne, "Founders of Old Testament Criticism: Biographical, Descriptive, and Critical Studies," New York, 1893), to be a compilation by a late redactor from two (or even three) different sources, which, while agreeing in general outlines, differ considerably in details, style, and character of language. The collection or codification, in writing, of the oral traditions concerning these legends was not done by one hand nor at one period, but in the course of a very long process and by several or many hands. Many collections must have been made from time to time. Among these several have survived. Two stages are still noticeable (J^1 and J^2), to the earlier of which are referred the collections of the Jahvist (J) document and the Elohist (E) narrative; while the later is a thorough revision known as the "priestly writing" or "priests' code" (P), whose common theme was "the choice of Israel to be the people of YHWH" (Wildeboer). The oldest strata of J did not know the story of the Flood: it is preserved in the later strata (J^2, about 650 B.C.).

The sections of the narrative of the Flood (see Budde, "Die Biblische Urgeschichte," pp. 248 *et seq.*; Jülicher; Holzinger; Driver, "Introduction to the Literature of the Old Testament," 7th ed., pp. 14 *et seq.*; W. E. Addis, "Documents of the Hexateuch," London; Carpenter and Harford-Battersby, "The Hexateuch. According to Revised Version," etc., New York) ascribed to J^2 are: vi. 5–8 (after which a considerable portion of the story is missing, as, for example, God's first appearance and command to build an ark, thereby testing Noah's trust and obedience); vii. 1–2b (God's second appearance to Noah), [3a], 3b, 4, 5, 10, 7 [8, 9], 16b, 12, 17b, 23ad, 22, 23b; viii. 6a, 2b, 3a (after which a sentence is missing), 6b, 8–12, 13b, 20–22. To P are assigned: vi. 9–22 (14–16 and 17–22 correspond to J^2's account in vi. 8 and vii. 1; comp. Budde, "Die Biblische Urgeschichte"; Cheyne and Black, "Encyc. Bibl." *s.v.* "Deluge"); vii. 6, 11, 13–16a, 17a, 18–21, 24; viii. 1–2a, 3b–5, 13a, 14–19; ix. 1–17, 28, 29.

General Characteristics.

The story of the Flood and similar stories show that in J^2 are contained separate legends and legend cycles; delicate and coarse elements exist side by side; they do not bear the stamp of a single definite period or time, and still less of a single personality. There is a decided anthropomorphic flavor in the account of J which is not found in P; and yet it is much purer and more spiritual than the cuneiform account of the Deluge. P preserves the more detailed account, aiming at legal clearness and minuteness, having always the same expressions and formulas, and observing a tone of prosaic pedantry, dry and monotonous; giving the early stories, and few of them at best, only as a sort of preamble to the genealogies, the chief aim of this collection. In his account P manifests a wide contrast with the vivid colors of the older narratives, lacking all the concrete elements of a story. He attaches to the legends a detailed chronology which is absolutely out of keeping with the simplicity of the old legends. Noticeable, also, are the precise form of God's promises and the sign of the covenant made with Noah. Only the objective element is considered as the important feature of his religion, which to him consists in the prescription of ceremonies, etc. He does not, in the account of the Deluge, distinguish between clean and unclean. The theophanies are not of a character usually found in the Old Testament; God appears, speaks, and then ascends; and everything characteristic of other stories is omitted (see PRIESTLY CODE). P was written from its own definite point of view after the catastrophe of the people and the kingdom of Judah, when, overwhelmed by the tremendous impression of their measureless misfortune, they recognized that their fathers had sinned and that a great religious reformation was necessary.

It is clear, then, that J^2 contains the early popular legends, while P represents the later learned redaction, preserving at the same time some very old traditions. To an entirely different collection may have originally belonged viii. 7, which was inserted when the two collections J (J^2) and E were later on combined by an editor, the Jahvist (Wellhausen), prior to the addition of the still later priests' code. To the final redactor (R) who united J, E, and P may be ascribed some of the brief additions and glosses.

The accounts as found now may be grouped under four headings:

I. The Cause of the Flood (vi. 5–8: J^2).

II. The Preparation of Noah (vi. 9–vii. 5): Here there is a first and a second account.

The Accounts of J^2 and P Combined.

(1) The first account (vi. 9–22: P) is incorporated in the text entire, including the minute instructions concerning the building of an ark, or chest (see also Ex. ii. 3), that would float on the water. The Hebrew word תבה is of disputed origin; it is translated by *κιβωτός* in the Septuagint and "arca" in the Vulgate (see Gesenius, "Th." 13th ed.; Jensen, in "Zeit. für Assyr." iv. 272 *et seq.*, explains the word as of Babylonian origin). The Babylonian Noah, Pêr-napishtim, builds a ship. "It is most probable that the narrator of P wishes to indicate that in the time of the Patriarchs ships were unknown" (Mitchell). Lenormant ("Beginnings of History," ch. viii.) and others maintain that the Biblical narrative bears the stamp of an inland nation ignorant of things appertaining to navigation. The ark is to be made of wood, perhaps cypress (Lagarde, "Symmicta," ii. 93; *idem*, "Mittheilungen," i. 227; *idem*, "Nominalübersicht," pp. 213, 218 *et seq.*; Cheyne, in Stade's "Zeitschrift," 1898, pp. 163 *et seq.*); it is to be built in three stories and divided wholly into cells (Lagarde, "Onomastica Sacra," 2d ed., p. 367; comp. the Babylonian account of the building of the ship). The seams are to be stopped by smearing outside and in with bitumen or asphalt. Its length is to be 300 (comp. Ezek. xl. 5) cubits = 487.2 feet; its breadth 50 cubits = 81.2 feet; its height 30 cubits = 48.72 feet; contents, 1,927,394.38 cubic feet. A roof is to be constructed, capable of being turned from above on a hinge, in order to admit of opening and closing (see viii. 13b); a door is to be at the side of the ARK. The making of the ark was God's test of Noah's confidence and obedience. Noah did as he was commanded, and brought his family into the ark, and two of every kind of living creature, male and female, as well as food for himself and for them. Notice the making of the first covenant (v. 18).

(2) The second account (vii. 1–5: J) is a mere fragment. The story of the ark and its construction, no doubt originally also in J, connecting it with vi. 8, is omitted by the redactor as a mere repetition. Preserved is the command to enter into the ark with the whole family and with representatives of the whole animal kingdom, of clean animals by sevens (or seven pairs ?) suitable for sacrifices and for food (viii. 20), and of unclean by twos. The Hebrew text says "two," perhaps indicating only one pair, which would favor the interpretation of "by sevens" as "three pairs and one [male ?]." All this is to be done in seven days.

III. The Waters of the Flood (vii. 6–viii. 14): (1) Here is to be noticed the duration of the Flood (vii. 6–24; P and J^2 combined). The two narratives separated stand as follows: With P the Flood begins (vii. 11) in the six hundredth year of Noah, the second month and the twenty-seventh day (so with LXX.; Haupt, in Ball, "Genesis," p. 118). "This gives exactly a lunar year for the duration of the Flood (see viii. 14) instead of a year and eleven days, for which there seems no reason. Such errors in numerals are common enough" (Haupt). The waters rose for 150 days, and at the end of these 150 days they began to subside. When the Flood began Noah had lived for 600 years, *i.e.*, a Babylonian "neru." To go further into details, Noah had reached in his life the six hundredth year, the second month, and the twenty-seventh day, when the Flood began; the six hundredth year, the seventh month, and the twenty-seventh day (LXX.), when the Flood was at its height; the six hundredth year, the tenth month, and the first day, when the highest mountain-peaks began to reappear; the six hundred and first year, the first month, and the first day, when the waters had disappeared [This number is important inasmuch as P therewith indicates that the old world has ceased to be; the new will now begin. This, and not the beginning of the Flood, is the new *terminus a quo*. This beginning of the year is not the old Israelitish New-Year's Day in the autumn, when the rainy season sets in, but the beginning of the Babylonian year, the first of Nisan, when the wet season ends. P usually reckons after the Babylonian system.]; the six hundred and first year, the second month, and the twenty-seventh day, when the earth was dry, and he was able to leave the ark (see B. W. Bacon, "The Chronology of the Account of the Flood in P," in "Hebraica," 1892, viii. 79–88).

Date of the Flood.

The Hebrew year originally began in the fall (see Dillmann's "Ueber das Kalenderwesen der Israeliten vor dem Babylonischen Exil," in "Monatsberichte der Berliner Akademie," Oct. 27, 1881; Muss-Arnolt, "The Names of the Assyro-Babylonian Months and Their Regents," in "Journal of Biblical Literature," xi. 72 *et seq.*); and since P elsewhere (Ex. xii. 2) distinctly attributes to Moses the change in the method of reckoning time, he would naturally reckon from Tishri in the period preceding the advent of the Lawgiver. The second month would be "Bûl" (I Kings vi. 38), later Marḥeshwan, beginning about the middle of October; so that the twenty-seventh of the month would correspond to the first half of November, the period when the rainy season in Palestine and the neighboring countries usually sets in. With J^2 the Flood begins seven days after the announcement by God. It lasts forty days and forty nights (vi. 4, 12). The rain then ceases, and after seven days, during which the waters begin to decrease (viii. 3a), Noah sends out the first dove (vii. 6b); after another seven days, another dove (vii. 10); after a third seven days, a third dove (vii. 12), which returns no more. He then uncovers the ark, and lo! the face of the earth is dry. Then he disembarks and offers a sacrifice, which in its description recalls very vividly the Babylonian account. This account mentions seven days of preparation, six (seven?) days of storm, and seven days of waiting after the flood-storm.

(2) The gradual subsidence is described in viii. 1–14, and belongs mostly to J^2. The waters had risen fifteen cubits above the highest mountain-peaks. As soon as they began to subside the ark grounded on one of the mountains of the land of Ararat (the "Urarṭu" of the Assyrians; see Belck, in "Zeit. für Assyr." ix. 351; Jensen, in *ib.* pp. 306 *et seq.*; Belck and Lehmann, *ib.* xii. 1–3 *et seq.*; Streck, *ib.* xiv. 103 *et seq.*; Billerbeck, "Das Sandschack Suleimania und dessen Persische Nachbarlandschaften zur Babylonischen und Assyrischen Zeit," Leipsic, 1898; Lehmann, "Armenien und Nordmesopotamien in Altertum und Gegenwart," Berlin, 1900; Nöldeke, "Untersuchungen zur Kritik des Alten Testaments"; Hastings, "Dict. Bible," i.; Cheyne and Black, "Encyc. Bibl." i. 288–290; Jew. Encyc. ii. 173, 174), precisely as in the Babylonian account the ship rests on a mountain in the land of Niṣir (see Muss-Arnolt, "Concise Dict. of the Assyrian Language," pp. 716, 717; "Zeit. für Assyr." xv. 272). Mount Mas(s)is (see Friedrich Murad, "Ararat und Masis, Studien zur Armenischen Altertumskunde und Litteratur," Heidelberg, 1900; F. C. Conybeare, in "American Journal of Theology," 1901, pp. 335–337) is commonly identified with the one on which the ark rested; it is 17,000 feet high (so Targum, Syriac version; Berosus; see Cory, "Ancient Fragments," p. 63). Others identify it with Mount Judi in Kurdistan, southwest of Lake Van. The fact that the ark grounded on the very day the waters began to subside proves that the narrator assumes that of the 30 cubits of the ark's height, 15 were under water. In this he differs from the Babylonian account.

(3) Birds are sent out as messengers (viii. 6–12: J). After viii. 3a there must originally have followed an account of the settling of the ark on a mountain, perhaps in the East (Babylonia? comp. xi. 2: Wellhausen). The sending out of the three doves is a proof of the sagacity of Noah, who thereby shows himself as the Old Testament equivalent of the Babylonian Ḥasis-adra. The first dove returns at once; the second, with a fresh olive-leaf, at eventide, when birds return to their nests; the third does not return.

Ch. viii. 7 does not belong to the account of J (Wellhausen, "Composition des Hexateuch," p. 15; Gunkel, p. 59; Mitchell, pp. 213, 214). It is imported from another source, perhaps by the redactor of J and E (from the Babylonian story?). Ball ("Genesis," in "S. B. O. T.") would retain the verse, but change the order of sentences, placing verse 7 after 8 and 9. "This arrangement has the additional advantage of agreement with the cuneiform account, in which version the dove comes first." But it is evident that Ball's suggestion does not solve the difficulties as well as does Wellhausen's rejection of viii. 7. The two accounts, J and the cuneiform story, agree in the main—for instance, in the sending out of the bird—but they differ in details. Winckler ("Altorientalische Forschungen," 3d series, vol. i., part 1) holds that in the present J there is the combination of an older and shorter E account, according to which there were seven days of preparation, forty days of the Flood (the number of the Pleiades, the rain-constellation), and seven days preceding the sending out of the dove which returned no more. This would make fifty-four days altogether, about two lunar months. The other and longer account speaks of the threefold sending out of birds, which will have to be identified, in accordance with the cuneiform account, as swallow, dove, and raven.

After the Subsidence.

IV. The Future of the Survivors (viii. 15–ix. 17): This includes: Noah's offering, composed of the account by P of the exit from the ark (15–19), serving as an introduction to the extract from J^2; the sacrifice in which Noah expressed his gratitude for deliverance (20–22); instructions given to Noah on the sacredness of life, of men as well as of beasts, stating emphatically that "whoso sheddeth man's blood, by man shall his blood be shed" (ix. 1–7: P); the making and proclaiming of a covenant, the sign of which was to be God's bow, the rainbow (ix. 8–17: P). The Babylonian account does not have this last feature. It suggests the Hindu myth in which the bow used by Indra in shooting bolts of lightning at his enemies, when the storm is over becomes the rainbow, a promise of peace to mankind. It is also found among the Arabians. P preserved this old mythological account simply because he desired for the construction of his world-scheme three covenant signs for the three covenants made with Noah, Abraham, and Moses—the rainbow, circumcision, and the Sabbath. Wellhausen ("Prolegomena zur Geschichte Israels," 4th ed., p. 317), Keil, and others stoutly defend the statement of the author, which implies that hitherto there had been no such thing as a rainbow; others, again, maintain that P is here explaining the origin, not of the rainbow, but of its adoption as a sign (see J. G. Murphy, "Genesis").

In proof of the separate origin of the two documents J^2 and P, attention may be called to: (1) the many repetitions; (2) the contradictions, such as vi. 19 *et seq.* and vii. 14–16 as against vii. 2 *et seq.*; vii. 11 (a poetic and mythological description) as against vii. 12 (a prosaic narrative); vii. 12 as against vii. 24 (the duration of the Flood); (3) the many linguistic differences. On the other hand, there are also points of agreement, such as (1) the cause of the Deluge, (2) the persons saved, (3) the new relationship between God and man, (4) the words for "flood" and "ark." "Mabbul" is perhaps from the same root as Assyrian "nabâlu" = "destroy," and corresponds to the Assyro-Babylonian "abûbu," whence perhaps its vocalization (see Gesenius, "Th." p. 550, and the literature cited in Muss-Arnolt, *l.c.* p. 636, col. 2, note). On "tebah" see above. But Budde ("Die Biblische Urgeschichte," pp. 417 *et seq.*, 467 *et seq.*) is incorrect in maintaining that J^2 has been the only source for P, nor is Cheyne right in making P dependent on J^2. P, as it now stands, is fuller than J^2 in (1) the announcement to Noah of the impending Deluge, and the command to build an ark, whose measurements are given in detail; (2) the notice of the place where the ark grounded; and (3) the appointment of the rainbow as the sign of the covenant between God and man.

Of the account in J^2 it may in general be said that the tradition of the Flood was known very early in Israel, but that, on the other hand, the present form of the tradition is of a more recent date. The traces of great antiquity are: (1) the closing of the ark by Yhwh Himself (vii. 16); (2) the sacrifice offered by Noah after the Flood, and especially the expression "And Yhwh smelled the pleasant odor"; (3) the sending out of the birds; (4) the terms for "flood" and "ark." In the mixture of Noah the pious and Noah the wise and prudent there is the combination of a later and an earlier tradition, the latter, perhaps, originally of a more secular, worldly character, the remnant of an old hero-song.

Of the account in P it may in general be said that there are now and then traces of very old traditions. Thus, vii. 11 (and viii. 2a), the origin of the Flood, which in the minute and on the whole prosaic account of P is all the more remarkable because of its highly poetical coloring: (for example, the conception of the primeval man, just as in the Babylonian tradition [see Creation account, Rawlinson, iv., lines 139, 140], of the waters above the heavenly expanse held back by bars and sluices [comp. Gen. xlix. 25; Ps. xxiv. 2]); the proverb or saying in ix. 6; the very old story of the rainbow; the tradition concerning the termination of the period of peace and the new order of things; the account of the covenant, including also the animal creation, alluded to in Deutero-Isaiah liv. 9 (Kraetzschmar). Further, the sources used by P also mentioned Mount Ararat, and perhaps also the "150 days." These and some minor points indicate for P a source very similar to that of J; but the considerations just given weigh against the assumption that P was directly dependent on J^2 (Wellhausen, *l.c.*, 4th ed., p. 399; Budde, *l.c.* pp. 467 *et seq.*; Holzinger, "Genesis," pp. 85 *et seq.*; Cheyne and Black, "Encyc. Bibl." *s.v.* "Deluge," § 10). Nor can it be maintained with Kosters ("Theol. Tijdschrift," xix. 335 *et seq.*) that P is remarkably similar to the account in Berosus, a view which would assume the later Babylonian tradition as a source (see Dillmann, "Genesis," p. 136). The tradition as found in P must have been known in Israel in early times.

Other Flood-Legends.

Many other nations have traditions of an early flood. These have been carefully collected and sifted by Richard Andree ("Die Flutsagen, Ethnographisch Betrachtet," Brunswick, 1891), Hermann Usener ("Die Sintfluthsagen Untersucht," Bonn, 1899), Franz von Schwarz ("Sintflut und Völkerwanderungen," Stuttgart, 1894), and Winternitz ("Die Flutsagen des Altertums und der Naturvölker," in "Mitteilungen der Anthropologischen Gesellschaft in Wien," xxxi., No. 6). Winternitz believes that the widely spread legends are the outgrowth of local traditions based on actual local occurrences. The fact that many peoples have flood-legends can not justify the assumption that they all go back to one great prehistoric event, for there are many other nations and groups of nations without such legends.

Of greatest interest and importance for the study of the Old Testament account, among all these legends, is the cuneiform account of the Deluge. This was mentioned and epitomized by Berosus and Abydenus, preserved by Eusebius, "Chronicon," i. 19, edited by Schoene in "Fragmenta Historicorum Græcorum," ii. 50 *et seq.*, iv. 281 (translated by Usener, "Flutsagen," pp. 13–15), and is fully known since George Smith's discovery, in 1872, of the cuneiform text, on editions and translations of which see Muss-Arnolt, "Assyrian and Babylonian Literature," pp. 350, 351, New York, 1902.

Pêr-napishtim, the ancestor of Gilgamesh and the favorite of the gods, relates to Gilgamesh the story of the Flood, in which he and his family and his belongings were alone saved. Owing to the corruption of the citizens of Shurippak, the gods decided to bring about a deluge, destroying all mankind. In a dream the god Ea revealed their intention to a man of the city named "Pêr-napishtim" (Scheil in Maspero's "Recueil des Travaux," 1898, xx. 55 *et seq.*), who, in accordance with Ea's instructions, saved himself, and his family, and every kind of beast, by building a ship in which they escaped from the Flood. The ship was built in seven days. Its sides were 120 cubits high; its beam was 120 cubits also (see Haupt in "Am. Jour. Philology," ix. 419 *et seq.*). After Pêr-napishtim had stowed away his family and belongings, and living creatures of every kind, the storm, called "abûbu," broke loose so fearfully that even the gods became affrighted. Everything was destroyed. The storm ceased after the sixth day, and after twelve (double) hours there rose out of the water a strip of land. To Mount Niṣir the ship drifted and stuck fast. And when the seventh day drew nigh Pêr-napishtim sent forth a dove. The dove flew hither and thither, but as there was no resting-place for her, she returned. Then he sent forth a swallow. The swallow flew hither and thither, but as there was no resting-place for her, she also returned. Then he sent forth a raven. The raven flew away, saw the land emerging, alighted upon it, waded about, croaking, and returned no more (comp. with this the account of J^2). Pêr-napishtim then disembarked, and offered to the gods a sacrifice, whose savor the gods smelled, gathering like flies around the sacrificer. The anger of Bêl, the god who was the prime mover of the Flood, and who was displeased at the salvation of Pêr-napishtim, is assuaged; he goes up into the ship, takes Pêr-napishtim and his wife, blesses them, and makes them dwell far away at the mouth of the rivers. The character and actions of Bêl and of Ea, as described here, appear united in Yhwh by J^2, whose account, of course, is strictly monotheistic, purer, and loftier.

The Deluge fragment discovered by Scheil is dated in the reign of Ammizadugga, one of the last kings of the first dynasty of Babylon, and may be ascribed to about 2100 B.C. It was found at Sippar—where the Deluge is placed by Berosus—and represents the local form of the legend current in that city during this early period. Tablet seven of this fragment mentions Pêr-napishtim, and tablet eight speaks of Atrakhasis; both occur in the account which was found by Smith. Atrakhasis (Ḥasisatra) is the "Xisuthrus" of Berosus (the "Sisithros" of

Abydenus). The conjectures on the relationship between the two names are given in Muss-Arnolt, "Assyrian and Babylonian Literature," p. 358. On the etymology of the two names see *idem*, "A Concise Dictionary of the Assyrian Language," pp. 134, 712. See also Zimmern in "Zeitschrift für Assyriologie," xiv. 277 *et seq.* The story of the Deluge had originally no connection with the story of Gilgamesh.

Here in general there is a similarity between J^2 and the Babylonian account, but as a vehicle of moral and religious instruction the superiority of the Old Testament account is at once apparent. The Babylonian account is polytheistic, its gods capricious, jealous, quarrelsome; the hero a favorite of only one of these gods. The Old Testament tradition, even in its earliest known form, is thoroughly monotheistic; its God commands instant and unreserved reverence; its hero is saved on account of his righteousness.

Source of the Hebrew Tradition.

It is maintained by many that the Hebrew tradition, especially as preserved in J^2, was directly borrowed from the Babylonian at the time of the ascendency of Assyria, that is, about 700 B.C., when Judah was a vassal kingdom of Assyria (see Haupt, "Sintflut Bericht," 1881, p. 20; Usener, *l.c.* p. 256; Stade's "Zeitschrift," 1895, p. 160; Budde, *l.c.* p. 457; "Am. Jour. of Theology," Oct., 1902, pp. 706, 707). It is, however, more correct to assume with Zimmern ("Biblische und Babylonische Urgesch." p. 40) that these Babylonian legends were first made known about the Tell el-Amarna period among the original Canaanite inhabitants of Palestine, from whom they passed to the Israelites when the latter settled in the land. Others assume later Aramean or Phenician mediation (see Gunkel, "Genesis," pp. 67, 68; Winckler, "Altorientalische Forschungen," ii. 140 *et seq.*, 160 *et seq.*).

In the Babylonian, and especially in the Hebrew, tradition there is the blending of two still earlier legends, the one of the destruction of mankind, wholly or in part, by the punitive judgment of the divine powers, owing to man's wickedness—a legend of a character similar to that of the destruction of Sodom and Gomorrah, or the story of Philemon and Baucis in classic lore; the other, that of a flood as such, either local or universal. The Flood was not in the tradition's view universal, as "universal" would be understood at present, simply because the world of the early writers was a totally different world from that of to-day. This latter legend again undoubtedly goes back ultimately to a nature-myth representing the phenomena of winter, which in Babylonia especially is a time of rain. The hero rescued in the ship must originally have been the sun-god. Thus the Deluge and the deliverance of Pêr-napishtim are ultimately but a variant of the Babylonian Creation-myth (Zimmern; see also Cheyne, *s.v.* "Deluge," § 18).

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——**In Mohammedan Literature:** In the Koran Noah is mentioned not less than eleven times. The Koranic term for "flood" ("ṭufan") betrays an Aramaic origin, and leads one to infer that Mohammed had heard the story from Jews or Christians in Syria, probably from both. The most concise and accurate account is given in sura xxix. 13–14: "We sent heretofore Noah to his people; he remained with them one thousand years save fifty years. Then the Flood seized them while they were acting wickedly. But we rescued him and those who were in the ark, and we made it a sign unto all creatures." This quotation shows that Mohammed had not read the account of the Flood in the Bible, but had heard it in the form of the Jewish Haggadah. According to the latter, Noah was bidden to spend one hundred and twenty years in building the ark, so that people might take warning.

Moslem tradition renders the story in a more elaborate form. Noah planted an ebony-tree brought to him by Gabriel. After it had grown for many years he cut it down and prepared the planks. When he commenced to build the ark, the people taunted him in the following words: "At first thou wert a prophet; now thou hast turned carpenter." As soon as the ark was finished, Noah dug up Adam's body and placed it therein. Then the rain poured down for forty days and forty nights. All mankind and all animals perished save those in the ark. Two luminous disks in the walls of the ark marked day and night, as well as the hours of prayer. For forty days (according to other reports, seven times) the ark floated round the Kaaba in Mecca; and after six months it settled on the top of a mountain in Mesopotamia. Noah sent out a dove, which returned with an olive-leaf in its beak. When the water had disappeared he saw the rainbow, and then he knew that it was time to leave the ark. The accounts in the Koran (suras xi. 42, xxiii. 27) end with the words: "Then our decree came [true] and the oven boiled." This is evidently a reproduction of the Talmudical saying, "The generation of the Flood was judged with boiling water" (Sanh. 108). See Ark of Noah in Mohammedan Literature.

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E. G. H. H. Hir.

FLORA. See Botany.

FLORENCE (פירינצי ; פלורינצייא ; פיורינצה[א] =**Fiorenza**; **Florentia**; **Firenze**): Capital of Tuscany, Italy. Jews settled here probably before 1400. They were not needed in this flourishing commercial city, the scene of factional strife between the Guelfs and Ghibellines; there was an abundance of capital, the Florentines being the greatest speculators and the most rapacious usurers of the Middle Ages. But having admitted the Jews, the Florentines granted them at once many rights and privileges. In 1414 the republic sent a Jewish banker, "Valori" by name, to represent it at Milan before the Duke of Visconti. As the latter refused to receive a Jewish ambassador, Florence declared war against him. This friendly attitude of the Florentines, however, was as subject to change as their government; the Jews were expelled and readmitted at the pleasure of the Senate. That Jews were in the city in 1441 is indicated by the fact that a "maḥzor" according to the Italian ritual was written there and sold in that year (Zunz, "Ritus," p. 84).

A Nook in the Florence Ghetto.
(From a photograph.)

Expelled During the Plague.

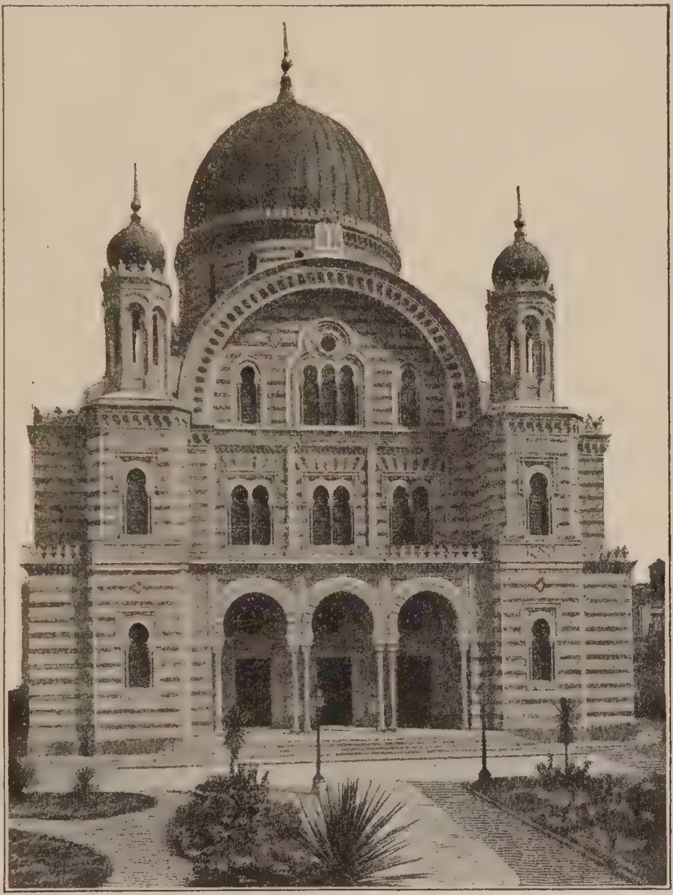
One of the first Jews of Florence known by name was Emanuel b. Uzziel da Camerino, for whom Codex Montefiore No. 219 was written (1458). A Jewish physician by the name of "Abramo" was called in to amputate a leg of Giovanni delle Bande Nere, the ancestor of the house of Medici. The favorable attitude toward the Jews seems to have changed in 1472, for during the plague raging in that year all the Jews were expelled. Shemariah b. Abraham Jehiel wrote an elegy in commemoration of the event (Codex Merzbacher, Munich, No. 90). When the plague subsided in 1473 the populace demanded that the Jews be recalled as money-lenders, and for some years thereafter they lived in peace in the city, protected by the Senate. When Bernardin of Feltre was preaching in Florence in 1487, the young men attempted to sack the houses of the Jews and slay the inmates; the authorities, however, expelled the preacher, who thereupon pretended that they had accepted large bribes from the Jews.

In the meantime the house of Medici had risen to power, and under Lorenzo the Magnificent Florence became the center of art and science. The Jews also took part in this splendid life of the Renaissance. Lorenzo called Jewish physicians and scholars to his court, among them Abraham Farissol. Elijah Delmedigo took part in a religious disputation in his presence. The philosophers Marsilio Ficino and Giovanni Pico della Mirandola studied the Hebrew language and the Cabala, and called a number of learned Jews to Florence; among these Elijah Delmedigo was especially noted as an expounder of the Aristotelian philosophy. Johanan Allemanno, a close observer of Florentine life, gives a good description of it in "Ḥeshek Shelomoh," his commentary to Canticles.

As foreign traffic had widened the horizon of the Florentines, they hospitably received the Spanish refugees who, noted for their business experience,

Settlement of Spanish Refugees.

scholarship, and wealth, sought shelter in Italy. The first comers were followed by many other Jews and Maranos who had been driven by the Inquisition from Portugal. The community of Florence now became an important one, and the city also derived great benefit from the immigrants, who were in close intercourse with their coreligionists in Brabant, Lyons, Marseilles, Naples, Venice, in Portugal and especially in the East, and carried on commerce in colonial products, silk and wool. All opposition to them was silenced in face of the services they rendered to the city. Expelled in 1490 (according to Ibn Verga, "Shebeṭ Yehudah"), they were recalled in 1492; expelled again, they were once more recalled in 1498, being found indispensable to the commerce of the city. Among the Portuguese immigrants was the aged Don Joseph ibn Yaḥyah, who arrived at Florence with his sons in 1494.



The Large Synagogue at Florence.

(From a photograph.)

Under the Medici.

The condition of the Jews was a favorable one under the first princes of the house of Medici; the Maranos were allowed even the free exercise of their religion, and were not attacked during the plague of 1539. Cosimo II. favored the Jews; his wife, Leonora of Naples, had as teacher Donna Benveniste Abravanel, to whom she was a lifelong friend. It was due to her influence that Cosimo granted extensive privileges to the Jews in 1551. They numbered at that time about 500, the majority living in the Via dei Giudei, beyond the Arno: the street still bears that name. The political differences between the Medici and the pope were a direct advantage to the Jews, as the Medici paid no attention to the cruel papal decrees issued against them. The continual attacks, however, bore fruit in the end; in 1570 the Jews were enclosed in a ghetto. Some streets not far from the Duomo, in the lowest and dampest part of the city, the Via della Nave, were assigned to them, and enclosed by gates; in 1571 an insulting inscription was affixed to the gate of the ghetto. The communities of the outlying towns of Montalcino, Torricella, San Miniato, Monte Pulciano, and Prato were obliged to move into the ghetto of Florence. However, the anti-Jewish laws were never as strictly enforced in Florence as elsewhere. The wealthy Jews were permitted to live outside the ghetto, the inhabitants of which were not treated harshly.

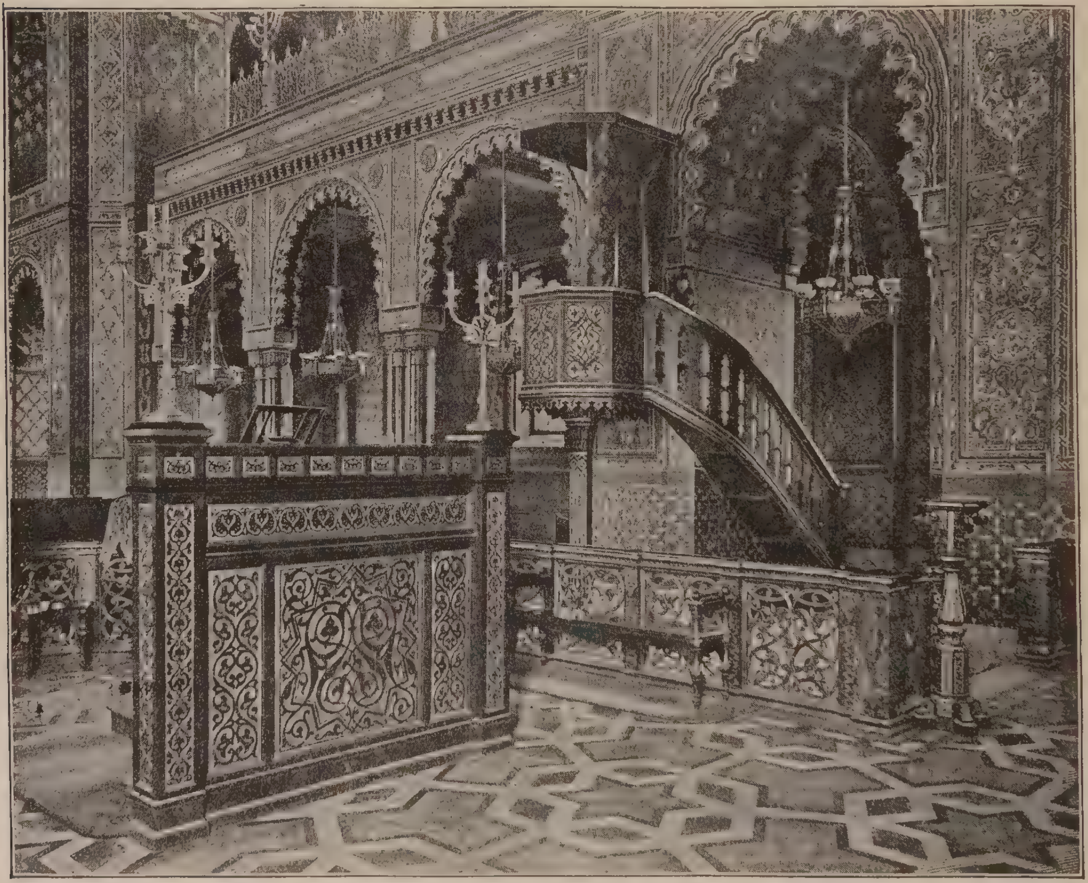
In the Seventeenth and Eighteenth Centuries.

Toward the end of the seventeenth century the city threatened to force all the Jews to live in the ghetto, probably because many houses there were vacant at the expense of their Christian owners. The community therefore was obliged in 1690 to pay the entire rent of the ghetto. It was the underlying principle of Florentine legislation to treat the Jews as mildly as was consistent with the prejudices of the seventeenth and eighteenth centuries. The clergy combated Judaism by making converts rather than by physical coercion; the baptism of children under thirteen years of age was regulated by law. Riots against the Jews occurred but seldom, and were repressed by the government and the clergy; the attacks which were made at the time of the French Revolution in 1790 were quelled by the bishop. During the Napoleonic régime the community shared the varying fortunes of the city, freedom alternating with oppression, until its autonomy was recognized in 1814. The gates of the ghetto were opened, never to be closed again, and the Jews were permitted to live outside its limits. Although no civic rights were granted to them, the Jews of Tuscany were treated so justly that they did not demand emancipation, which came to them, however, in 1859, when the grand duke was expelled and the provisional government instituted; on this occasion Sansone d'Ancona was appointed minister of finance. When Tuscany was annexed to the kingdom of Italy in 1861, the Jews received full citizenship in conformity with the constitution of 1848. None of the rights then conceded has since been abrogated, and since then the Jews have always had a share in the government of the city.

In the fifteenth century the community had only one synagogue, with the Italian ritual; but with the advent of the Portuguese Jews the Sephardic ritual also was introduced. The bitter struggle ensuing between the two nationalities was finally adjusted when both were recognized as of equal standing. Two synagogues were organized, with two rabbis, one for each ritual. The growth of the community of Leghorn strengthened the Sephardic party in Florence, which finally became dominant, with the result that at present (1903) the majority of the community follows that ritual. The Sephardim have used the Portuguese language in their documents and their service down to very recent times. Other internal dissensions arose at the time of the movement started by Shabbethai Ẓebi; in spite of their rabbi, Johanan Ghiron, the community did not believe in the pretender, siding with Ẓebi's two chief opponents, Jacob and Immanuel FRANCES, who were staying at that time in Florence. Emanuel wrote in 1660 a duet for the Society of the Anelanti ("Ḥebrat ha-Sho'afim"), which was sung in both synagogues.

Synagogues and Rabbis.

The earliest known scholars of Florence, given in chronological order, are: R. Moses, preacher and commentator (*c.* 1472), whose works are included in Codex Montefiore, No. 17, and his brother Abigdor; Shemariah b. Abraham b. Jehiel and Raphael of Florence (*c.* 1480), whose works are included in Codex Merzbacher, No. 90; Jacob b. Jekuthiel da Corinaldo (1510); Eliezer b. Solomon b. Zur (1512); Isaac b. Joseph Monselice (1540); Moses b. Abraham Coen; Azriel b. Jehiel Trabotti (1567); Jehiel b. Abraham Finzi; Solomon b. Samuel Montedelolmo; Judah b. Joseph Uzziel; Moses b. Bassa da Blanes (seventeenth century); Isaac and Raphael Calò; Samuel and David Piazza; Zechariah b. Ephraim Porto; Jo-



PULPIT AND READING-DESK OF THE FLORENCE SYNAGOGUE.
(From a photograph in the possession of Maurice Herrmann, New York.)

hanan Ghiron; Isaac b. Samuel Baruch; Jacob de Alba; Hananiah b. Menahem Cases; Raphael b. Samuel Corcos (eighteenth century); Abraham Jedidiah Shalit; Judah Raphael b. Menahem Baruch Jaghel di Monselice (1737); Raphael Lonsano (—1773); Menahem Azariah b. Judah Maẓliaḥ Padova; Abraham Fonseca; Aaron Ashkenazi; Moses Ḥayyim b. Samuel Rimini; Daniel Terni; Moses Ḥayyim Soschino; Mattithiah Nissim b. Jacob Israel Terni; Hananiah Hai Coen (nineteenth century); Castelnuovo; Samuel Olper; Jacob David Maroni; S. H. Margulies, occupying the position of rabbi since 1890.

For a time there was a Hebrew printing-press in Florence. In 1700 the first part of Aaron ha-Kohen's (?) "Orḥot Ḥayyim" was published there, and various works appeared about 1800.

Present Status.

In 1914, out of an estimated total population of 240,143 there were about 4,500 Jews who have a council ("consiglio") of 16 members, who elect a committee of five from among themselves. There are two synagogues—the large new Sephardic synagogue, the "most beautiful synagogue of Europe," built through the munificence of the director David Levi (d. 1869), and completed in 1882 (see Jew. Encyc. i. 430, illustration), and a small synagogue (Italian ritual) in the Via dell' Oche. The ritual in both is Orthodox; in the larger synagogue there are a choir and an organ, and the sermon is preached in Italian. There are two cemeteries, an old one dating from the eighteenth century, and a new one dating from about 1875. There is a common school for boys and girls, in which much attention is given to Hebrew, in addition to the elementary studies prescribed by law. A Hebrew school prepares for entrance to the rabbinical seminary. The following philanthropic institutions are under the direction of the community: the Jewish hospital on the Arno; the Jewish orphan asylum, Achille Leone Athias; the Asili Infantili; Ospizio di Marina; Malbish Arumim; the society Arti e Mestieri. The societies Oavè Torâ (with a large library), Ez Hajjim, and the more recent Meḳiẓe Nirdamim are devoted to the study of the Torah.

The Mattir Asurim Society, founded for the purpose of securing the release of Jews imprisoned for debt, supports a second synagogue with Sephardic ritual in a house in the Via dell' Oche. There are a ḥebra ḳaddisha, societies for nursing the sick, "misericordia," etc. Since 1899 the Collegio Rabbinico Italiano is at Florence; it was completely reorganized under the direction of Rabbi Margulies.

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G. I. E.

FLORENTIN, ḤAYYIM SAMUEL: Rabbi of Salonica; lived in the seventeenth century. He was the author of a work entitled "Me'il Shemuel" (Salonica, 1725), containing forty-five responsa and ninety-one analecta on the Talmud. At the end are some notes by his brother, **Isaac Florentin,** on Maimonides. Ḥayyim wrote also some notes on the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, which are found in the collection "Moreh Ẓedeḳ" by Michael b. Moses ha-Kohen (*ib.* 1655).

Bibliography: Fürst, *Bibl. Jud.* i. 285; Benjacob, *Oẓar ha-Sefarim*, p. 349.

S. S. M. Sel.

FLORENTIN, ISAAC. See Florentin, Ḥayyim Samuel.

FLORENTIN, SAMUEL B. DAVID: Rabbi of Salonica in the eighteenth century. He was a nephew of Ḥayyim Samuel Florentin. He wrote: "Bet ha-Ro'eh," a collection of the ritual laws practised in daily life, with an index and notes on the Yad ha-Ḥazaḳah, Salonica, 1758; "Minḥat Shemuel," responsa, homilies, and Biblical comments, *ib.* 1776.

Bibliography: Fürst, *Bibl. Jud.* i. 285; Benjacob, *Oẓar ha-Sefarim*, pp. 76, 343.

S. S. M. Sel.

FLORENTIN, SOLOMON B. SAMUEL: Turkish Talmudist; lived at Salonica in the seventeenth century. He wrote "Doresh Mishpaṭ," a collection from the marginal notes of Solomon ibn Ḥassun, Solomon b. Isaac Levi, Daniel Estrumsa, Baruch Angel, and Samuel Florentin the Younger (Salonica, 1655). This book is an addition to the "Moreh Ẓedeḳ" of Michael b. Moses ha-Kohen, which consists of marginal notes from the responsa of the later rabbis.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 259, 538, 727; Benjacob, *Oẓar ha-Sefarim*, p. 109.

S. S. N. T. L.

FLORIDA: The most southern of the United States of America, forming a peninsula washed on the east by the Atlantic Ocean and on the west by the Gulf of Mexico. Little is known of the early history of the Jews in Florida. In 1825 a plan was projected in London for the purpose of sending a number of Jews to Florida as colonists, but it proved abortive. However, that Jews settled in the state somewhat later is known, for two of them took part in the Civil war: Gus Cohen enlisted in the Milton Artillery, and M. Daniel was a member of Company A, 1st Regiment Florida Infantry; the latter was captured. Daniel died at Elmira, N. Y., and was buried in Woodlawn Cemetery in that city.

In 1874 a congregation, named "Beth El," was founded at Pensacola, and one named "Ahavath Chesed" was founded in 1882 at Jacksonville, where a Hebrew Benevolent Society had been formed in 1874. At Ocala in 1885 a similar society was established. Religious organizations were founded at Tampa and Key West. Morris Dzialinsky was twice elected mayor of Jacksonville, and Jacob A. Huff held the office of city treasurer many years. Among the names of the directors of the National Bank of the State of Florida is found that of Bernhard M. Baer. Philip Walter, who for many years held the office of clerk of the United States court, was elected a member of the state constitutional convention in 1885. Florida has a Jewish population of about 3,600, in a total population in 1914 of 848,111.

Bibliography: *Statistics of the Jews of the United States*, p. 23, Philadelphia, 1880; Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Philadelphia, 1895; Markens, *The Hebrews in America*, New York, 1888.

A.

FLORUS, GESSIUS (or, incorrectly, **Cestius**): Last procurator of Judea (64–66). Florus was notorious for his cruelty and rapacity, and was so much detested by the Jews that in comparison with him Albinus was considered a just man. Florus, indeed, hastened the outbreak of the revolution by rendering the condition of the Jews unbearable. He protected the Sicarii in return for a share of their plunder, and during his administration many towns were sacked. When the Jews of Cæsarea opposed the obstruction of the entrance to their synagogue by the Greeks, they bribed Florus not to interfere. Florus accordingly went to Samaria. Finding themselves overpowered, the Jews sent to him an embassy of twelve, imploring his protection against the Greeks; but Florus, instead, threw the ambassadors into prison. Later he sent to Jerusalem, demanding from the warden of the Temple treasury seventeen talents of gold. His demand being refused and even ridiculed, he went to Jerusalem and ordered his soldiers to attack the upper market-place.

The Jews were killed, regardless of sex or age, and the houses plundered. On that day (16th of Iyyar, 66) more than 3,600 were slaughtered; many were scourged and crucified. Queen Berenice in vain implored him on her knees to stop the carnage. Florus even demanded a friendly reception for the troops appointed to seize the Temple. But the people opposed him with so much vigor and determination that he left Jerusalem with the larger number of his troops. When the insurrection had broken out, Florus gave full liberty to the Greeks of Cæsarea to attack the Jews. The majority of the latter were killed; the remainder, by the command of Florus, were sent to the galleys.

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G. M. SEL.

FLOUR: The finely ground substance of any cereal. The earliest and most simple way of crushing grain consisted in pounding it in a mortar, producing a coarse flour, or rather different grades of grits (comp. the preparation of the manna, Num. xi. 8). In order to obtain fine flour the grain, it seems, was pulverized between two stones (see illustration in Erman, "Aegypten und Aegyptisches Leben im Altertum," p. 268; Bliss, "A Mound of Many Cities," p. 85). But as far back as can be traced the Israelites used a mill for preparing fine flour. A small hand-mill was used down to a late date, but in the Gospels mills worked by asses are mentioned (*μύλος ὀνικός*, Matt. xviii. 6, R. V., margin). Each household prepared its own flour—hence the prohibition to take a hand-mill in pledge from the poor (Deut. xxiv. 6); the heavy work of grinding was the task of the women and the female slaves (Ex. xi. 5; Isa. xlvii. 2; Matt. xxiv. 41), or of captives (Judges xvi. 21; Lam. v. 13).

The ancient mill could hardly have differed from that now used in Palestine, which consists of two circular stones ("pelaḥ"); hence the designation "reḥayim" (lit. "the two millstones"; comp. Deut. xxiv. 6; Isa. xlvii. 2). The mill is also known as "ṭaḥanah" (Eccl. xii. 4; "ṭeḥon," Lam. v. 15). At present these stones, generally made of basalt, are about 40–48 cm. in diameter and about 10 cm. thick. The nether stone ("pelaḥ taḥtit") is fixed and is especially hard (Job xli. 16). It is somewhat convex, with a small plug of hard wood in the center. The upper stone is correspondingly concaved on the nether side, with a funnel-shaped hole in the center, into which the plug of the nether stone is fitted. On the edge is a peg ("yad") used as a handle. The upper stone is turned by the grinder around the plug of the nether stone; hence its name "pelaḥ rekeb," or merely "rekeb" ("the wagon"; Judges ix. 53; II Sam. xi. 21; Deut. xxiv. 6). The grain is poured by hand through the funnel-shaped hole of the upper stone, and the flour, dropping from the edge of the nether stone, is collected on a cloth spread beneath.

Modern Palestinian Hand-Mill.
(From a photograph by the American Colony, Jerusalem.)

Grain Used.

The grain commonly made into bread was barley and wheat, especially the latter, spelt ("kussemet") being evidently used in special cases only (Ezek. iv. 9). Wheat bread was the superior article, barley bread being the food of the poor. In the ritual, barley flour was used for the offering of jealousy (Num. v. 15). Wheat flour was prepared in two different grades. The flour that was generally used for baking was called "ḳemaḥ," being fine or coarse as it fell from the mill; and from this a finer flour (which is probably the meaning of the term "solet" = *σεμίδαλις*) was separated by means of a hair-sieve. This fine flour, the "fat of the wheat" (Deut. xxxii. 14; Ps. lxxxi. 17, cxlvii. 14), was worth twice as much as barley (II Kings vii. 1, 16, 18; comp. Erman, *l.c.* p. 266, as to the two kinds of flour imported from Syria into Egypt). With the one exception mentioned above, the use of fine flour ("solet") is prescribed throughout in the ritual; the conclusion is not warranted, however, that the ordinary flour used for daily consumption was not employed for sacrifices in ancient times.

E. G. H. I. BE.

FLOWERS OF THE BIBLE. See BOTANY and PLANTS.

FLOWERS IN THE HOME AND THE SYNAGOGUE: As an agricultural people the Jews in their own land appreciated flowers as a means of natural decoration. The first crop of fruits offered at the altar in Jerusalem on the Feast of Harvest (Ex. xxiii. 16) was crowned with the choicest flowers (Bik. ii. 3). Among all the flowers native to Palestine the rose was preeminent. Solomon compared his Shulamite heroine to the "rose of Sharon." The Mishnah calls this the "king's rose" (Kil. v. 8).

The festival day of the harvest (Shabu'ot) is designated as the judgment day of trees (R. H. i. 2). This is supposed to be the origin of the custom of decorating the house and the synagogue with flowers on Shabu'ot. Jacob b. Moses Molin (d. 1427), in his "Meharil," first mentions the custom of scattering on the floor of the synagogue roses and other odorous blossoms as an expression of joy in the festival (see Shulḥan 'Aruk, Oraḥ Ḥayyim, § 494). The "Magen Abraham" says it is customary to place trees in the synagogue. Elijah Wilna, however, prohibited this innovation, since it would be aping the Christian custom on Pentecost (Danziger, "Ḥayye Adam," § 131, 13). In Palestinian synagogues flowers are distributed to the worshipers as they leave the services on Passover eve.

Isaiah Hurwitz, in his "Shelah" (p. 180a, Amsterdam, 1698), relates a custom prevailing in Safed, where the sexton distributed fragrant weeds to every person during the morning service on Shabu'ot, while the cantor recited "Ha-El be-Ta'azumot."

That flowers were highly valued by the Jews is further shown by the fact that nearly all their works of art are distinguished by floral representations, as the candelabra of the Tabernacle (Ex. xxv. 33), the pillars of the Temple, and the molten sea with its brim wrought with "flowers of lilies" (I Kings vii. 19–26). The Talmud states that Solomon's Temple contained representations in gold of various aromatic trees in full fruit, from which fragrant perfumes exhaled with the movement of the air (Yoma 39b).

A. J. D. E.

FLUTE. See Music and Musical Instruments.

FLY (Hebr. זבוב): A two-winged insect, especially the common house-fly (*Musca domestica*). It is referred to in Eccl. x. 1: "Dead flies cause the ointment of the apothecary to send forth a stinking savor." Since a fly in food is offensive, its presence there is a ground for divorce; according to some, however, its presence is accidental, and is not the fault of the housewife (Giṭ. 6b). In general, if a fly falls into a cup of wine and is removed, the wine is still fit to drink; fastidious people, however, do not drink it, though the vulgar even eat of a dish into which a fly has fallen (Tosef., Soṭah, v. 9, Yer. 17a; Bab. Giṭ. 90a; Num. R. ix. 12; Midrash in Kohut Memorial Volume, p. 176). The Jews were censured because, while they were willing to drink wine into which a fly had fallen, they would not drink such as the king had merely touched (Meg. 13b).

The fly is extremely annoying when one is eating, and since it persistently returns even after being driven away it is the emblem of evil desires (Ber. 10b, 61a; Targ. Eccl. x. 1). The Egyptian fly (Isa. vii. 18) is so dangerous that it may be killed even on the Sabbath (Shab. 121b). It is used as a symbol for the Egyptian king Shishak (Seder 'Olam R. xx.), and for Sennacherib (Ex. R. xxx. 5). It is supposed to be the species *Culex molestus* (Forskal, "Descriptiones Animalium," p. 85, Copenhagen, 1775). The Mishnah (Parah ii. 3) mentions a kind of gadfly (probably the *Chrysops cæcutiens*) against which cattle are protected by a covering; another kind, the "baḳa," the animals drive away with their tails (Shab. 77b). There were other kinds, especially the gray fly, which the Talmudic writers regarded, apparently, not as flies, but as worms (larvæ). Curtains as a protection against flies were hung over the beds (Yer. Suk. 53b; Bab. 26a; Rashi on M. Ḳ. 27a). There is a species of fly that lives only one day, while the common house-fly lives longer, although not for an entire year. This fact is the subject of a pretty legend in the Talmud (Ḥul. 58b).

The fly occasionally became such a scourge in Palestine that public prayers were ordered (Ta'an. 14a). Hence it is easy to understand that the Philistines at Ekron worshiped a special god of flies, Baal-zebub (II Kings i. 2); but there is no reason to assume that the Aramaic word for "enmity" was derived from it (Geiger, "Urschrift," p. 53). The fly alights on gonorrheal persons and then infects healthy people (Ket. 77b); it also alights on wounds (Pesiḳ. 26b). Strange as it may seem, there were no flies in the abattoir of the sanctuary at Jerusalem (Abot v. 5; Ab. R. N. i., xxxv.); Maimonides believes they were driven away by the smoke of the incense; Rashi, however, attributes their absence to the fact that the tables were of marble (see also Maḥzor Vitry, p. 538). According to another tradition, the "sons of Moses" are in a miraculous manner kept from being troubled by gnats or flies (Gaster, "The Chronicles of Jeraḥmeel," p. 196). The sons of Eli were blamed for leaving the juicy part of the offering to the flies (Yalḳ., Sam. 86).

The Haggadah often emphasizes the fact that the fly serves a purpose in the world (Gen. R. x. 7; Ex. R. x. 1; etc.); it is also said that a crushed fly is good for a hornet's sting (Shab. 77b). The third plague of the Egyptians, "kinnim" (Ex. viii. 12), is commonly translated "lice." Modern investigation, however, favors the view of the Septuagint that the word means σκνῖφες, which Philo ("De Vita Moysis," ed. Mangey, p. 97) and Origen ("Homilia in Exodum," iv. 6) interpret as a species of gnat, an insect, under the name "yittosh" or "yattush" (יתוש), often mentioned in connection with "zebub" in rabbinic sources. It is much more certain that the Biblical "'arob" (Ex. viii. 17–20; Ps. lxxviii. 45) is a species of fly, though even the Tannaim disputed as to its exact meaning (Bacher, "Ag. Tan." ii. 252); according to the Septuagint and Symmachus, who translate it κυνόμυια, it is the dog-fly or stinging-fly, described by travelers as a great scourge in Egypt. According to the critical view, the plague of dog-flies is merely a variant of that of the gnats.

Gnats are referred to in the simile in Matt. xxiii. 24. A fly dipping into the sea is the symbol for the inexhaustibility of the divine doctrine (Soferim, xvi. 8). Titus was plagued by a gnat (Giṭ. 156b; comp. Neubauer, "Med. Jew. Chron." i. 170), and so also was the usurper Paḥda (Seder 'Olam Zuṭa), after whose removal the Jewish princes of the Exile bore a fly in their escutcheon. Abraham ibn Ezra wrote a poem on the fly (ed. Rosin, i. 99).

An earlier expression, "ḳarẓit," found in the Talmud (Giṭ. 86b), is explained as a species of fly living among stones; the word recalls "ḳereẓ" (Jer xlvi. 20), translated "gadfly" by modern scholars. The Rabbis take the expression "creeping things among birds" to mean flies (Rashi on Gen. i. 20; Targ. Yer. Lev. xi. 20; Deut. xiv. 19), but this interpretation is contradicted by the addition of "going upon all four," since insects have at least six feet.

Bibliography: Bochart, *Hierozoicon, Sive de Animalibus Scripturæ Sacræ*, iii. 346; Rosenmüller, *Handbuch der Biblischen Alterthümer*, iv. 418, 431, 434; Lewysohn, *Zoologie des Talmuds*, §§ 426-435; A. Kinzler, *Biblische Naturgeschichte*, i. 154-155, 9th ed., 1884.

S. S.
S. Kr.

FOA (FOI or FOY): French family; migrated from Italy in the eighteenth century. One branch of the family has been authorized to assume the name of "Margfoy." **Solomon Foa,** the first member of the family to settle at Bordeaux, was the father of **David Ḥayyim Foy,** a privileged mercer, who received a permit from the parliament of Navarre, Aug. 27, 1787, to establish himself at Pau. His son, **Israel Foy,** bought for the community of that city the Jewish cemetery, which was laid out April 24, 1822. At Bayonne and Bordeaux the name is spelled "Foy," while at Marseilles the form "Foa" has been preserved. To the latter branch belong the explorer **Edmond Foa,** Captain **Crémieu-Foa,** Commander **Léon Franchetti,** and the engineer **J. Sciama.**

Bibliography: *Archiv. Municip. de Bordeaux*, g. g. 800 bis, Aug. 21, 1751, July 23, 1753, Jan. 22, 1766; *Arrêt du Parlement de Navarre qui Fait Défense de Troubler les Juifs Portugais dans l'Exercise de Leur Commerce*, Pau, 1787; H. Léon, *Hist. des Juifs Bayonne*, p. 218; *Le Siècle*, March 24, 1898.

G.
C. de B.

FOA, ELIEZER NAḤMAN: Italian rabbi and author; died in Reggio after 1641. He was a pupil of R. Moses Isserles, and possessed an extensive knowledge in Talmud and Cabala. He founded at Reggio a society under the title "Ḥebrat ha-'Alubim" (Association of the Modest Ones). Foa wrote "Midrash Haggadah," a commentary on the Haggadah of Passover, to which were added a preface by the members of the above-mentioned society, and some verses by a certain R. Moses Shalit. The book was published by them during the lifetime of the author (Venice, 1641). A corrected edition, with the addition of many novellæ and a commentary on Hallel, appeared in Leghorn in 1809. Foa also left in manuscript a work named "Goren Arnon," containing five collections of sermons on the Pentateuch, which were seen by Azulai and are mentioned by him in his "Shem ha-Gedolim."

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, s.v.; Mortara, *Indice*, p. 54.

S. S.
N. T. L.

FOA, ESTHER-EUGÉNIE (*née* **Rodrigues**): French authoress; born at Bordeaux 1795; died in Paris 1853. She was famous for her beauty. Under the nom de plume "Maria Fitz Clarence" she contributed to many Parisian periodicals. The following among her numerous novels may be mentioned: "Kiddushim, ou L'Anneau Nuptial des Hébreux," 4 vols., Paris, 1830; "La Juive," 2 vols., 1835; "Contes Historiques," 1840, with notes by G. A. Neven, London, 1868.

Bibliography: Féret, *Statistique de la Gironde*, iii. 250; *La Grande Encyclopédie*, s.v.

S.
C. de B.

FOÀ, PIO: Italian pathologist; born at Sabbionetta Jan. 26, 1848. He attended the lyceum at Milan; studied medicine at Pavia, and took post-graduate courses at the universities of Turin and Heidelberg. As Rizzozero's pupil in pathologic anatomy, he was appointed in succession privatdocent (1876), assistant professor (1878), and professor (1881) at Modena, and professor (1884) of pathological anatomy and bacteriology at Turin. In 1868 he took part as a volunteer in Garibaldi's campaign against the Southern Tyrol. He is a member of the Accademia di Medicina (1886), of the Lincei of Rome (1892), and of the Reale Accademia delle Scienze, Lettere e Arsi, of Turin (1895). Among his numerous works the following may be mentioned: "Sull' Anatomia Patologica del Midollo e delle Ossa," 1873; "Sull' Anatomia Patologica dell Gran Simpatico," 1874; "L'Anatomia Patologica e le Altre Scienze Mediche," 1876; "Sulla Dottrina della Tubercolosi," 1876; "Sull' Origine dei Globuli Rossi del Sangue," 1879; "Sulla Fisipatologia del Sangue," 1881; "Sulla Fisipatologia della Milza," 1883; "Sulle Conquiste della Scienza Moderna," Modena, 1883. He has also contributed papers on pathology and biology to the medical journals of many countries and to the reports of the Accademia delle Scienze, Turin. In 1900 he was elected president of the Università Popolare Ditorino.

Bibliography: De Gubernatis, *Les Écrivains du Jour*.

S.
I. E.

FOCHS, ANTON: Hungarian philanthropist; died in Budapest May 31, 1874. A few years before his death he sent an anonymous letter to the administration of the Jewish community in Budapest, donating 43,000 florins for the founding of an orphan asylum. Suspected of being the donor, he denied the fact in the press; it was established only when his will was found to contain a request that the asylum be named after his parents. His large fortune (over 1,000,000 florins) he left to be distributed for the most part among humanitarian institutions without distinction of religious belief. A fund of about 60,000 florins was set aside to pay for the education of any among the orphans of his institute showing aptitude for letters or science. The considerable sum of 300,000 florins went to establish a deaf-and-dumb institute for Hungary and Transylvania, open to both sexes. His was an eccentric character: he was unmarried, incommunicative, penurious, and a recluse.

Bibliography: *Arch. Isr.* July 15, 1874; *Univ. Isr.* Aug. 1, 1874; *Allg. Zeit. des Jud.* June 16, 1874.

S.
N. D.

FODOR, ARMIN: Hungarian jurist; born at Nagy Mihály Jan. 27, 1862; studied law at Budapest, was admitted to the bar in 1886, and was appointed district judge at Budapest in 1890. In 1895 he was called into the Ministry of Justice as legal expert. His chief works are: "Die Motivirung des Ungarischen Civil-Gerichts-Verfahrens" and "Handbuch des Civil-Gerichts-Verfahrens," Budapest, 1894-97.

Bibliography: *Pallas Lex.*, vii.

S.
L. V.

FOGES, BARUCH BENEDICT: Austrian author; born at Prague June 28, 1805; died Aug. 23, 1890, in Karolinenthal, a suburb of Prague, where he was principal of a school. He is known as the author of "Alterthümer der Prager Josefstadt," Prague, 1855; 3d ed., 1870.

S. H. B.

FOIA ISRAELITA. See PERIODICALS.

FOIX (Hebr. פוייש or פויים): Capital of the department of Ariège, France. In the Middle Ages there were Jews here as well as in other towns in the county of Foix, especially at Saverdun and Pamiers. The largest Jewish community in the district was at Pamiers, which, toward the end of the thirteenth century, through Gaston de Foix and the Abbot of St. Antonin, enjoyed special exemptions in the matter of taxation. The community at Foix seems to have been less important, for only two of its members are known, Cresques and David Solomon, both of whom lived at Perpignan about 1413.

BIBLIOGRAPHY: Saige, *Les Juifs de Languedoc*, pp. 14, 40, 212, 239, 279; Depping, *Les Juifs dans le Moyen Age*, p. 131; *R. E. J.* xiv. 75.

G. S. K.

FOLIGNO, HANANEL DI: Jewish convert to Christianity; lived at Rome in the sixteenth century. He made himself notorious by his slanderous attacks upon his former coreligionists. With Vittorio Eliano and Joseph Moro, two other converts, he appeared, in 1553, before Pope Julius III. as an accuser of the Talmud, the result of which was that many copies were publicly burned (Aug. 12, 1553). A far graver accusation, and one which imperiled the very lives of all the Roman Jews, was made by him before Pope Marcellus II. in 1555. A Mohammedan apostate had crucified his own ward for the sake of getting possession of some property, and had deposited the body near the Jewish cemetery. Thereupon Foligno formally charged the Jews with having committed a murder for ritual purposes. Fortunately for the Jews, Cardinal Alexander Farnese, being convinced of the falsity of the accusation, instituted an inquiry, and succeeded in bringing the real murderer to justice.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Bakah*, German transl. by Wiener, p. 91; Grätz, *Gesch.* ix. 338; Kaufmann, in *R. E. J.* iv. 88 *et seq.*

D. I. BR.

FOLK-LORE: The science dealing with those institutions, customs, literature, and beliefs of the folk or uncultured people that can not be traced to government origination or individual authorship. In its larger sense it could claim as its province the whole of institutional archeology, but in actual practise it deals only with the "survivals" of primitive institutions. Its special field deals with those survivals known as superstitions (from "superstes" = "surviving"), that is, those customs carried out for no other reason than because persons respected by the doer also perform them. The modern method is to attempt an explanation of such seemingly irrational actions by tracing them back to ideas, which in themselves often absurd, are current among savages, and to which the customs are natural corollaries. Thus, for instance, the objection to horseflesh as a diet in some parts of Europe has been traced back to the pre-Christian worship of Odin, to whom the horse was sacred or taboo.

Folk-lore thus deals with the irrational element in life, though often including some of its most imaginative aspects. The chief influences that have prevented the further spread of folk-lore elements among the people have been the Greek sense of reason and the Jewish sense of right. It is consequently difficult to deal with the subject from a Jewish point of view, since in essence there is no Jewish folk-lore; yet practically, for reasons which will be indicated, there have been survivals of folk-lore among the Jewish people in all stages of its development. The human nature in Jews has often led them to those manifestations of human fear, hope, and joy with which folk-lore deals.

In Bible Times.

The Jewish people in Bible times undoubtedly had beliefs and superstitions analogous to those found among their contemporaries, and even among modern uncivilized peoples. Professor Robertson-Smith in his "Religion of the Semites" (see analysis by C. G. Montefiore in "J. Q. R." ii. 179), attempted indeed to derive many of the fundamental institutions of early Israel from two folk-lore conceptions, taboo and totem. Similarly, Gunkel in his "Schöpfung und Chaos" attempts to prove that the Hebraic views about the beginning of things and of mankind are derived from those current in Babylonia, and his views have been repeated in exaggerated form by Professor Delitzsch in his "Bibel und Babel." In both cases, however, the evidence adduced is so hypothetical that the conclusions derived from it can not be regarded as proved. Parallels found between Biblical and uncivilized views can throw light on the former only when the connection of the latter with some wider view is established. Thus, when the Biblical principle that blood is life is found among the Yorubas of the west coast of Africa (A. B. Ellis, "Ewe Speaking Tribes," p. 68) the parallel is interesting, but has no further instruction in it. When, however, the custom that the younger sister must not marry before the elder, found in the case of Leah and Rachel, is found also among the Nias (Rosenberg, "Malayische Archipel." p. 155), among the Halmaheras (Riedel, in "Zeitschrift für Ethnologie," xvii. 76), in Java (Winter, in "Tijdschrift Voor Nederl. Indie," i. 566), and China (Gray, "China," i. 190), it becomes probable that such a practise has natural roots in polygamous societies. Again, the fact that the Iroquois Indians had an annual ceremony for the expulsion of all evil which was combined with a general confession of sins (Frazer, "Golden Bough," iii. 72), throws no light upon the Day of Atonement except in so far as it serves to show that such an institution is natural to humanity. Maimonides went so far as to grant that many of the practises commanded in the Bible were really pagan in character, though permitted to the Jews as a sort of concession to their human weakness ("Moreh," iii. 32, transl. by Munk, p. 252).

It is somewhat different with practises mentioned in the Old Testament for purposes of condemnation. The very condemnation is presumptive evidence that the practises complained of partook of the character which is ascribed to folk-lore. The custom of tattooing is probably repudiated in Lev. xix. 28, and the fact of this repudiation renders it highly probable that in several cases the tattoo was a sign of allegiance to some local deity. Similarly, the "soul-hunting" referred to and reprobated in Ezek. xiii. 17 *et seq.* was probably analogous to the practise observed among the Canadian Indians by the Jesuits ("Relations des Jésuites," 1637, p. 60, quoted by Frazer, *l.c.* i. 139). The Canadian wizards sent out familiar spirits to seek the souls of their enemies, which they brought back in the shape of stones, and the wizards then broke these with swords or axes, and by this means destroyed their enemies. Thus folk-lore by comparative research may throw light upon certain Biblical practises, but they are just those practises that are opposed by the Hebrew prophets.

Similarly, the legendary stories of the Old Testament may at times be illustrated or paralleled by the folk-lore of savages and uncivilized peoples. The strong men of David live again in the paladins of Charlemagne. It has been suggested by so prominent an authority as De Goeje that the story of Esther is found once again in the framework story of the Arabian Nights. At times it would seem as if some of the legends of the Bible were explanations of folk-lore customs, the object of which had fallen into oblivion. Thus the story of the wrestling of Jacob with the angel is obviously intended to explain the practise of avoiding the sciatic nerve as food; the original object was possibly based on some fantastic folk-lore analogy. See Folk-Tales.

In the Talmud.

The natural tendency to folk-lore, expelled as it had been by the Prophets, returned with all the greater force during the Talmudic period, probably under the influence of Babylonian and Persian environment. The "shedim" or demons became as ubiquitous to the folk-mind of the ordinary Jew in Talmudic times (see Demonology) as microbes, to which they present remarkable analogies. Even the Rabbis themselves were at times not free from sharing in the popular beliefs. Yet there are found instances of exceptional freedom from folk-lore influences. Thus, while there is a whole catalogue of prognostications by means of Dreams in Ber. 55 *et seq.*, and Rabbi Johanan claimed that those dreams are true which come in the morning or are dreamed about us by others, or are repeated (Ber. 56b), Rabbi Meïr declares that dreams help not and injure not (Giṭ. 52a, and parallels). The authorities of the Talmud seem to be particularly influenced by popular conception in the direction of Folk-Medicine. A belief in the Evil Eye was also prevalent in Talmudic times, and occasionally omens are taken seriously, though in some cases recognized as being merely popular beliefs. Thus, while it is declared to be unlucky to do things twice, as eating, drinking, or washing (Pes. 109b), Rabbi Dunai recognized that this was an old tradition (*ib.* 110b). Perhaps the most remarkable custom mentioned in the Talmud is that of planting trees when children are born and intertwining them to form the ḥuppah when they marry (Giṭ. 57a). Yet this is probably Persian, and is found also in India (W. Crookes, in "Folk-Lore," vii.)

A custom like that of walking on the sidewalks when the plague was in the town, and in the middle of the street when the town was healthful, might have been founded upon some particular experience, but the reason given, that the Angel of Death walks about openly in time of plague, and sneaks near the houses at other times, is little more than a metaphorical repetition of the experience (B. Ḳ. 60b). On the whole, the list of folk-lore beliefs and customs given in such a book as Brecher's "Das Transcendentale, die Magie und Heilarten im Talmud," is comparatively meager.

In the direction of popular custom the Talmud offers a field for wider investigation. It is possible that several of the customs mentioned there could be traced back to Bible times, as is indeed often claimed for them. The importance attributed to the burning of the "ḥallah" in the home of every Jewess is possibly traceable to some early form of hearth-worship, as parallels exist elsewhere (Coulange, "La Cité Antique"). The extension of the principle of not seething a kid in its mother's milk to all kinds of meat is probably another instance of Palestinian custom, only slightly represented in the Bible. When the history of the Halakah has been more systematically and critically carried out, it may be possible to recover some of the folk-customs of Bible times from this source.

Similarly it may be possible to distinguish in the haggadic legends of Biblical character those portions that probably formed part of the original accounts from those that have been developed by the exegetic principles of the haggadists. In the later Haggadah there are some elements probably derived from Indian and Greek fables (see Fable), while others resemble the quaint plays of fancy found in modern drolls in the so-called "Lügenmärchen" of German folk-lore. In one particular direction the Talmud is of extreme interest for folk-lore investigation, namely, the transition from maxim to proverb, which can be clearly observed. While there is a considerable number of anonymous Proverbs, there is a still larger number of wise sayings, which, owing to the Talmudic principle, "say a thing in the name of the man who says it," can be traced to their authors, and are therefore maxims; for example, the saying "Descend a step to choose a wife; ascend a step to choose a friend" would be considered a proverb if it did not happen that one is able to trace it to its original author, Rabbi Meïr.

In Post-Talmudic Times.

After the dispersion of the Jews it becomes increasingly difficult to speak of specifically Jewish folk-lore. Spread among all the peoples of the earth, the Jews appear to have borrowed customs from each of them, and when found among them to-day it is most difficult to determine: first, whether the custom is at all Jewish; and, secondly, if non-Jewish, whether it belongs to the country where the particular folk-lore item is found, or has been brought thither from some other country. Thus among the Jews of Lithuania and Austria is found the German remedy against toothache, to look at the hole of a mouse and pronounce the

German formula commencing "Mausele, Mausele!" As the Lithuanian Jews still use this formula, the custom has clearly been brought by them from Germany. Or, again, as early as the twelfth century, the Teutonic test of murder was to bring the suspected murderer into the presence of his victim, when, if guilty, the wounds of the murdered man bled anew. This is found in the Sefer Ḥasidim, No. 1149, and, five hundred years later in Manasseh ben Israel's "Nishmat Ḥayyim," iii. 3. A variation in custom is sometimes found between one set of Jews and another which enables the inquirer to determine the origin of them. Thus, English Jews sometimes show a disinclination to sit down with thirteen at a table, probably copied from their Christian neighbors who connect the superstition with the Last Supper of Jesus; whereas Russian Jews consider thirteen as a particularly lucky number, as it is the gemaṭria of אחד, the last and most important word of the Shema'.

It is never safe to assume that a modern Jewish custom is necessarily Jewish. Such a widespread one as that of the "shaitel," or habit of shaving the hair of women after they are married and replacing it by a wig, is found among the ancients (see Pausanias, ed. Frazer, iii. 279–281) and among the Fiji-Islanders and the Kafirs (Crawley, "Mystic Rose," p. 366), and might seem to be a survival from Bible times, yet it is not followed at all in Palestine (M. Reischer, "Shaare Yerushalayim"). When, therefore, the custom of covering mirrors after death, usual among the Jews, is found also in Oldenburg (Wuttke, "Der Deutsche Aberglaube," § 728), it may be safely assumed that the Jewish custom was derived from the German, and not vice versa. Again, the custom of "sin-buying" observed among the Jews of Brody ("Urquell," iii. 19) has its analogue in the "sin-eater" of Wales ("Folk-Lore," iv.). In the Jewish practise a ne'er-do-well would take upon himself the sins of a rich man for a definite sum. Cases have been known where a person who has taken another's sins upon himself has felt compunction upon the death of the original sinner, and has visited his tomb and in the presence of witnesses deposited upon the tomb the sum originally paid for the sin, begging the dead man to take back his sins. Though found among Jews, there is little probability of this practise being originally Jewish.

On the other hand, there are customs among Jews which can be explained only from specifically Jewish notions, and are rightly included in Jewish folklore. Thus, in Minsk there is a belief that if for thirty days you are not "called up" to the Law you are ritually dead, and a Cohen must not approach you, just as he must not approach a corpse. To ascertain whether you are really dead or not, when you are called up after the thirty days, look at the letters of the scroll of the Law, and if you can discern one letter from another there is some mistake and you are not dead, for the dead when called up at night in the synagogue can not read. Here the whole conception is a development of Jewish ideas, and so far it may be regarded as a genuine item of Jewish folk-lore. Or, again, the curious belief that the resurrection of the dead will take place in the valley of Jehoshaphat, and that, therefore, the corpse must have a three-pronged fork to tunnel his way to Jerusalem if buried out of the Holy Land, is a specifically Jewish corollary to the veneration of Jerusalem. Or, again, the belief that any piece of iron will turn rusty if exposed on the four "tekufot," or seasonal changes of the year, appears to be specifically Jewish, yet later than Talmudic times.

When Jewish customs find their analogues in savage practises, the problem of determining the source of the custom becomes more complicated. Thus, the Banks-Islanders, like the modern Jews, bury their nail-parings ("Jour. Anthrop. Ins." x. 283). It is obvious that the Jews could not have borrowed the custom from the Banks-Islanders, yet they may have borrowed it from races that had passed through stages as savage as the Banks-Islanders. The practise is found referred to in the Talmud (M. Ḳ. 18a), and even there may be a borrowing from the Babylonians.

For this reason it might seem likely that the Jews would be favorable media for transplanting folk-tales and customs from one nation to another, owing to their continuous migrations; their social isolation, however, has prevented much of this kind of intermediation, and no decisive evidence has been adduced in regard to it. On the other hand, in the literary transmission of Indian folk-tales from East to West, Jews have played an important part. The Bidpai literature was transferred from the Orient to western Europe entirely by Jewish means (see Kalilah wa-Dimnah), and the same applies to the Sindbad, Barlaam, and other sets of Oriental tales. For the medieval legends which relate to Jews see Folk-Tales.

The mutual relations between Jews and Christians, mostly antithetic, have given rise to a certain amount of folk-lore, in which may be included the myths of the blood accusation, and of host-piercing, besides such tales as that of the "Three Rings" and of "Shylock." The Jews themselves have very little folk-lore connected with Christians or Christianity, the Jewish legends about Jesus in the "Toledot Yeshu" being, as proved by Krauss ("Das Leben Jesu nach Jüdischen Quellen," 1903), mainly derived from Christian sources. Among the Russian Jews it is considered unlucky to meet a priest, but a very natural interpretation could be given to this belief. To prevent the ill luck the remedy is to throw some straw over the back.

Altogether there is considerable material for Jewish folk-lore, but it must be used with extreme caution, owing to the amount of "lateral tradition," *i.e.*, customs derived not by descent but by borrowing. Under the influence of Dr. M. Grunwald a society has been founded at Hamburg for the pursuit of the study, under the name of "Gesellschaft der Jüdischen Volkskunde."

The following list of some of the folk-lore topics in the Jewish Encyclopedia will indicate the extent of the subject:

Æsop's Fables
Afiḳomen
Amram
Amulet
Ancestor Worship
Andreas
Angelology
Arthur Legend
Asmodeus
Asusa
Baba Buch
Ba'al Shem

- Barlaam and Josaphat
- Bat Ḳol
- Beard
- Berechiah ha-Naḳdan
- Betrothal
- Bibliomancy
- Blood Accusation
- Burial
- Cabala
- Cat
- Caucasus
- Childbirth
- Cochin
- Cookery (cakes)
- Cradle Songs
- Death, Angel of
- Demonology
- Dibbuḳim
- Dog
- Door and Door-Post
- Dragon
- Dreams and Dream-Books
- Elijah's Chair
- Evil Eye
- Exorcism
- Eye
- Folk-Medicine
- Folk-Songs
- Folk-Tales
- Forty
- Games
- Geomancy
- Giants
- Golem
- Habdalah
- Hair
- Hand
- Ḥanukkah
- Hoshaʻna Rabba
- Host, Desecration of
- Holle Kreish
- Kalilah wa-Dimnah
- Kapparah-Schlagen
- Kissing
- Knots
- Korah
- Lag ba-ʻOmer
- Lilith
- Lots, Books of
- Lulab
- Magic
- Marriage
- Messiah
- Mirror
- Mourning
- Mouse
- Nail
- Name, Change of
- Names
- Necromancy
- Number
- Omen
- Ordeal
- Phylacteries
- Plague
- Proverbs
- Riddle
- Sambation
- Shemaʻ
- Shofar
- Shylock
- Sindbad
- Solomon, in Legend and Folk-Lore
- Superstition
- Talisman
- Tashlik
- Teḳufah
- Tetragrammaton
- Three Rings
- Tooth
- Tree-Worship
- Wandering Jew
- Wachnacht
- Water
- Weather-Lore
- Witchcraft

Bibliography: Brecher, *Das Transcendentale in Talmud*; Güdemann, *Gesch.* i. 326 *et seq.*; Leo Wiener, *Yiddish Literature*; *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, 1897–1903.

J.

FOLK-MEDICINE: The ideas and remedies common among uncultured people with regard to the prevention and cure of diseases. They are found among the Jews of all ages. Even in the Old Testament the use of the mandrake to produce fertility is referred to as being efficacious (Gen. xxx. 14). In Tobit vi. 78 the smoked liver, heart, and gall of a fish are recommended for casting out a demon or evil spirit.

In the Talmud there is ample evidence of the spread of folk-medicine in Babylonia. Probably as a protest against this, it is stated that Hezekiah had hidden away a book of medical remedies (Ber. 10b). The tertian fever was to be cured by an amulet consisting of seven sets of seven things hung around the neck (Shab. 67a). Amulets were used also against epilepsy (Shab. 61a). The idea of transferring a disease to animals, found so frequently in folk-medicine (see Frazer, "Golden Bough," iii. 13–15), is found also in the Talmud. In fever the patient was recommended to go to a cross-road and seize the first ant with a burden that he saw crawling along. He was to seize it and place it in a copper tube, which was to be covered with lead and then sealed. Then he was to shake the tube and say: "What thou carriest on me, that I carry on thee" (Shab. 66b; see Medicine in Rabbinical Literature).

In the Middle Ages there is evidence of a much wider spread of folk-medicine among Jews. Güdemann ("Geschichte," i. 316 *et seq.*) gives a number of folk-recipes that occur in the "Book of the Pious" of the thirteenth century. Grunwald also gives a long collection from manuscripts of the sixteenth to the eighteenth century in "Mitteilungen der Gesellschaft für Jüdische Volkskunde," v. 44–65. A number of these recipes were derived by the Jews from their Christian neighbors. Thus, against premature birth the wife was recommended to carry a portion of her husband's stockings or girdle, a method which is recommended by German folk-medicine also. (Wuttke, "Deutsche Aberglaube," p. 195).

Epilepsy and Fever.

When it is declared that a remedy against toothache is to carry an amulet with the word ὤφελε on it ("Mitteilungen," v. 47), it is clear that this is not of Jewish origin, though found among Jews. Against epilepsy, which, owing to its mysterious character, seems to have attracted the attention of the folk-doctors, the following is one of many remedies. Put several crabs in a pot, pour some good wine over them, and bury them for three days and three nights; then give some of the sauce thus made to the patient morning and night for nine days. ("Mitteilungen," v. 52). In modern times the following recommendations have been given against this disease: Let the patient carry a golden peacock's feather under his shirt ("Urquell," v. 290); or let him drink the blood of a black cat (Kovno); or let his shirt, after having been pulled over his head and taken out through the chimney, be buried at two cross-roads (Minsk).

Fever is also a favorite subject of modern Jewish folk-medicine. The remedies are sometimes simple; as, to spill a can of water suddenly on the patient ("Urquell," v. 223), or to let him eat something he does not like, or to lay a kreuzer on the bank of a stream at sunset; whoever finds it will take the fever away with him. Curiously enough, the Christian peasants of Galicia seem to trust for the removal of fever to water in which a mezuzah which has been stolen from a Jewish house has been placed ("Urquell," v. 226). Similarly, the Polish peasants believe that the hand of a dead Jew is effective against typhus, and a case occurred in which some peasants exhumed a Jewish corpse for this purpose near Cracow in 1892 ("Urquell," iii. 126–128). Dust from the grave of a saint is also recommended, and may have some Talmudic authority (Perles, in "Monatsschrift," x. 389).

Jaundice is another disease with regard to which many remedies, probably derived from their neighbors, are current among the Jewish folk. Drinking water in which something yellow has been cooked is an obvious method, on the principle of sympathetic magic; another remedy is to swing a dove around the patient's head twice, saying at the same time: "Dove, take this illness from N. ben N.," and then letting the dove fly ("Urquell," v. 290).

Strangely enough, blood, which is so frequently used in general folk-medicine, is rarely, if ever, used among Jews (compare Strack, "Das Blut," p. 127), except in cases of nose-bleeding, when the actual blood thus lost is sometimes used, baked into a cake, and, on the well-known sympathetic principle, given to a pig ("Sefer Refu'ot," 14b).

Of Jewish popular views as to the cause of disease it is difficult to speak. There are three current views among the folk in general (W. G. Black "Folk Medicine," p. 4, London, 1883): the anger of an evil spirit, the supernatural powers of an enemy, and the ill will of the dead, of which only the first can be definitely traced in Jewish folk-thought, and then only through the power attributed to spells and exorcisms. See AMULET; BA'AL SHEM; BIBLIOMANCY; EXORCISM; MEDICINE; SPELLS.

BIBLIOGRAPHY: Grunwald, *Aus Hausapotheke und Hexenküche*, in *Mitteilungen der Gesellschaft für Jüdische Volkskunde*, v. 1–70.

J.

FOLK-SONGS: Songs or ballads originating and current among the common people, and illustrating the common life. Jewish folk-songs exist in languages and dialects other than Hebrew and Judæo-German; in Ladino, for instance. Traces of Hebrew folk-songs may be found in the Talmud. In Ta'an. 26b it is related that on the 15th of Ab and on the Day of Atonement the daughters of Jerusalem assembled in the vineyards to dance before young men, and sang:

"O young man, lift up thine eyes
And look before you choose;
Look not for beauty,
But seek for good breeding.
False is grace, and beauty is vain;
A God-fearing woman is alone worthy of praise."

A fragment of a bridal song is recorded in Ket. 17a, where Rab Dimi says: "Thus they sing before a bride in the West":

"Her eye without kohl,
Her face without paint,
Her hair without curl,
Yet a form full of grace."

A ballad of the narrative kind is the tale of the "Pious Man" (איש חסיד) included in the hymns for the termination of the Sabbath, universally sung by Ashkenazic Jews. The balladic narrative is the composition of an author whose name is acrostically indicated in the last verses as ישי בר מרדכי ("Jesse, the son of Mordecai"). It relates, in verse, the story of a destitute pious man who became rich by the favor of the prophet Elijah. Judæo-German folk-songs are those formerly current among the Jews in Germany and those living in the mouths of Yiddish-speaking Jews in Russia, Poland, and other countries. The former have been preserved in collections of Jewish folk-songs published in Germany, particularly in that issued at Worms about 1595–1605. One of the ballads contained in that collection is given as an example by Dr. A. Berliner in his "Aus dem Inneren Leben der Deutschen Juden im Mittelalter" (Berlin, 1900). It was sung as an accompaniment to a particular dance, and it reads in part:

"O young lady, will you not dance with me?
I pray you will not take it amiss;
Joyful I must be
As long as I can.
Your body, tender and young,
Has wounded me in love,
So have your eye serene
And your crimson mouth;
Close, then, your arms,
Dear love, in mine
And my heart will recover."

But this is more an adaptation than a ballad of Jewish origin.

The Judæo-German ballads current in the Slavonic countries lack no originality, though they may be adaptations from German folk-songs or translations and imitations of Slavonic compositions. Their spirit, however, is Jewish. For instance, the idea of remaining an old maid is a very sad one for a Russo-Jewish girl, and she sings:

"I sit upon a stone
And I am seized with weeping;
All girls do marry,
But I remain alone."

Another begins:

"When the pleasant summer comes
We are playing with sand;
Where our dwelling is
There is our land.
Black cherries we are plucking,
Red ones we let stand;
Handsome lads we are taking,
The ugly we let go!"

A ballad sung by children in some parts of Lithuania runs:

"Little boys and little girls
Took one another;
Ninth of Ab was wedding-day
And no one came,
Except Uncle Elijah
With his long cloak,
On his gray little horse,
With his long beard."

BIBLIOGRAPHY: No less than 375 Yiddish folk-songs are contained in a collection by S. M. Ginzburg and P. S. Marek, *Jüdische Volkslieder in Russland*, St. Petersburg, 1901; others are given in Wiener's *Popular Poetry of the Russian Jews*, in *Americana Germanica*, vol. ii., No. 2, and in his *History of Yiddish Literature*, pp. 53 *et seq.*, New York, 1899. A number of folk-songs in Ladino are given by Danon in *R. E. J.* xxxii. and xxxiii.; others are contained in *Urquell*, i. 206; vi. 28, 97, 158; *Neue Folge*, i. 45, 195; ii. 27. See CRADLE SONGS. See also Grunwald in *Mitteilungen der Gesellschaft für Jüdischen Volkskunde*, i. 50–67, ii. 37–49, iii. 9–22, iv. 124–130, viii. 154–157.

J. A. HA.

FOLK-TALES: Stories usually containing incidents of a superhuman character, and spread among the folk either by traditions from their elders or by communication from strangers. They are characterized by the presence of unusual personages (dwarfs, giants, fairies, ghosts, etc.), by the sudden transformation of men into beasts and vice versa, or by other unnatural incidents (flying horses, a hundred years' sleep, and the like). Of a similar kind are the drolls of the nursery, generally consisting of a number of simple "sells."

There is evidence of the existence of folk-tales among the Jews at all stages of their history. Even in the Bible there are Jotham's fable (see FABLE), the story of Lot's wife, and the combat between David and Goliath, certain elements of which have all the characteristics of folk-tales.

A number of haggadic stories bear folk-tale characteristics, especially those relating to OG, King of Bashan, which have the same exaggerations as have the "Lügenmärchen" of modern German folk-tales. There are signs that a certain number of fables were adopted by the Rabbis either from Greek or, indirectly, from Indian sources (see Fable).

In the Middle Ages.

Though there is little evidence of Jews having had folk-tales of their own, there is considerable evidence of their helping the spread of Eastern folk-tales in Europe. Petrus Alfonsi's "Disciplina Clericalis" (about 1110) contained the earliest specimens of Eastern folk-tales in literature; and they were very widely used to give piquancy to sermons. But for Jews the very large collection of stories connected with the names Kalilah wa-Dimnah and Sindbad would probably not have reached Europe at all. As late as the sixteenth century the "Schimpf und Ernst" of a Jewish convert named Pauli became the source for comic stories throughout northern Europe. It has been calculated that nearly one-tenth of the folk-tales of modern Europe have been derived from these sources. For the part taken by Jews in compiling the "One Thousand and One Nights" see Arabian Nights.

Besides these tales from foreign sources, Jews either collected or composed others which were told throughout the European ghettos, and were collected in Yiddish in the "Maasebücher." Numbers of the folk-tales contained in these collections were also published separately (see the earlier ones given by Steinschneider in "Cat. Bodl." Nos. 3869–3942). It is, however, difficult to call many of them folk-tales in the sense given above, since nothing fairylike or supernormal occurs in them.

Legends.

There are, however, a few definitely Jewish legends of the Middle Ages which partake of the character of folk-tales, such as those of the Jewish pope (see Andreas) and of the golem (homunculus) of the "Hohe Rabbi Löw," or that relating to the wall of the Rashi chapel, which moved backward in order to save the life of a poor woman who was in danger of being crushed by a passing car in the narrow way. Several of these legends were collected by Tendlau ("Sagen und Legenden der Jüdischen Vorzeit").

Of recent years a certain number of folk-tales have been gathered among Jews or published from Hebrew manuscripts by Israel Lévi in "Revue des Etudes Juives," in "Revue des Traditions Populaires," and in "Melusine"; by M. Gaster in "Folk-Lore" and in the reports of Montefiore College; and by M. Grunwald in "Mitteilungen der Gesellschaft für Jüdische Volkskunde" (see Index to part vi., *s.v.* "Erzählungen"); by L. Wiener in the same periodical; and by F. S. Krauss in "Urquell," both series. Altogether some sixty or seventy folk-tales have been found among Jews of the present day; but in scarcely a single case is there anything specifically Jewish about the stories, while in most cases they can be traced back to folk-tales current among the surrounding peoples. Thus the story of "Kunz and His Shepherd" (Grunwald, "Mitteilungen," ii. 1) occurs in English as "King John and the Abbot of Canterbury"; and "The Magician's Pupil" (No. 4 of Wiener, in "Mitteilungen," x. 103) is also found widely spread. The well-known story of the "Language of Birds," which has been studied by Frazer ("Archeological Review," iii., iv.; comp. "Urquell," v. 266), is given in "Mitteilungen," i. 77. No. 4 in the collection of Wiener is the wide-spread folk-tale of "The Giant's Daughter," which some have traced back to the legend of Medea. Two of the stories collected by Grunwald, No. 13, "The Birds of Ibycus," and No. 14, "The Ring of Polycrates," appear to be traceable to classical sources; while his No. 4 gives the well-known episode of the "Thankful Beasts," which Benfey traced across Europe through India ("Kleine Schriften," i.). Even in the tales having a comic termination and known to the folklorists as drolls, there are no signs of Jewish originality. The first of the stories collected by Wiener is the well-known "Man in the Sack," who gets out of his difficulties by telling passers-by that he has been unwillingly condemned to marry a princess (see Jacobs, "Indian Fairy Tales").

As in other branches of folk-lore, modern Jews give strong evidence of having borrowed from their neighbors, and show little originality of invention. A few folk-tales of the European peasantry deal with the Jews, such as the wide-spread one explaining why Jews do not eat pork ("Revue des Traditions Populaires," iv.–vii.).

Bibliography: J. Jacobs, *Jewish Ideals*, pp. 135–161.

J.

FOLLY AND FOOL (in Biblical Hebrew, "kesil," "kislut," or "ewil," "iwwelet"; Neo-Hebraic "shoṭeh," "sheṭut" ["nabal," "nebalah," however, do not signify "fool," "folly," as in A. V. (Ps. xiv. 1, liii. 1, lxxiv. 18; Isa. xxxii. 6; Gen. xxxiv. 7; Deut. xxii. 21, xxxii. 6; Judges xx. 6; Jer. xxix. 23), but "a vile man," "villainy"]): According to the Jewish conception, folly is the antithesis of morality and piety (Prov. xiii. 19; Job xxviii. 28), as well as of wisdom and prudence (Prov. xiii. 16, 20); and the fool is an offender against religion and ethics, and a hater of knowledge (Prov. i. 7, 22). In fact, the fool is the subject of such frequent rebuke in the Wisdom literature chiefly because his folly leads to an untimely end (Prov. x. 14; Eccl. vii. 17), brings unhappiness to others (Prov. x. 1, xvii. 25), creates evil habits (Prov. x. 23) and bad traits (Prov. xv. 5, xvii. 10), and causes sin (Ps. lxix. 6; Prov. xxiv. 9; Jer. v. 21) and a misconception of divine providence (Ps. xcii. 7, 8). Folly promotes insolence (Prov. xiv. 16), conceit (Prov. xii. 15), irreverence (Prov. xv. 20), contentiousness (Prov. xviii. 6), anger (Prov. xxvii. 3), extravagance (Prov. xxi. 20), and sensuality (Prov. x. 23).

To prevent folly and to correct it, the use of the rod was recommended (Prov. xxii. 15, xxvi. 3). The Rabbis also emphasized the ethical side of folly. R. Joshua sees danger for society when piety is linked to folly (Soṭah iii. 4), and Resh Laḳish maintains that "a man sins only when the spirit of folly enters into him" (Soṭah 3a; compare Maimonides, "Moreh," iii. 11). In rabbinical parables reference is frequently made to the fool. R. Johanan b. Zakkai likens those who are unprepared for death to fools who are not ready for the banquet when suddenly summoned by the king (Shab. 153a; compare Matt. xxv. 1–14).

K. J. Sto.

FOLZ, HANS: German playwright and physician of the fifteenth century; said to have been born in Worms. He is mentioned as "Hans Falz zu Nurmberk balbirer." Folz wrote numerous farces and "Fastnachtspiele" (Shrove Tuesday dramas), and introduced here and there Jewish characters, generally for comic purposes. The parts they play are usually ridiculous and contemptible. In his "Die Alt und die Neu Ee," where the religion of the Talmudim and Midrashim is contrasted with Christianity, to the latter's advantage, Folz has certain of his characters sing a corrupted version of the "Adon 'Olam," which the rabbi of the play then interprets. This fifteenth-century version is the oldest German translation of the prayer in rime.

Folz's farce, "Der Juden Messias," introduces a student who seduces a Jewish maiden and then mocks at the parents and at the Jewish religion. The cynic is made to appear as a student because Rabbi Isserlein of Wiener-Neustadt, of whom Folz had probably heard, always opposed the scholarly and priestly classes to honest and God-fearing men (Güdemann, "Geschichte des Erziehungswesens und der Cultur der Juden in Deutschland," p. 206, note 3).

Folz wrote also on Biblical subjects, *e.g.*, "Busse Adams und Evas" (1480). A disputation in rime (1479) between a Jew and a Christian glorifies Christianity at the expense of Judaism. Folz was a predecessor and master of Hans Sachs.

BIBLIOGRAPHY: Karl Bartsch, in *Allg. Deutsche Biographie*, vii. 151; Goedeke, *Grundriss zur Gesch. der Deutschen Dichtung*, p. 99; *Zeitschrift für Deutsches Altertum*, viii. 507, 537. Folz's plays are given in Keller, *Fastnachtspiele*, v. 3, Stuttgart, 1853; idem, *Nachlese*, ib. 1858.

G. A. M. F.

FONSECA (FONSEQUA), DE or **DA:** Jewish-Portuguese family of Amsterdam, Hamburg, London, southern France, and America.

Abraham de Fonseca: Died at Hamburg July 27, 1671 (according to other authorities May, 1651); ḥakam of the Portuguese community at Glückstadt, and later at Hamburg. He was buried at Altona. Abraham was the author of "'Ene Abraham," Amsterdam, 1627, an index of all the Biblical passages explained in the Midrash Rabbah.

Abraham de Fonseca: Author of "Orthographia Castellana," Amsterdam, 1663, dedicated to J. Nuñes da Costa.

Abraham de Fonseca: Lived at Amsterdam in the seventeenth century. He was one of the founders of the philanthropic institution, Maskil el Dal, in that city. In 1682 he organized a school in connection with the institution (D. L. de Barrios, "Maskil el Dal").

Abraham de Fonseca: Son of Joseph b. Joshua de Fonseca; born at Hamburg; died Jan. 21, 1727. He was graduated in medicine from Leyden University, his thesis being "De Peste," Leyden, 1712.

Abraham de Fonseca de Mattos: Graduated in medicine from Leyden University July 4, 1753, his thesis being "De Fractura," Leyden, 1753. He practised in Hamburg, where he died 1809.

Abraham Ḥayyim Lopez de Fonseca: Buried at Curaçao in 1671 (Corcos, "Jews of Curaçao," p. 10; "Publications Am. Jew. Hist. Soc." No. 7, p. 57).

Antonio (Rodrigo) de Fonseca: Physician; born at Lisbon. He taught for many years at the universities of Pisa and Padua, and practised medicine in Flanders and the Palatinate after 1620. He was the author of "Tractatus de Epidemia Febris Grassante in Exercitu in Inferiori Palatinatu Ao. 1620, 1621," etc., Mechlin, 1623.

Daniel de Fonseca: The first person to have a Hebrew printing-press at Amsterdam. He printed in 1627 at his own expense the "'Ene Abraham" of his relative Abraham de Fonseca (Ersch and Gruber, "Encyc." section ii., part 28, p. 64).

D. M. K.

Daniel de Fonseca: Marano physician and diplomat; born in Portugal in the second half of the seventeenth century; died in Paris. His grandfather had been burned as a Marano, and his father escaped only by flight. Daniel, then eight years old, was baptized with his brothers: he entered the priesthood, but returned secretly to Judaism as soon as he had reached the age of manhood, continuing, nevertheless, to perform his sacerdotal functions. The Inquisition, suspecting him, endeavored to seize him, but he escaped to France, where he probably studied medicine. He then went to Constantinople, where he returned publicly to Judaism. A learned and talented man, the only philosopher, perhaps, among the Jews of his time (Voltaire, "Histoire de Charles XII." book v.), Fonseca succeeded in creating for himself a prominent position in the Turkish capital among the statesmen of the Ottoman empire. Thanks to his profession, he obtained the confidence of viziers and pashas, and rendered important services to the French ambassadors in Constantinople.

After the battle of Poltava, Fonseca adroitly aided Charles XII. of Sweden in his intrigues at the Porte against Russia and Poland. He was appointed physician to the French embassy at Constantinople under De Fériol, and kept this office until 1719. In March of that year he left for Bucharest as physician and adviser to the reigning prince, Nicholas Mavrocordato, with whom he seems to have associated in Constantinople when the prince was first dragoman at the Porte. The office of physician to the prince was only a pretext. Fonseca had accepted the post with the express permission of the French embassy, in whose service he still continued, and probably also with the consent of the Turkish government, to aid Turkey against Austria. Thus the representative of Austria at Constantinople, Count de Virmont, expressed apprehension when Fonseca took possession of his post: "He is a shrewd intriguer, whom I distrust very much" (Hurmuzaki, "Documente Privitoare la Istoria Românilor," vi. 279).

After spending some years at Bucharest, Fonseca returned to Constantinople, where he was appointed physician to Sultan Aḥmad III. He continued at the same time in the service of France, receiving a salary of 2,000 francs per annum. After the deposition of Aḥmad III. (1730), Fonseca went to live in Paris, where he associated with Voltaire, with the Countess of Caylus, and with other distinguished people of the period. He died at an advanced age.

BIBLIOGRAPHY: Marquis d'Argens, *Mémoires*, pp. 114-115, London, 1735; Carmoly, *Histoire des Médecins Juifs*, pp. 198-199 (follows the Marquis d'Argens almost verbatim); E. de Hurmuzaki, *Documente Privitoare la Istoria Românilor*, v., part ii., 293; Supplement i., part i., 444, 459; Hammer-Purgstall, *Histoire de l'Empire Ottoman*, xiv. 24, 159.

D. E. Sd.

Diego Lopez de Fonseca: Burned at Lima Jan. 23, 1639, as an adherent of Judaism ("Publications Am. Jew. Hist. Soc." No. 4, p. 115).

Francisco de Fonseca Henriques: Physician; author of "Medicina Lusitana, Socorro Delphico," Amsterdam, 1731.

Isaac (Miguel) Henriquez de Fonseca: Lawyer; lived at Avios, Portugal, in the seventeenth century; was burned at Lisbon May 10, 1682, as an adherent of Judaism.

Isaac Hezekiah Lopez de Fonseca: Ḥakam or ḥazzan at Curaçao about 1770; related to Jacob Lopez de Fonseca.

Jacob Ḥayyim de Fonseca: German physician; born at Hamburg; died there Jan. 13, 1754. He received the degree of M.D. from Leyden University, his thesis being "De Chilificatione," Leyden, 1719. He was a son of Joseph de Fonseca, and practised medicine in Hamburg.

Jacob Lopez de Fonseca: Ḥakam at Amsterdam; died after 1780. Several of his sermons were published at Amsterdam in 1763 and 1780.

Joseph Ḥayyim de Fonseca: Son of Joshua de Fonseca; born at Hamburg; died Feb. 14, 1737; received his doctor's degree from Leyden University for his thesis, "De Dysenteria," Leyden, 1683.

Joshua de Fonseca: Practised as a physician in Hamburg; died Dec. 7, 1701; son of Ḥakam Abraham de Fonseca.

Manoel de Fonseca: Spanish interpreter in Jamaica; lived in London in 1661, in the house of the Spanish ambassador, in order to learn English.

Moses Lopez de Fonseca: Ḥazzan of Congregation Shearith Israel, New York, in 1728 and later ("Publications Am. Jew. Hist. Soc." iv. 194, vi. 126).

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 45 *et seq.*; idem, *Sephardim*, p. 305; Carmoly, *Histoire des Médecins Juifs*, p. 226; *Publications Am. Jew. Hist. Soc.* No. 5, p. 66; M. Grunwald, *Portugiesengräber auf Deutscher Erde*, pp. 103 *et seq.*

D. M. K.

FONTAINEBLEAU: French town in the department of Seine-et-Marne. The nucleus of the community was formed about 1787. The oldest document relating to it in the archives is dated "Germinal 11, year 7" (March 31, 1799). At first the devout families met in a house owned by one of their number. In 1819 the community purchased for 1,200 francs a part of a house. This was found inadequate, and on May 12, 1853, the community acquired a site for the erection of a synagogue at the point of entrance to the palace gardens, the park, and the forest. Adjoining was a house used as a parsonage. Nathan Salomon, the inspecting architect of the castle and a member of the government, made the plans of the synagogue and directed the work without accepting any remuneration. The land cost 5,700 francs, the building 15,000. The emperor sent 1,000 francs personally, the state and the town together contributed 3,200; the community paid the rest, and in 1861 the congregation was free from debt. The foundation-stone having been laid by the subprefect in May, 1856, the inauguration ceremony occurred on Aug. 23, 1857. The ceremonies were presided over by the chief rabbi of France, Isidor, taking place in the presence of the subprefect and the authorities. Beyond the synagogue is the cemetery, in the forest at the foot of Mont Ussy.

In a total population (1911) of 14,679 there were less than 250 Jews in the community which is composed of merchants, day-laborers, and small fund-holders. In addition there are a certain number of Jews who take no part in the affairs of the community. It is only at the time of the grand festivals that the presence of visitors, who spend the summer there, lends any animation to the religious life. The community is frequently called upon to aid unfortunate coreligionists to reach Paris or Havre on their way to America. At the time of the expulsion of the Russian Jews, and later of the Rumanian Jews, it had to meet many such appeals.

D. M. Lev.

FONTANELLA, DAVID. See Finzi.

FONTANELLA, ISRAEL BERECHIAH BEN JOSEPH JEKUTHIEL: Italian rabbi and cabalist; lived at Reggio Emilia, later at Rovigo, at the end of the seventeenth century and in the first half of the eighteenth. He was also an eminent Talmudist (see Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* טומאת אהל). An adept in the Cabala, he edited the "Maftehot ha-Zohar," Venice, 1744, a twofold index to the Zohar, attributed to a certain Samuel. The first volume contains an index of subjects; the second an index of the Biblical passages quoted.

Bibliography: *Educatore Israelitico*, xxviii. 248; Mortara, *Indice*, p. 24: Fuenn, *Keneset Yisrael*, p. 700.

G. I. Br.

FOOD.—Biblical Data: There are two main divisions of food, vegetable and animal.

I. Vegetable Food: As among all the Oriental peoples, and as is the case even to-day among the fellaheen of Syria, vegetable food, and chiefly grain ("dagan"), occupied the first place in the diet of the Israelites.

Cereals: The most important of the cereals was wheat ("ḥiṭṭah" or "ḥittim"). (For the earliest mode of preparing this, see Baking; Bread; Cookery; and comp. "Z. D. P. V." ix. 3.) The grains were at times reduced to grits ("geres"); hence the prescription that "'abib ḳalui" and "geres karmel"—probably "geres" of garden grains, which are palatable and mature especially early—should be offered as "minḥat bikkurim." The grain was generally ground into flour ("ḳemaḥ"), the fine flour ("solet") being distinguished from the ordinary kind. The flour was made into bread, either without leaven ("maẓẓah") or with it ("leḥem"; Lev. vii. 13). Barley ("se'orim") was used like wheat (comp. II Sam. xvii. 28), being generally made into bread (comp. Judges vii. 13; II Kings iv. 42; Ezek. iv. 9, 12). Spelt ("kussemet") was apparently used much less than wheat or barley. It appears, however, from Ezek. iv. 9 that, besides millet, spelt also was made into bread.

Vegetables ("yaraḳ," because raised in the "gan ha-yaraḳ" or garden; also "'eseb"; "orah," I Kings iv. 39; or "zer'onim," Dan. i. 16): Lentils ("'adashim") were the principal vegetable, which many considered especially toothsome (comp. Gen. xxv. 29 *et seq.*). There were several kinds of beans ("pol"); two kinds are known at present in Syria, the Egyptian and the South-European (comp. "Z. D. P. V." ix. 4). Beans were occasionally made into bread.

Cucumbers were manifestly also much used; even to-day the poorer inhabitants in the large cities of the East, as Damascus and Cairo, live largely on bread and cucumbers or melons. Cucumbers ("ḳishshu'im"; Num. xi. 25) are generally eaten raw, and made into a salad with vinegar. The popular watermelon ("abaṭṭiaḥ"; Num. xi. 5; to-day called "baṭṭikh") also belongs to the cucumber species.

Num. xi. 5 mentions leeks ("ḥaẓir," which were especially esteemed in Egypt), onions ("beẓalim"), and garlic ("shumim"), all belonging to the *Allium* genus. They were generally eaten raw with bread. To-day in Syria ripe onion-bulbs are pickled like cucumbers and eaten as a relish with meat (comp. "Z. D. P. V." ix. 14). From Job xxx. 4 it is clear that the poor also used orach ("malluaḥ"), the young leaves being either boiled or eaten raw.

Fruit: There was an early fig ("bikkurah") and a late fig ("te'enim"), the latter being generally dried and pressed into round or square cakes ("debelah"). Grapes ("'anabim," "eshkol anabim") were eaten either fresh, or dried as raisins ("ẓimmuḳim"); they were also pressed into cakes (I Sam. xxv. 18). It is doubtful whether the Israelites knew grape-sirup, though the fact that the Arabic "dibs," corresponding to the Hebrew "debash," is used to designate both the natural and this artificial honey or sirup, shows that they probably knew the latter (Gen. xliii. 11; Ezek. xxvii. 17). Olives ("zayit") were probably eaten, as to-day, both raw and prepared. Mention may also be made of the pomegranate ("rimmon"; Deut. viii. 8; Song of Songs iv. 3); the fruit of the mulberry fig-tree ("shiḳmah"), eaten by the poor, and of the date-palm ("tamar"), which is treated like figs and grapes; and, finally, pistachio-nuts ("boṭnim"), almonds ("sheḳedim"), and walnuts ("egoz"). The fruit of the carob (*κεράτιον*) was used, while not quite ripe, for flavoring water, though it was not a food proper. The Israelites may have known apples, although the word "tappuaḥ" is of doubtful signification (see APPLE).

Spices: The spices used by the Israelites include cumin ("kammon"), dill ("ḳeẓaḥ"), mint (*ἡδυοσμόν*), and mustard (*σίναπι*). Salt ("melaḥ"), of course, was very important even in early times. To "eat the salt" of a person was equivalent to eating his bread (comp. Ezra iv. 14); a covenant of salt was inviolable (comp. Num. xviii. 19; II Chron. xiii. 5).

II. Animal Food: In ancient times, as to-day, much less meat was eaten in the East than among Western peoples. It was served daily only at the king's table (I Kings v. 3), and there because sacrifices were offered every day. Otherwise, animals were probably slaughtered only for the great festivals ("ḥaggim"), at the yearly sacrificial feasts of families and tribes, at family festivals (such as circumcisions and weddings), for guests, etc. (comp. Gen. xviii. 7; II Sam. xii. 4). Furthermore, only certain kinds of animals were permissible as food, the restrictions dating back to very early times. For details see DIETARY LAWS.

Animals: The most important animals for food were cattle, sheep, and goats, sheep ranking first (comp. I Sam. xxv. 11, 18; II Sam. xii. 4; Amos vi. 4; Isa. liii. 7). In addition to lambs ("karim"; Amos vi. 4), fatted calves ("meri'im") are often mentioned (Isa. i. 11; Amos v. 22; I Kings i. 19, 25), especially those that were fatted in the stall, as distinguished from cattle in the pasture ("'egel marbeḳ"; Amos vi. 4; Jer. xlvi. 1; Mal. iv. 2). From early times the eating of meat was allowed on condition that the blood of the slaughtered animal be taken to the altar, the meat not being eaten with the blood (comp. I Sam. xiv. 33 *et seq.*); thus every slaughtering became in a certain sense a sacrifice, this being changed only when the worship was centralized by the Deuteronomic legislation. Meat was generally boiled (Ex. xxiii. 19; Judges vi. 19; I Sam. ii. 13; Ezek. xxiv. 3, xlvi. 20), though sometimes it was roasted, usually, perhaps, on the spit (I Sam. ii. 15; Ex. xii. 8). Game was considered as a delicacy (Gen. xxvii. 7).

Milk, Cheese, and Honey: Milk, of large as well as of small animals, especially goat's milk, was a staple food (Deut. xxxii. 14; Prov. xxvii. 27). It was kept in skins (Judges iv. 19). "Ḥem'ah," designating cream as well as bonnyclabber and cheese, is often mentioned (Prov. xxx. 33). Cream is generally called "shefot" (II Sam. xvii. 29), though this reading is uncertain. It was frequently offered as a present, carried in cylindrical wooden vessels; and, sprinkled with sugar, it was eaten out of little dishes with wooden spoons (comp. Riehm, "Handwörterb." pp. 1715 *et seq.*). Cheese made of sweet milk was probably also used ("ḥariẓe he-ḥalab"; I Sam. xvii. 18, this passage in any case showing that "ḥalab" designated curdled as well as ordinary milk). The proper designation for cheese is "gebinah" (Job x. 10).

Honey ("debash") is frequently mentioned in connection with milk, and is probably the ordinary bee's honey; that flowing of itself out of the honeycomb ("nofet ha-ẓufim") was especially relished (Ps. xix. 11; Prov. xvi. 24). According to Isa. vii. 15, honey seems to have been a favorite food of children.

Fish: Little is known of fish as food (Num. xi. 15), it being mentioned but rarely (Jer. xvi. 16; Ezek. xlvii. 10; Eccl. ix. 12). Yet there can be no doubt that it was a favorite diet. Fish were fried, and prepared with honeycomb. They were probably more generally eaten in post-exilic times. The fish-market, where fish, salted or dried in the sun, were sold, was probably near the fish-gate (compare Zeph. i. 10; Neh. iii. 3, xii. 39; II Chron. xxxiii. 14). According to Neh. xiii. 16, fish were imported by Syrian merchants, some fish coming from Egypt, where pickled roe was an export article. In later times fish were salted even in Palestine (comp. the name "Tarichea," lit. "pickling").

Hardly anything is known of the price of food in ancient times. At the period of the composition of II Kings vii. 1, 16, the worth of one seah of fine flour or two seahs of barley was one shekel. In Men. xiii. 8 the price of an ox, a calf, a ram, and a lamb is given as 100, 20, 8, and 4 denarii respectively (comp. Matt. x. 29).

E. G. H. W. N.

——**In Talmudical Times:** Merely a few of the many data in the Talmud that throw a clear light on the private life of the Jews can be mentioned here. Bread was the principal food; and as in the Bible the meal is designated by the simple term "to eat bread," so the rabbinical law ordains that the blessing pronounced upon bread covers everything else except wine and dessert. Bread was made not only from wheat, but also from rice, millet, and lentils ('Er. 81a). Bread with milk was greatly relished. The inhabitants of Maḥuza in Babylon ate warm bread every day (compare Shab. 109a). Morning bread that was eaten with salt is mentioned (B. M. 107b; compare Ab. vi. 4). Wheat bread makes a clear head, ready for study (Hor. 13b). The same result is obtained, according to another reading, from bread baked over coals (*ib.*). Bread-bakers are often mentioned, rabbis also following that trade.

Meat.

Meat was eaten only on special occasions, on Sabbaths and at feasts. The pious kept fine cattle for the Sabbath (Beẓah 16a); but various other kinds of dishes, relishes, and spices were also on the table (Shab. 119a). A three-year-old calf with its kidneys was considered excellent (*ib.* 119b). Nor were the tongues of animals despised (Yalḳ. Makiri to Prov. xviii. 21). Deer, also, furnished meat (Bek. iv. 29b; Ḥul. 59a), as did pheasants (Tosef., Kil. i. 8), chickens (Shab. 145b), and pigeons (Pes. 119b). Fish was eaten on Friday evening in honor of the Sabbath (compare Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde," p. 232); sometimes it was prepared in milk (Ḥul. 111b). Pickled fish was an important article of commerce, being called "garum" among the Jews, as among the Greeks and Romans. Pliny ("Hist. Naturalis," xxxi. 95) says expressly of a "garum castimoniale" (*i.e.*, kasher garum) that it was prepared according to Jewish law. Locusts were eaten, though without blessing, as they signified a curse. Eggs were so commonly eaten that the quantity of an egg was used halakicly as a measure. The egg was broken (Ṭ. Y. iii. 2) and occasionally dipped in wine (Ḥul. 6a). The unsalted yolk of an egg eaten on ten successive days causes death ("Alphabeta di-Ben Sira," ed. Steinschneider, p. 22b). A regular meal consisted of chicken stuffed with meal, fine bread, fat meat, and old wine (*ib.* 17b). The Talmudic axiom, "Without meat there is no pleasure; hence meat is indispensable on feast-days," is well known.

Dinners.

As regards other dishes, the Jews were acquainted with most of those known in antiquity. The first dish was an entrée—something pickled, to stimulate the appetite (Ber. vi. 7); this was followed by the meal proper, which was ended with a dessert, called in Greek *θάργημα*. Afiḳomen is used in the same sense. Titbits ("parperet") were eaten before as well as after the meal (Ber. vi. 6). Wine was an important item. It was flavored with myrrh (compare Mark xv. 23) or with honey and pepper, the mixture being called "conditum." There were vinegar wine ('Ab. Zarah 30a), wine from Amanus, and Cilicia (Tosef., Sheb. v. 223), red wine from Saron, Ethiopian wine (B. Ḳ. 97b), and black wine (Abba Gorion i. 9). Wine in ice came from Lebanon. Certain wines are good for the stomach; others are not (Yer. Sheḳ. 48d; see Wine). There was Median beer as well as a beer from Egypt called "zythos" (Pes. iii. 1), and beer made from a thorn (*Spina regia*; Löw, "Aramäische Pflanzennamen," p. 231; Ket. 77b). To eat without drinking means suicide (Shab. 41a).

Fruits and Vegetables.

Fruit was always relished, and many kinds, Biblical as well as non-Biblical, are often mentioned. A certain kind of hard nut even the wealthy could not procure (Pesiḳ. 59b). The custom of eating apples on the Feast of Weeks (Targ. Sheni to Esth. iii. 8) belongs to those minute observances that are so numerous in Jewish life. In the same way fruit and herbs were eaten on New-Year's eve as a good omen (Hor. 12a). Children received especially on the evening of Passover nuts and roasted ears of corn (B. M. iv. 12; Pes. 119b). Olives were so common that they were used as a measure ("zayit"). "While olives produce forgetfulness of what one has learned, olive-oil makes a clear head" (Hor. 13b). "Bread for young men, oil for old people, and honey for children" (Yoma 75b).

Herbs occupied a chief place on the evening of Passover, and they were also a favorite dish on the Sabbath (Ta'an. 20b), being eaten either dry or soaked (Tosef., Sheb. iv. 6). Many vegetables were included in the comprehensive name "ḳiṭniyyot" (Beẓah 12b; compare 'Uḳ. i. 5), especially beans. Other vegetables were cucumbers, melons, cabbages, turnips, lettuces, radishes, onions, and garlic. The smell of garlic, frequently mentioned in later times in association with the Jews, is referred to in the Talmud (Sanh. 11a).

Talmudic as well as Biblical times give evidence of a healthy, happy view of life. Sweets eaten during meals are frequently mentioned (B. M. vii. 1; Esth. R. i. 9). There is a saying of Rab (Abba Arika) that a time will come when one will have to render an account for all that one has seen and not eaten (Yer. Ḳid. 66d). It is said, however, of Abba Arika that, after having had all the precious things of life, he finally ate earth. Eliezer b. Hyrcanus is also reported to have eaten earth (compare the "geophagi" [earth-eaters] of the ancient authors). There is hardly any difference in food between Palestine and Babylon; only some details referring to the ritual are mentioned (Müller, "Ḥilluf Minhagim," Nos. 19, 67).

——**In the Middle Ages:** The Jews were so widely scattered in the Middle Ages that it is difficult to give a connected account of their mode of living as regards food. In Arabic countries the author of the Halakot Gedolot knew some dishes that appear to have been peculiar to the Jews, *e.g.*, "paspag" (p. 60, ed. Hildesheimer), which was, perhaps, biscuit; according to the Siddur Amram (i. 38), the well-known "ḥaroset" is made in those countries from a mixture of herbs, flour, and honey (Arabic, "ḥalikah"). Maimonides, in his "Sefer Refu'ot" (ed. Goldberg, London, 1900), mentions dishes that are good for health. He recommends bread baked from wheat that is not too new, nor too old, nor too fine (p. 8); further, the meat of the kid, sheep, and chicken, and the yolks of eggs. Goats' and cows' milk is good, nor are cheese and butter harmful. Honey is good for old people; fish with white, hard meat is wholesome; so also are wine and dried fruits. Fresh fruits, however, are unwholesome; and he does not recommend garlic or onions (p. 9).

There is detailed information about Italian cookery in the amusing little book "Masseket Purim." It discusses (according to Abrahams, "Jewish Life in the Middle Ages," p. 151) pies, chestnuts, turtledoves, pancakes, small tarts, gingerbread, ragouts, venison, roast goose, chicken, stuffed pigeons, ducks, pheasants, partridges, quails, macaroons, and salad. These are dishes of luxurious living. The oppressed medieval Jews fared poorly rather than sumptuously, indulging in joyous feasts only on Sabbaths, festivals, circumcisions, and weddings. For example, the Jews of Rhodes, according to a letter of Obadiah Bertinoro, 1488, lived on herbs and vegetables only, never tasting meat or wine ("Jahrb. für die Gesch. der Juden," iii. 201). In Egypt, however, meat, fish, and cheese were procurable (*ib.* 208); in Gaza, grapes, fruit, and wine (*ib.* 211). Cold dishes are still relished in the East. Generally, only one dish was eaten, with fresh bread daily (Jacob Safir, in "Eben Sappir," p. 58a, Lyck, 1866).

Some characteristically Jewish dishes are frequently mentioned in the Judæo-German dialect: from the twelfth century onward, "brätzel" (Glassberg, "Zikron Berit," p. 122, Berlin, 1892); "lokshen" (Abrahams, *l.c.* p. 152); "pasteten" (*ib.* p. 151; compare Yoreh De'ah, Bet Yosef, § 97); "fladen" (Yoreh De'ah, *ib.*); "beleg" (*i.e.*, goose sandwich), still used (Yoreh De'ah, Ṭure Zahab, § 101, 11). The favorite "barscht" or "borshtsh" soup is a Polish dish (*ib.* § 96); best known are the "berkes" or "barches" eaten on the Sabbath (Grünbaum, *l.c.* p. 229), and "shalet" (Abrahams, *l.c.* p. 151), which Heine commemorates ("Werke," i. 436), and which the Spanish Jews called Ani. The Sabbath pudding ("kigl" or "kugel" in Yiddish) is also well known. For more detailed information on several of these dishes see Cookery.

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s. s. S. Kr.

FORBIDDEN DEGREES. See Marriage Laws.

FORBIDDEN FOOD. See Dietary Laws.

FOREIGN ATTACHMENT: In modern law, the seizure of a debtor's property in a jurisdiction within which the debtor himself can not be found, he having absconded, or residing elsewhere. Such a proceeding has grown up in most countries under the necessities of trade, in spite of the principle that no one should be condemned unheard. The Talmud (Ket. 88a) records different opinions as to whether exceptions should be made against this principle; but the later authorities—Alfasi, Rambam, the Ṭurim, and the Shulḥan 'Aruk—deemed such exceptions necessary for the security of trade. The mode of procedure in such cases is as follows: The holder of an authenticated bond ("sheṭar meḳuyyam") may seek payment in the absence of the debtor if the messenger of the court can reach the latter with a notification and return within thirty days, his wages, which are to be taxed as costs, being paid by the plaintiff. But if it is impossible to go and return within thirty days, the debt may be levied at once from either lands or movables, the creditor taking the proper oath, unless this is waived by a clause in the bond. In such cases the following facts must be proved: (1) that the bond is authentic; (2) that the debtor abides at a place too far for service and return within thirty days; (3) that the property to be levied upon belongs to the debtor (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 106; Maimonides, "Yad," Malweh, xiii.).

s. s. L. N. D.

FOREST: In the English versions the word "forest" is employed for the rendering of four different Hebrew words: (1) "ya'ar," which occurs more than forty times; (2) "ḥoresh," five times; (3) "ḥoreshah," once; and (4) "pardes," once. The sense of "ya'ar" (LXX. δρυμός; Vulg. "silva," "saltus") is now generally explained, from the Arabic "wa'ar," to be "rough" (as of a road or of a tract of land).

From the conditions now prevailing in Palestine no conclusion can be drawn as to forest-growth in the Biblical period. The following are the forests mentioned or alluded to in the Bible:

1. The "forest of Ephraim" ("ya'ar Efrayim"), where Absalom perished (II Sam. xviii. 6, R. V.). It was east of the Jordan, in the neighborhood of the city of Mahanaim in Gilead. The name "Ephraim" is certainly surprising for the location.

2. The "forest of Hareth" ("ya'ar Ḥaret"), in the land of Judah, where David sought refuge on his return from Moab (I Sam. xxii. 5).

3. The forest ("ya'ar") on the road from Jericho to Beth-el, whence the bears came out that avenged Elisha (II Kings ii. 24). It was probably situated along the present Wadi al-Ḳelt.

Principal Forests of the Bible.

4. The forest ("ya'ar") where, in their pursuit of the Philistines, the Israelites found the honey (I Sam. xiv. 25). See, however, Wellhausen, and also Klostermann, Driver, and Budde, in their commentaries *ad loc.*

5. The forest ("ḥoresh") in which Jotham built forts and towers (II Chron. xxvii. 4) must have been in the mountains of Judah, in high places suitable for observation, very likely, as well as for defense, and consequently can not have been more than a copse of low growth.

6. The forest ("ḥoreshah") in "the wilderness of Ziph," where David took refuge (I Sam. xxiii. 15, 18, 19). This was probably a crest of the mountain (Gesenius, "Handwörterbuch," 11th ed.) or a copse (Klostermann, Commentary *ad loc.*); and "Ḥoreshah" seems to have been its proper name.

7. The "forest of the south" ("ya'ar ha-negeb"; Ezek. xx. 46), which is probably nothing more than a figure of rhetoric.

8. The "king's forest" (Neh. ii. 8); this was a reservation or park rather than a forest proper; such, at least, is the interpretation suggested by the word "pardes" (see Gesenius, "Thesaurus"). It might have originated from the plantation of cedars which Solomon made "to be as the sycamore trees that are in the lowland" (II Chron. ix. 27, R. V.).

The passage just quoted shows that the forests or groves of sycamores from which the city of Sycaminum (the modern Haifa) was named were in existence when the Book of Chronicles was written.

The name "Kirjath-jearim" (Josh. ix. 17 and often elsewhere) means "the city of forests"; but this is hardly sufficient to justify the supposition that it was so named from the presence of forests around or about it, or, at any rate, that such forests were still in existence during the occupation of the land by the Hebrews. In Isa. lxv. 10 the Septuagint translates "Sharon" by Δρυμός; but this is also too weak a basis for assuming the presence of forests in that plain, except, however, in post-Biblical times (comp. Strabo, xvii. 758).

Two Main Centers of Forest.

Existing Forests in Palestine: There are now two important centers of forests in Palestine, one in Galilee and one in Gilead. By "Galilee" is understood the region between the Mediterranean Sea and the Jordan from a line running through Janin in the south to another line running through Tibnin in the north. Over 13 per cent of that area is wooded, this percentage being almost equally divided between open and dense forests (7 per cent and 6 per cent respectively). Of the latter one-fourth consists of high wood, and three-fourths of low. For details as to the precise location of the forests (Mount Carmel and the hills east and north of Nazareth), or the species therein occurring (*Quercus coccifera, Q. Ægilops, Arbutus unedo, A. Andrachne, Pistacia Lentiscus, Ceratonia Siliqua, Pistacia Terebinthus, Phillyrea Media*, etc.), see Anderlind in "Z. D. P. V." 1885. In Gilead, from the Shari'at al-Manaḍirah (ancient Yarmuk) to the Wadi Sarka (ancient Jabbok), especially in the northern portion of that region, there is an abundant growth of oak forests. The trees belong to the same species as those of Galilee, but they are of a much finer growth. South of the Wadi Sarka the upper range of Gilead is oak and arbutus; the central, arbutus and fir; the lower, valonia-oak (*Q. Ægilops*). The ilex occurs throughout (see Stanley, "Sinai and Palestine," p. 390). Outside of these two great centers there are no forests proper of any extent. Trees are fast disappearing from the Jaulan (anc. Gaulanitis), once densely wooded (see Schumacher, "The Jaulan," p. 15). In the vast territory of Bashan the oaks, for which it was famous in Biblical times, though still plentiful, are too much scattered to constitute forests. Ammon, in the south, is outside of the range of forests.

Smaller Areas.

North of Jerusalem as far as Mount Carmel, and east and southeast to the valley of the Jordan and to the Dead Sea, the country is entirely destitute of trees of natural growth. West of Jerusalem there are two small forests (3½ and 12 acres respectively) of pines (*Pinus Halepensis*; see Anderlind, *l.c.*). Southwest of Jerusalem there is still a fair proportion of thickets or copses consisting mainly of the species *Quercus coccifera, Arbutus*, and *Pistacia Lentiscus*. All along the valley of the Jordan, on a terrace above the bed of the river, runs a thick jungle, once the haunt of lions (Jer. xlix. 19, l. 44–46). It consists chiefly of tamarisks and willows. Finally, in the plain of Sharon straggling coppices of Turkey oaks (*Quercus Cerris*) mark the site of the forest mentioned by Strabo (see above), and which, under the name of "forest of Arsuf," or "Arsur," became famous, during the Crusades, for the victory of Kings Richard I. of England and Guy of Jerusalem over Saladin (1191).

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E. G. H. H. H.

FORFEITURE. See CONFISCATION AND FORFEITURE.

FORGERY: The act of falsely making or materially altering, with intent to defraud, any writing which, if genuine, might be of legal efficacy or the foundation of legal liability. The Mosaic law, intended mainly for an agricultural people, in general makes little mention of the legal status of documents. While it provides punishments for deceit in selling (Lev. xxv. 14), for false weights and measures (Lev. xix. 35, 36; Deut. xxv. 13–16), it makes no provision against forgery. The Rabbis, however, found it necessary to institute laws and regulations for the preparation and execution of legal documents, so as to make forgery impossible. But even they did not attempt to set any definite punishment for it.

A legal document, whether a promissory note, a deed of sale or of gift, a will, or a marriage contract, had to be written on material upon which any erasure could be instantly recognized; and if it was not written upon such material, the document was invalid, even if it was to go into effect immediately (Giṭ. 22b; compare Jer. xxxii. 14). A space of two lines, left between the body of the document and the signatures of the witnesses, invalidated the document; for it was apprehended that some addition might be made in such space which might change the character of the document. Since, however, the witnesses could not always sign so close to the body of the document that not even the space of one line would be left, the Rabbis laid down the law that anything written in the last line had no binding force, and that it should be reserved for a summary or enumeration of the contents of the document (B. B. 161b; "Yad," Malweh, xxvii. 3, 4; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 44, 1; 45, 6).

If, at the writing of the document, some mistake occurred which necessitated erasure or crossing out, the mistake had to be noted and explained at the end of the document, above the signatures of the witnesses. A word expressing a number from three to nine should not be placed at the end of a line, where, by an addition of a letter or two, the sum might be increased, as the number שלש ("shalosh" = 3), which could easily be made into שלשים ("sheloshim" = 30) by the addition of ים. The sum should never be expressed by letters of the alphabet, (each of which has its numerical value), but should be written out in words (B. B. 167a; Maimonides, *l.c.* p. 13; Ḥoshen Mishpaṭ, 42, 4; 44, 5).

In spite of all these precautions, the apprehension of forgery still existed; and the debtor could easily free himself from payment through the plea that the document was forged. In such a case the court entirely disregarded the existence of the document, considering it merely as an oral claim ("milwah 'al peh"), when only the rabbinic oath ("hesset") was imposed. The Rabbis, therefore, established a new institution with regard to promissory notes, namely, the confirmation of the signatures of the witnesses by a competent court ("ḳiyyum sheṭarot"), through which the document assumed the character of a judicial decision, and after which no plea of forgery was admitted (see EVIDENCE).

The Rabbis provided no special punishment for the forger. Some authorities would disqualify him from being a witness or from being believed on his oath; but this opinion is not generally accepted (see Ḥatam Sofer, Ḥoshen Mishpaṭ, 39, quoted in Pitḥe Teshubah to Ḥoshen Mishpaṭ, 34, 17). Still he fell under suspicion, and the court was warned to examine with greater care any document he might produce. If two witnesses testified that a person asked them to forge a document, any document produced by such person was considered forged, and he could henceforth establish his claim only through the testimony of witnesses (Ḥoshen Mishpaṭ, 67, 2, Isserles' gloss). The court was permitted to employ violent means, even public chastisement, to compel the forger to confess his guilt (B. B. 167a; comp. Ḥoshen Mishpaṭ, 42, 3; see also CLERICAL ERRORS).

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S. S. J. H. G.

FORGIVENESS (כפר: Deut. xxi. 8; Jer. xviii. 23; Ps. lxxviii. 38; סלח: I Kings viii. 30 *et seq.*; Lev. iv. 20 *et seq.*; Dan. ix. 9; נשא: Gen. l. 17; Ex. x. 17; I Sam. xv. 25, xxv. 28): Forgiveness is one of the attributes ascribed to YHWH: "to the Lord our God belong mercies and forgiveness" (Dan. ix. 9; comp. Ex. xxxiv. 6–7; Num. xiv. 18 *et seq.*; Ps. lxxxvi. 5; Jonah iv. 2). The condition essential to God's forgiveness of iniquity is, as the contexts of the passages indicated show, repentance on the part of the sinner for the offense committed. A further essential condition is the intention to avoid repetition of the offense. The fulfilment of these conditions restores the sinner to his right relation toward YHWH. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. lv. 7; comp. Amos v. 14; Jer. iii. 14 *et seq.*; Ezek. xviii. 21 *et seq.*, xxxiii. 11–21; Hosea xiv. 1–4); "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee" (Ps. lxxxvi. 5; comp. lxxviii. 38).

Under the sacrificial system as found in Leviticus repentance and atonement are represented by the animal sacrifice which a priest offers for the sinner But the forgiveness to be attained through the sacrifice is only for sins committed unintentionally, and for ignorance that has caused ritual defilement. No sacrifice could atone for wilful offenses. "But he that sins knowingly . . . blasphemes YHWH; he shall be cut off from among his people" (Num. xv. 30, Hebr.). The main passage referring to sin-offerings is found in Lev. iv.–v. 13 (comp. Num. xv. 22 *et seq.*). In the Prophets and Psalms repentance is wholly based upon change of heart. Forgiveness is a free act of God's mercy and grace (Micah vii. 18, 19; Ps. ciii. 3; comp. Jer. xxxi. 34; Ezek. xxxvi. 25 *et seq.*; Ecclus. [Sirach] xvii. 20 *et seq.*, xviii. 11).

The Bible, which regards all men as created in the image of God (Gen. i. 27) and makes holiness the corner-stone of its ethical teachings, warns against all manner of hatred and vengeance (Lev. xix. 2, 17, 18). This idea is also the basis of the Talmudic dictum, "For certain sins repentance gives a respite, and the Day of Atonement atones; but he who sins against his neighbor must first be reconciled to him" (Yoma 85b).

Not only should one not harbor hatred and vengeance in his heart, but it is his duty to help his enemy, which certainly presupposes forgiveness of him (Ex. xxiii. 4, 5).

In the Wisdom literature and the Talmud especially are found many beautiful teachings concerning the treatment of one's enemies (see Prov. xxv. 21; xxiv. 17, 29; Deut. xxxii. 35; Prov. xx. 22; Ecclus. [Sirach] xxviii. 1).

"Be of the persecuted and not of the persecutors" (B. Ḳ. 93b). "Who is strong? He who turns an enemy into a friend" (Ab. R. N. xxiii.). "If a friend be in need of your aid to unload a burden, and an enemy to help him load, assist first the enemy, that the desire for hatred may be stifled in you" (B. M. 32).

There are many passages in Biblical and post-Biblical literature that promise special favor from God to him who is merciful and forgiving to his fellow men (see II Sam. xxii. 26; Ps. xviii. 25; see also COMPASSION). "He who has pity for men to him God will be merciful" ('Er. xvii. 72; comp. Yoma 23). "He who has mercy for his fellow men belongs to the descendants of Abraham" (Beẓah 32; comp. Ecclus. [Sirach] xxviii. 2).

E. C. A. G.

FORLI (פורלי, פורלין): City in the Romagna, Italy. It is mentioned for the first time in connection with Jewish history by Hillel of Verona, who lived at Forli for some time about 1290, and there wrote his circular letter to Maestro Gaio and his work "Tagmule ha-Nefesh." The community then seems to have been a small one; for Hillel felt like an exile, rarely receiving news of the outside world. The community continued to exist, however, and in 1373 a Mishneh Torah was sold there to R. Jekuthiel b. Abigdor of Forli (Cod. Oxford, No. 601). Forli became noted through the congress of representatives from the communities of Rome, Padua, Ferrara, Bologna, Romagna, and Tuscany, held there May 18, 1418. In conformity with the resolutions formulated at Bologna in Dec., 1415, it was decided to send a deputation to Pope Martin V. at Rome to obtain from him new privileges and confirmation of the old ones. A tax of 1½ ducats on every 1,000 ducats in money and real estate was levied upon the communities in order to pay the heavy expenses of this embassy and other expenses necessary for the common good; the individual members, with the exception of those receiving alms, were also taxed ½ to 1½ ducats, according to their means. Provisions were likewise made for regulating the collection of the taxes and the organization of the communities.

The same congress issued several decrees pertaining to the internal affairs of the communities, which were evidently intended, on the one hand, to elevate their moral tone, and, on the other hand, to avoid everything that might attract the attention or the envy of the Christian population. The people were forbidden to play cards or dice or to permit the same to be played in their houses; men and women alike were forbidden to wear luxurious garments or ornaments, or to go through the streets together in large numbers; display at banquets and family festivals and the pompous escort of brides were greatly restricted; sexual immorality in particular was severely condemned. These decrees were to remain in force till the end of 5186 (= 1426); all violations were to be punished by fines or by excommunication; and the men were held responsible for the women. The decrees were signed by the Jews of Forli as well as by the foreign delegates.

Nothing is known of the subsequent history of the community of Forli. It doubtless shared the varied fortunes of the other Jews in the Pontifical States in the sixteenth century (compare BOLOGNA), and was dissolved when the Jews were expelled. Nor did any Jews return to the city.

The following rabbis and scholars of Forli are known: Elijah b. Menahem Alatrini; Moses b. Jekuthiel Ḥefeẓ, a member of the Zifroni family, who in 1383 copied for David b. Solomon Rofe the Codex Almanzi No. 79; Elijah b. Moses Alatrini, who copied (1389) MS. de Rossi No. 286 for Moses b. Daniel of Forli; Aaron Strassburg, 1486; Elias b. Isaac da Mestre, who wrote a mathematical work in 1497 (Codex Michael, No. 185); Solomon b. Eliakim Finzi, rabbi at Forli in 1536; Eliezer b. Benjamin Finzi of Arezzo, rabbi in 1537; and about the same time Abraham b. Daniel da Modena and Asher b. Isaiah da Montagna occupied the rabbinate.

BIBLIOGRAPHY: On Hillel of Verona, comp. *Tagmule ha-Nefesh*, ed. Lyck, Introduction; on the congress at Forli, *Gratz Jubelschrift*, Hebr. text, pp. 53 *et seq.*; on the rabbis, Mortara, *Indice*.

G. I. E.

FORMON, ẒADDIḲ BEN JOSEPH: Turkish Talmudist and translator of the middle of the sixteenth century. He translated Baḥya's "Ḥobot ha-Lebabot" into Judæo-Spanish (Ladino) under the title "Obligacion de los Coraçones." It was published the first time in Roman characters by David Pardo (Amsterdam, 1610), who represented that he was himself the translator. Fürst ("Bibl. Jud." i. 78, iii. 67) attributes the translation to Joseph Pardo, rabbi of Amsterdam. There also exists an edition in Hebrew characters (Venice, 1713). Formon is quoted in the responsa of his contemporary Solomon Cohen (ii., No. 118).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 39b; Steinschneider, *Cat. Bodl.* col. 2742; idem, *Jewish Literature*, p. 224.

J. M. SEL.

FORMSTECHER, SOLOMON: German rabbi; born at Offenbach July 28, 1808; died there April 24, 1889. After graduating (Ph.D. 1831) from the Giessen University, he settled in his native city as preacher, succeeding Rabbi Metz in 1842; he filled this office until his death. During his long ministry he strove to harmonize the religious and social life of the Jews with the requirements of modern civilization. His aims were expressed at Brunswick, Frankfort-on-the-Main, Breslau, and Cassel in the conferences of the German rabbis. The most important of his works is "Religion des Geistes" (Frankfort-on-the-Main, 1841). It contains a systematic analysis of the principles of Judaism. The author endeavors to demonstrate that Judaism was a necessary manifestation, and that its evolution tends in the direction of a universal religion for civilized mankind. Judaism, in contrast with paganism, considers the Divinity to be a Being separate from nature, and allows no doubt of God's existence. Consequently any theogony, any emanation, any dualism must be rejected. Formstecher concludes his work with a history of Judaism which is a valuable contribution to Jewish religious philosophy.

Formstecher's other works are: "Zwölf Predigten," Würzburg, 1833; "Israelitisches Andachtsbüchlein zur Erweiterung und Ausbildung der Ersten Religiösen Gefühle und Begriffe," Offenbach, 1836; "Mosaische Religionslehre," Giessen, 1860; "Buchenstein und Cohnberg," a novel, Frankfort-on-the-Main, 1863; "Israel's Klage und Israel's Trost," Offenbach, 1835; "Ueber das Wesen und über den Fortgang der Israelitischen Gottesverehrung." Formstecher contributed to many periodicals, and edited in 1859, in collaboration with L. Stein, the periodical "Der Freitagabend," and in 1861, with K. Klein, the "Israelitische Wochenschrift."

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 137.

S. I. BR.

FORNARAKI AFFAIR: Accusation of ritual murder which was made in Egypt in 1881, and which agitated the European press for nine months. On May 18, 1881, Evangeli Fornaraki, a Greek child, disappeared in Alexandria, and after some time the body was found on the seashore. An international commission consisting of thirty-four doctors and the delegates of all the consuls examined the case, and, with the exception of two Greeks, agreed that the child had met with an accidental death. This was substantiated by the fact that the grains of sand were found in the lungs, showing conclusively that the child was living at the moment it fell into the sea. Nevertheless, a Jewish family named Baruch, of Greek nationality, was accused by the Greeks of a ritual crime, and despite the declarations of the commission, the publication of a letter of protest by Joachim III., Patriarch of Constantinople, on May 13, and a medical refutation by the Paris University, the members of the Baruch family were transported to Corfu, imprisoned, and ill-treated. On Jan. 4, 1882, however, they were freed by the Corfu tribunal.

BIBLIOGRAPHY: *Bulletin All. Isr.* 1881, pp. 64–69; 1892, pp. 28–29.

D. M. FR.

FORNICATION: Cohabitation between a man, married or unmarried, and an unmarried woman. While the common law speaks of intercourse between a married man and an unmarried woman as adultery, followed herein by many American statutes which grant a divorce for the "adultery of the husband," the Authorized Version of the Old Testament uses the word "fornication" four times, always in a figurative sense. In the New Testament it stands for the Greek *πόρνεια*; and as a husband is bidden not to divorce his wife except for this offense, the word is there evidently an equivalent for "adultery."

Fornication is the same in Jewish as in the common law. It is a much lighter offense than Adultery or Incest, in which both participants are punished with death.

As to the gravity of this offense there is difference of opinion. Deuteronomy xxiii. 18 (A. V. 17) says: "There shall be no harlot ["ḳedeshah"] of the daughters of Israel." A ḳedeshah is, according to rabbinic commentators, a woman who sells herself to every comer, and stands far apart from the virgin who is "enticed" or seduced (Ex. xxii. 16). The former is liable to flagellation, as breaking a negative law; the latter is treated as the injured party, to whom the seducer must make amends; and the seducer is not liable to stripes, for his penalty is named: he must marry the girl if her father will consent.

The standard edition of the Sifre on Deuteronomy xxiii. 18 throws no light on the text; but an old manuscript of this work, referred to in Maggid Mishneh in a gloss on Maimonides' "Yad," Ishut, i. 4, says that the text intends to forbid any sexual intercourse between a man and a woman not his wife. Maimonides himself (*ib.*) holds that as a matter of Mosaic law both parties are liable to stripes. Abraham ben David dissents, taking the ground that a woman who gives herself over to only one man is not a ḳedeshah, but a concubine ("pillegesh"), according to the Bible (see II Sam. v. 13)—a wife without the ceremony of betrothal and without jointure (see Ketubah)—and that neither she nor her lover is guilty of any Scriptural offense. The Shulḥan 'Aruk (Eben ha-'Ezer, 26, 1) takes a middle ground, admitting that the case in question does not fall under the heading of "ḳedeshah," but asserting that, in the interest of modesty, both are forbidden by custom and rabbinical law, and should be repressed, if need be, by the infliction of stripes ("makkat mardut"). It is even forbidden to be alone with a woman in a room (*ib.* 22, 2).

Intercourse of a son or daughter of Israel with a Gentile, or with a foreign slave, with whom there can be no valid betrothal, is discussed by the authorities in a twofold aspect: (1) If the relation is permanent, making them in fact husband and wife, it comes under the head of fornication only in so far as Jewish law does not recognize such a relation as a true marriage; the main objection, however, arises in the religious interest of the children (see Ex. xxxiv. 16). (2) Casual cohabitation, which stands on different ground. The Mishnah (Sanh. ix. 6) names him "who cohabits with a Syrian woman" (with a Gentile, an idol-worshiper) among those whom the zealots may strike down; and while this rule, based on the example of Zimri and Phinehas (Num. xxv. 7), was rendered harmless by impossible conditions, the rabbinical courts under an institution of the Hasmoneans, attested in the Babylonian Talmud by two of the later sages (Sanh. 82a), would consider such an offender as deserving punishment upon four distinct grounds, one of them being that of implied idol-worship. This is based on the words of the prophet Malachi (ii. 11, Hebr.): "For Judah has profaned the sanctuary of the Lord which he loved, and has cohabited with ["ba'al"] the daughter of a strange god."

S. S. L. N. D.

FORSTENHEIM, ANNA: Austrian writer and poetess; born at Agram Sept. 21, 1846; died at Vienna Oct. 19, 1889. She went to Vienna in 1867, and founded there the Society of Women Writers and Artists, of which she was the treasurer. She wrote the following works: "Catarina Cornaro," a drama, 1875; "Der Zauberring des Herzens," novel in 3 vols., 1880; "Ein Neues Fürstenthum in Alter Zeit," 1882; "Der Wau-Wau," a comedy, 1882; "Die Schöne Melusine," 1883; "Manoli," epic poem, 1883.

Bibliography: Ludwig Eisenberg, *Das Geistige Wien*, i. 123.

S. M. Sel.

FORT SMITH. See Arkansas.

FORT WAYNE. See Indiana.

FORT WORTH. See Texas.

FORTI (CHASCHETTO, חזקיטו), BARUCH UZZIEL BEN BARUCH: Italian rabbi and editor; lived at Ferrara and Mantua in the sixteenth century. "Forti" is the Italian translation of "Ḥazaḳ," the name of a Hebrew family to which Baruch Uzziel belonged; the Italian diminutive "Chaschetto" was formed afterward. On May 22, 1564, Forti was named chief rabbi of Mantua. He is quoted as an authority by several prominent rabbis, as Moses Isserles (Responsa, No. 36) and Meïr of Padua (Responsa, No. 9). Forti edited Isaac Abravanel's "Ma'yene ha-Yeshu'ah," to which he added a preface consisting of Abravanel's biography (Ferrara, 1551) and Moses Alashkar's strictures on Shem-Ṭob's "Sefer ha-Emunot" (*ib.* 1556). He also supplied an alphabetical index to the Mishneh Torah (Venice, 1586).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 634; Zunz, in *Kerem Ḥemed*, v. 155; Carmoly, in *Oẓar Neḥmad*, ii. 62; Mortara, *Indice*, p. 24.

D. M. Sel.

FORTI, HORTENSIUS (JOHANAN) ḤAZAḲ: Jewish convert to Christianity; lived in the sixteenth century; born at Gorima, and settled at Prague under Maximilian II. He wrote "Diḳduḳ Leshon Ḳodesh," a Hebrew grammar, Prague, 1564–1566, and "De Mystica Literarum Significatione," in which he expatiates on the different ways of writing the Holy Name; the latter work was published by Kircher in his "Œdipus Ægyptiacus," ii.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 821; Steinschneider, *Cat. Bodl.* col. 983.

J. M. Sel.

FORTIS, LEONE: Italian critic, journalist, and dramatist; born at Triest Oct. 5, 1828; died at Milan 1895. He was baptized while a child, and educated at Padua. In his early youth he wrote poems and a story entitled "Luigia." In 1848 he was exiled to Triest for having written the drama "La Duchessa di Praslin." He subsequently went to Venice, and then to Milan, where he founded the papers "Il Vero Operaio" and "Il Pungolo"; the latter, however, was suppressed. In 1859, again exiled to Triest, he went to Switzerland, and later to Turin. In 1866 he founded "Il Corriere della Venezia"; in 1870, "La Nuova Roma." His dramas include: "Camoens," "Cuore ed Arte," "Industria e Speculazione."

Bibliography: De Gubernatis, *Dizionario Biografico.*

s. U. C.

FORTRESS: A permanent fort or fortified place. The Israelites, when advancing into the country west of the Jordan, found a considerable number of walled cities and fortresses which they could not conquer (Num. xiii. 28; Deut. i. 28; Josh. xiv. 12). They were compelled, therefore, to settle in open places; and when attacked they retired into forests and caves (I Sam. xiii. 6). Becoming more proficient in the art of war, they succeeded—especially in the time of the Kings—in conquering the fortresses of the Canaanites, among them Jerusalem. David fortified the captured city anew, *i.e.*, the so-called "city of David," on the steep eastern hill (II Sam. v. 9; I Kings iii. 1, ix. 15, xi. 27). According to II Chron. xxxii. 5, xxxiii. 14, Hezekiah and Manasseh were the first to surround with a wall the rest of the city also. Later the Maccabeans and Herodians built a third wall around it on the north and northwest. The Israelites built new fortresses ("mibẓar," "ḳiryah beẓurah," "ḳiryat 'oz") after the pattern of the Canaanite fortresses, especially for the protection of the frontiers and the approaches to the country. Thus Solomon erected Hazor and Megiddo as a protection against enemies from the northeast; Gezer, Beth-horon, and Baalath against those from the coast on the west; and Tadmor (Tamar) against those from Idumea (I Kings ix. 15, 17 *et seq.*). Asa fortified Geba and Mizpah against the northern kingdom (I Kings xv. 21 *et seq.*). According to II Chron. xi. 5 *et seq.*, Rehoboam fortified fifteen cities to the south and west of Jerusalem as a protection against Egypt. In the northern kingdom Jeroboam fortified Shechem and Penuel (I Kings xii. 25). Baasha tried to fortify Ramah as a point of attack on the southern kingdom; but Asa pulled down the half-finished fortification-walls and used the material for fortifying Geba and Mizpah (I Kings xv. 16 *et seq.*). The strongest fortress of the northern kingdom was undoubtedly Samaria, which had been built by Omri on top of a mountain, and which the Assyrians were able to capture only after a three years' siege (II Kings xvii. 5). In later times the Maccabeans especially built a number of fortresses, some of which, as Beth-zur, played an important part in the wars of the Maccabees; and others, as Jotapata, Masada, and Machærus, in the great Jewish war (66–73).

Principal Fortresses.

The Towers.

All these fortresses were surrounded by walls ("ḥomah") composed of large blocks of rock, often without any cement. These walls were generally so wide that not only the guards could stand upon them, but also large numbers of people (Isa. xxxvi. 11; Neh. xii. 31 *et seq.*; I Macc. xiii. 45). Frequently they had battlements ("pinnot," II Chron. xxvi. 15; "shemashot," Isa. liv. 12), behind which the archers could secure cover; and at certain intervals there were towers built of large square stones ("migdal"). At the corners and above the gates were placed the strongest towers (II Chron. xxvi. 9), from which the guards could overlook the surrounding country (II Sam. xviii. 24 *et seq.*). The gates were closed by heavy wooden folding-doors (Judges xvi. 3), perhaps covered with brass (Isa. xlv. 2), and provided with bolts of brass or iron (Deut. iii. 5, xxxiii. 25; I Kings iv. 13). There was often a second wall outside of the principal wall, with exposed glacis ("ḥel"; I Kings xxi. 23; Lam. ii. 8; Isa. xxvi. 1). The most favorable situation for a fortress was on the edge of a precipice, as in the case of Jerusalem, or in that of Samaria, where it loomed up free on all sides on top of a mountain. No ditches with water surrounded the fortresses of the Israelites (compare Isa. xxxiii. 21; Nahum iii. 8), who, however, seem to have followed the custom of the Syrians of building strong castles or citadels in fortified cities, as in the case of Jerusalem, Shechem, and Thebez (compare Judges ix. 46 *et seq.*, 51; viii. 9, 17). These castles were generally located in the center of the city.

E. G. H. W. N.

FORTSCHRITT IM JUDENTHUM, DER. See Periodicals.

FORTY, THE NUMBER: In the Bible, next to the number seven, the number forty occurs most frequently. In Talmudical literature it is often met with, in many instances having been apparently used as a round number or as a concrete and definite expression in place of the abstract and indefinite "many" or "some," and hence becoming a symbolical number. As regards the period of forty years, the Jews seem to have shared with other peoples, especially the Greeks, the notion that the fortieth year was the height or acme of man's life; and from this fact forty years came to represent a generation (compare Nöldeke, "Untersuchungen zur Kritik des Alten Testaments," p. 188).

Forty Days.

The rain which brought about the Deluge lasted forty days (Gen. vii. 4, 12, 17); the same period passed between the appearance of the mountain-tops and the opening of the windows in the ark (Gen. viii. 6). For the embalming of Jacob forty days were required (Gen. l. 3). Moses was without food on Mount Horeb for forty days (Ex. xxiv. 18). Elijah wandered without food for the same period (I Kings xix. 8; compare also the fasting of Jesus previous to his temptation, Matt. iv. 2). Ezekiel was ordered to lie on his right side forty days, to represent the forty years of the sin of Judah (Ezek. iv. 6). Forty days were spent by the spies in Canaan (Num. xiii. 25); Goliath challenged the army of Israel for forty days (I Sam. xvii. 16; compare Soṭah 41b). The same number of days was granted Nineveh for repentance (Jonah iii. 4). They also form the period required for purification after the birth of a male (Lev. xii. 2, 4), while after that of a female it is twice that number of days (*ib.* 5).

Forty Years.

Isaac married when forty years old (Gen. xxv. 20); so also Esau (Gen. xxvi. 34). Caleb was of the same age when sent as a spy (Josh. xiv. 7); and so was Ish-bosheth when commencing his short reign (II Sam. ii. 10; compare Acts vii. 23, where the age of Moses, when he was called to become the deliverer of his people, is given at forty years). Israel sojourned forty years in the desert (Ex. xvi. 35, and frequently elsewhere). The same period is given for the rule of each of several of the judges (Judges iii. 11), and for that of Deborah (v. 31, viii. 28; I Sam. iv. 18), as also for the reigns of David, Solomon, and Joash (II Sam. v. 4; I Kings ii. 11, xi. 42; I Chron. xxvi. 31, xxix. 27; II Chron. ix. 30, xxiv. 1). So also Israel was oppressed by the Philistines forty years (Judges xiii. 1). In Ezek. xxix. 11–13 a desolation of forty years is predicted for Egypt. A multiplication of 40 by 3, or three generations, is seen in the 120 years of the life of Moses (Deut. xxxiv. 7; compare Gen. vi. 6). Some (compare Wellhausen, "Prolegomena zur Geschichte Israels," 2d ed., 1883, i. 285) are inclined to see in the 480 years which are stated (I Kings vi. 1) to have passed between the Exodus and the building of the Temple of Solomon a multiplication of forty by twelve, or the round number of twelve generations.

Forty in Counts and Measures.

Among the presents sent by Jacob to Esau were forty cows (Gen. xxxii. 16). Ben-hadad sends "forty camels' burden" as a gift for Elisha (II Kings viii. 9). The governors before Nehemiah extorted from the people forty shekels of silver (Neh. v. 15). Abdon had forty sons (Judges xii. 14); Solomon, forty stalls of horses (I Kings v. 6). Barak's army consisted of forty thousand men (Judges v. 8); as many Syrian footmen were killed by David in battle (I Chron. xix. 18); and forty stripes were inflicted on certain evil-doers (Deut. xxv. 5). In the Tabernacle forty sockets of silver supported the twenty boards (Ex. xxvi. 19 *et seq.*; xxxvi. 24, 26); in the Temple of Solomon each of the ten lavers of brass contained forty baths; and in the Temple described by Ezekiel the "hekal" and the side-courts measured forty cubits in length (Ezek. xli. 2, xlvi. 22).

Forty in the Talmud.

The fortieth year is the age of reason ("ben arba'im la-binah," Ab. v. 26). Hillel (Sifre, Deut. xxxiv. 7; ed. Friedmann, 150a), Johanan ben Zakkai (R. H. 31b), and Akiba (Ab. R. N. vi.) set out upon their rabbinical careers when they were forty years old. To them, as also to Moses, is ascribed a life of 120 years, being divided in each case into three divisions of forty years each (Sifre, *l. c.*). Hillel's disciples were eighty in number (Suk. 28a). A woman marrying after forty can not bear children (B. B. 119b). Marriages are made in heaven by the announcement of the Bat Ḳol forty days before birth (Sanh. 22a; compare Soṭah 2b). Forty times' repetition renders a thing unforgettable (Pes. 72a; compare Yer. Giṭ. vi. 47d). The extravagance of Pekah is characterized by his consuming forty measures of pigeons for dessert (קנוח סעודה; Sanh. 94b; Pes. 57a). Forty measures was the weight of each stone carried into the Jordan (Josh. vi.; Soṭah 34a). In connection with Ps. xcv. 10 it is said that the Messianic age would last forty years (Sanh. 99a).

Forty in Temple History.

The number forty had a fatal significance in connection with the destruction of the Second Temple. Forty years before this catastrophe the Sanhedrin "went into exile," that is, left the premises of the Temple (Shab. 15a; 'Ab. Zarah 8b). Rabbi Zadok spent forty years in fasting to avert the calamity (Giṭ. 56a). In the war of Bar Kokba forty measures of phylactery-blocks (קצוצי תפלין) were found on the heads of the slain at Bethar (Giṭ. 58a).

The ritual purification-tank ("miḳweh") must hold forty measures of water (Miḳ. ii. 1 *et seq.*; compare 'Er. 14a). The measure of the heave-offering ("terumah") for a generous person (עין יפה) is a fortieth part of the produce (Ter. iv. 3). A dry season of forty days is the condition for ordering a public fast (Ta'an. 19a). On the other hand, the forty stripes of Deut. xxv. 5 are reduced to thirty-nine (Mak. 22a; compare II Cor. xi. 24). Forty is also given as the number is of the "principal labors" (אבות מלאכות) which are forbidden on the Sabbath (Shab. 69a, 73a).

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J. Jr. I. M. C.

FOSTAT. See Egypt.

FOULD, ACHILLE: French statesman and financier; born at Paris Nov. 17, 1800; died at Tarbes Oct. 5, 1867. The son of a wealthy banker, he studied banking, and afterward traveled extensively. In 1847 he was chosen deputy for the town of Tarbes; he sat on the ministerial benches, and occupied himself with matters of finance. After the Revolution of 1848 he retired and wrote three pamphlets which excited considerable comment—"Observations sur la Question Financière, Adressées à l'Assemblée Nationale," "Pas d'Assignats," and "Opinion de M. A. Fould sur les Assignats." His violent attacks upon the Garnier-Pagès administration brought him into prominence, and on July 8, 1849, he was elected to represent the people of Paris in the legislative assembly. On Oct. 31 of the same year he was appointed minister of finance by the prince-president Louis Napoleon, whom he is said to have aided financially. As minister he promoted several important measures, including the abolition of the income tax and of the taxes on rents and on advances on mortgages; he also established the Algerian Bank, and provided for the pensioning of the aged. During the ministerial crises of 1851 he was twice dismissed and recalled, but after the coup d'état (Dec. 2, 1851) he retained his portfolio until 1852, after which he became a senator and then minister of state. His resignation was due to the decree of the emperor regarding the property of the Orleans family.

Fould organized the Exposition Universelle of 1855. In November, 1860, he became a member of the privy council, and next year resumed the portfolio of finance in order to deal with the increasing deficit. Not succeeding any better than his predecessors, he again retired (Jan., 1867). In 1857 Fould was elected a member of the Academy of Fine Arts. He married into a Protestant family, and his children were educated in that faith; but he never formally abjured Judaism, though he was buried with the rites of the Protestant Church.

His son **Ernest Adolphe** (1824–75) was deputy for the Hautes-Pyrénées (1863–69). His grandson **Achille Charles** (b. Aug. 10, 1861) was elected deputy for Tarbes, Sept. 22, 1889.

His brother **Louis** (died at Paris in 1858) founded (1857) at the French Institute a prize of 20,000 francs for the best work on the origin and history of art prior to Pericles ("L'Univers Israélite," 1857–58, p. 419).

Bibliography: *La Grande Encyclopédie*; *Arch. Isr.* xxviii. 931, 970.

s. V. E.

FOULD, BENOIT: French politician; born at Paris Nov. 21, 1792; died there July 28, 1858. In 1827 he was nominated judge of the tribunal of commerce. At the legislative elections of May, 1834, he was chosen to represent St. Quentin, and devoted himself to financial questions. He was reelected Nov. 4, 1837, and again on March 2, 1839, but failed in 1842 and in 1846. He took an active part in Jewish communal affairs.

s. V. E.

FOULD, ÉDOUARD MATHURIN: French politician; born at Paris Dec. 18, 1834; died at Moulins April 8, 1881. On June 1, 1863, he was elected deputy for Allier, and supported the empire. He resigned in 1868. In 1876 he was defeated by the Republican candidate at Montluçon.

Bibliography: *La Grande Encyclopédie.*

s. V. E.

FOULD, GUSTAVE EUGÈNE: French politician and author; born at Paris Feb. 19, 1836; died at Asnières Aug. 27, 1884. On June 6, 1869, he was elected deputy of the Basses-Pyrénées, and during the Franco-Prussian war served with the Scouts of the Seine. Fould failed at the Paris municipal elections of 1872 and at the legislative elections of October, 1877, at Pau. He wrote "La Conversation" and "Brûlons le Grand Livre" (Paris, 1878). Under the pseudonym "Olivier de Jalin" he collaborated with Alexandre Dumas in "La Comtesse Romani," a comedy which had a successful run at the Gymnase in 1876. He married Wilhelmine Josephine Simon of the Théâtre Français, who wrote under the name "Gustave Heller."

Bibliography: *La Grande Encyclopédie.*

s. V. E.

FOUNDATION-STONE. See Corner-Stone.

FOUNDLING (Hebrew, "asufi"): A deserted child whose parents are unknown. The question as to the status of such a child in the Jewish community was chiefly decided by the condition in which it was found. If there was evidence that its parents had abandoned it wilfully, its legitimacy was under suspicion, and it was therefore treated as doubtfully legitimate. If, however, there were indications that its abandonment was caused by the inability of the parents to support it, the child was regarded as legitimate; the necessary indications might either be furnished by the body of the child—as when it was found circumcised, or with its limbs carefully straightened, or its body anointed with oil, or its eyes painted, or a talisman hung on its neck—or might be obtained from the place where it was found—as near a synagogue, or on the sidewalk where many people passed, or on a tree where no wild beast could reach it. Nobody might claim the child as his or her offspring after it had been declared a foundling, except in a year of famine, when it was obvious that its parents only waited for some one to take it up, so that it might have a home. If they claimed it while it was still on the street they were believed in any case, and the child was considered as the offspring of a legitimate marriage (Ḳid. 73b; Maimonides, "Yad," Issure Biah, xv. 30, 31; Shulḥan 'Aruk, Eben ha-'Ezer, 4, 31, 32).

Those foundlings which were suspected of having been born through illegitimate connections were placed outside of the fold, and they might not intermarry with Israelites, nor with other foundlings or illegitimates. The only persons whom they were permitted to marry were proselytes and liberated slaves; and the offspring of such marriages were in the same status as the foundlings themselves (Ḳid. 74a; Maimonides, *l.c.* 33; Eben ha-'Ezer, 4, 36).

If a child was found in a place where Jews and non-Jews lived, even if there were only a few of the latter, he was considered, as regards intermarriage, as being a non-Jewish child, until he had been proselytized by the court or had become a Jew after reaching his majority, when he became subject to all the laws governing foundlings. In other respects, however—as to the permission to give him forbidden food, or as to the obligation of returning to him any object that he lost, etc.—the majority decided. If the majority of the inhabitants of the place were non-Jews, the foundling was considered a non-Jew; if the majority were Jews, he was considered a Jew; and if they were half and half, he was in a doubtful state (Mishnah Makshirin, ii. 7; Ket. 15b; Yoma 84b; Maimonides, *l.c.* 25, 26; Eben ha-'Ezer, 4, 33, 34).

The "shetuḳi" (the silent one)—*i.e.*, a child whose father is unknown—was placed in the same category with the "asufi" (foundling), and might marry only among proselytes or liberated slaves. Abba Saul called such a child "beduḳi" (examined), one whose status was established through the examination of the mother. If she said nothing, or if she admitted that the father of the child was an illegitimate, or if she said that she did not know who the father was, the child became subject to all the laws governing foundlings. If, however, she said that its father was a legitimate Israelite ("kasher"), she was believed, and the child might intermarry even with priests (Ket. 13a; Ḳid. 74a; Yer. Ket. i. 9; Maimonides, *l.c.* 11, 12; compare *ib.* xviii. 13–16; Eben ha-'Ezer, 6, 17).

Although it was necessary to mention the name of the father of the husband as well as of the wife in a bill of divorce, the shetuḳi or the asufi whose father was unknown could write a bill of divorce, mentioning only the name by which he himself was known (Eben ha-'Ezer, 129, 9). If he died childless, since he had no other heirs, his property was "hefḳer" (vacant, ownerless), and any one could appropriate it (see Ger). This law also applied to the shetuḳi whose mother was known, for the relatives on the mother's side were not considered heirs in Jewish law (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 276, 4, Isserles' gloss). See Inheritance.

There is no trace of institutions for foundlings in Talmudic literature. The custom probably prevailed that the foundling was taken into the house of a childless couple who brought it up as their own.

S. S. J. H. G.

FOUNTAIN (Hebr. עין): A natural spring of water. Although Palestine as a whole is scantily supplied with water, it has a number of fountains. These often spring up in the hollows of cliffs; but sometimes wells have been dug. The Old Testament makes no sharp distinction between artificial wells and springs. Among the best-known fountains are the sources of the Jordan near Banias and Tell al-Ḳadi (Dan), the sources of the Gihon (St. Mary's Well) near Jerusalem, the Harod (Goliath) fountains in the valley leading from the plain of Jezreel to Scythopolis, and those near Nazareth. Numerous villages and towns have been named after the fountains which gave rise to the settlements, *e.g.*, En-dor, En-gannim, En-gedi, Enshemesh, En-rimmon, and En-hazor.

E. G. H. F. Bu.

FOUR COUNTRIES. See Council of Four Lands.

FOWLS. See Poultry.

FOX (שועל).—**Biblical Data:** There are at present two species of fox inhabiting Palestine: the *Canis flavescens*, found in the north, and the *C. niloticus*, common in the central and southern regions. But most of the passages of the Old Testament in which "shu'al" occurs seem to apply rather to the jackal (*Canis aureus*), the commonest beast of prey in Palestine. On the other hand, there are two special names for the jackal in the Old Testament, both of which are found only in the plural, "iyyim" and "tannim" (Isa. xiii. 22, xxxiv. 13 *et seq.*, xxxv. 7; Jer. ix. 10, x. 22, xlix. 33, etc.). It may be that "shu'al" in the Old Testament is intended as a general term for the whole family or for several species of the *Canidæ*, while "iyyim" and "tannim" denote the jackal specifically as the "howler" (comp. the Arabic "wawi," or "ibn awa") and as the animal with the outstretched body. According to Tristram, even at the present day the two animals are commonly confounded in Syria, though the inhabitants are aware of their distinction.

Thus the catching of 300 shu'alim in the story of Samson (Judges xv. 4) seems to refer to jackals rather than to foxes, since the former are gregarious and remain in droves, while the latter prowl singly and are taken alive with difficulty. So also in Ps. lxiii. 11, the word probably applies to the jackal, as it is characteristic of the latter, but not of the fox, to feed on dead bodies. Lam. v. 18 and Neh. iii. 35 are applicable alike to the fox and the jackal, as both are in the habit of burrowing among rocks and ruins; while Ezek. xiii. 4 and Cant. ii. 15 no doubt refer to the proverbial cunning of the fox and its fondness for grapes, though the jackal is equally destructive to vineyards.

That foxes and jackals were formerly, as now, common in Palestine, may be inferred from the names derived from these animals, as "Hazar-shual" (Josh. xv. 28) and "Shalim" (I Sam. ix. 4).

——**In Rabbinical Literature:** There is no ascertained reference to the jackal in the rabbinical writings, while the fox is often spoken of. The latter's term of gestation is six months; it prowls among ruins, burrows in the earth, is even found to inhabit a hollow gourd; kills poultry and young lambs and kids, and is noxious to vineyards (Bek. 8a; Mak. 24b; Ned. 81b; Ket. 111b; Ḥul. 53a; B. Ḳ. 92a; Eccl. R. 98a, etc). In proverbial expressions the cunning and treacherous fox is often contrasted with the kingly lion: "Be rather the tail [*i.e.*, the last] among lions than the head of foxes" (Sanh. 37a; Ab. iv. 15). Of one who belied his great reputation it was said: "The lion has become a fox" (B. Ḳ. 117a; comp. also B. M. 84b; Meg. 16b; Ned. 81b; Ab. ii. 15). The "fox fables" ("mishle shu'alim"), of which 300 were known to R. Meïr (Sanh. 38b; Suk. 28a), had no doubt escapades of the fox for their themes (comp. Ber. 61b; Esth. R. iii. 1; Eccl. R. v. 14; L. Levysohn, in "Jüdisches Volksblatt," vol. iii.). See Æsop's Fables Among the Jews.

The fox was also employed in the magic of the time. The tail of a fox was suspended between the eyes of the horse to protect it against the evil eye (Shab. 53a); its tooth was carried to promote or prevent sleep, according as it was taken from a live or a dead animal (Shab. 67a, Rashi); while the passing of a fox on one's left side was considered an evil omen (Sanh. 65b).

Bibliography: Tristram, *The Natural History of the Bible*, p. 85; L. Levysohn, *Zoologie des Talmuds*, p. 77.

E. G. H. I. M. C.

FOY: Branch of the family Foa, settled in the southwest of France since the middle of the eighteenth century. Special mention may be made of Solomon Foy, born at Bordeaux, Jan. 17, 1858, a violinist and author of "Rimes Voilées" (Bordeaux, 1877) and of various comedies and operettas. Edmund Foy was president of the chamber of commerce in Bayonne.

Bibliography: H. Léon, *Histoire des Juifs de Bayonne*, p. 428; *Arch. Isr.* 1841, p. 253; H. Minier and J. Delpit. *Le Théâtre à Bordeaux*; Féret, *Statistique de la Gironde*, iii. 257.

G. C. de B.

FRAGA: City in Aragon. In 1328 Alfonso IV. confirmed all the privileges which the Moncadas had granted to the Jews of Fraga. Four years later he permitted his second wife, Leonora, to whom he had presented Huesca and Fraga, to admit six

Jewish families to Fraga. The Jews are said to have been persecuted there in 1389 and 1391. In 1438 the Jewish community was still as large as that in Jaca, and, like it, paid 200 sueldos annually in taxes. Fraga was the birthplace of the baptized physician Astruc Remoch. Isaac Arama served for several years as a preacher in Fraga.

Bibliography: *Shalshelet ha-Kabbalah*, p. 93b; Amador de los Rios, *Hist.* ii. 82, 157; Jacobs, *Sources*, Nos. 925, 1028; Grätz, *Gesch.* viii. 83.

G. M. K.

FRANCE (formerly called **Gaul**): Country forming the most westerly part of Central Europe. —**Roman-Gallic Epoch:** The banishment of Archelaus to Vienne in Gaul in the year 6 (Josephus, "Ant." xvii. 13, §§ 2-3; *idem*, "B. J." ii. 7, § 3; Dion Cassius Cocceianus, "Hist. Romæ," lv. 27; Strabo, xvi. 2, 46), and that of Herod Antipas to Lugdunum (Lyons) in the year 39 (Josephus, "Ant." xviii. 7, § 2, but differently in "B. J." ii. 9, § 6), were assuredly not the determining factors in the Jewish immigration into the Gallic provinces. The immigration was due rather to economic causes and to chance trading-journeys. There is no documentary proof of the presence of Jews in this country dating earlier than the fourth century, but they were certainly there before that period. Hilary of Poitiers (died 366) is praised for having fled from their society (Venantius Fortunatus, "Vita S. Hilarii," iii.). A decree of the emperors Theodosius II. and Valentinian III., addressed to Amatius, prefect of Gaul (July 9, 425), prohibited Jews and pagans from practising law and from holding public offices ("militandi"), in order that Christians should not be in subjection to them, and thus be incited to change their faith ("Constit. Sirmond." vi., ed. Hoenel, "Corpus Juris Antejustin." i. 458). At the funeral of Hilary, Bishop of Arles, in 449, Jews and Christians mingled in crowds and wept, while the former sang psalms in Hebrew (Honoratus "Vita Hilarii," 22; "Prosperi et Honorati Opera," ed. Salinas, p. 304, Rome, 1732). From the year 465 the Church took official cognizance of the Jews. The Council of Vannes (465) forbade the clergy to partake of the meals of the Jews or to invite them to their own, because, Christian food being placed under the ban by the Jews, the clergy would appear inferior to them if they accepted Jewish food while the Jews refused to eat the food which Christians offered them ("Concil. Vanet." can. 12; Mansi, "Sacrorum Conciliorum Nova et Amplissima Collectio," vii. 954). In 472 Sidonius Apollinarius recommended a Jew to Eleutherius of Tournai, saying that "these people are accustomed to having good causes to plead." On two occasions in 473 he made use of the services of a Jew named Gozolas to send a letter to one of his correspondents. At the same date he recommended another Jew, who had been baptized, to Nonnechius, Bishop of Nantes ("Sidon. Apollin." ed. Baret, iii. 8, p. 252; iv. 8, p. 277; vi. 8, p. 350; viii. 4, p. 410).

Church Laws Against Jews.

Jews were found in Marseilles in the sixth century (Gregory of Tours, "Historia Francorum," v. 11, vi. 17; Gregory the Great, "Epistol. Greg." 1, 47; Migne, lxxvii. 509), at Arles (*ib.* vii. 24), at Uzès ("Vita Ferreoli"), at Narbonne (Gregory of Tours, viii. 1), at Clermont-Ferrand (*ib.* iv. 12; v. 11), at Orleans (Gregory, "Vit. Patr." vi. 7), at Paris, and at Bordeaux (Gregory, "De Virt. S. Martini," 3, 50). These places were generally centers of Roman administration, located on the great commercial routes, and there the Jews possessed synagogues (for Clermont, see Gregory of Tours, "Hist. Franc." v. 11; for Orleans, *ib.* viii. 1). In harmony with the Theodosian code, and according to an edict addressed in 331 to the decurions of Cologne by the emperor Constantine, the internal organization of the Jews seems to have been the same as in the Roman empire. They appear to have had priests (rabbis or ḥazzanim?), archisynagogues, patersynagogues, and other synagogue officials ("Cod. Theod." 4, xvi. 8: "Hieros et archisynagogos et patres synagogarum et ceteros qui synagogis deserviunt").

The Jews were principally merchants (Gregory of Tours, "Hist. Franc." iv. 12, 35; vi. 5, "Concil. Matisc." can. 2; Mansi, ix. 932) and slave-dealers ("Epist. Greg." 7, 24; Migne, lxxvii. 877); they were also tax-collectors (Gregory of Tours, "Hist. Franc." vii. 23), sailors (*idem*, "De Gloria Conf." 97), and physicians (*idem*, "Hist. Franc." v. 6).

They probably remained under the Roman law until the triumph of Christianity, with the status established by Caracalla—on a footing of equality with their fellow citizens. The emperor Constantius II. (321) forced them to share in the curia, a heavy burden imposed on citizens of townships ("Cod. Theod." 3, xvi. 8). There is nothing to show that their association with their fellow citizens was not of an amicable nature, even after the establishment of Christianity in Gaul. It is known that the Christian clergy participated in their feasts ("Council of Agda," 506); intermarriage between Jews and Christians sometimes occurred (Council of Orleans, 533); the Jews made proselytes, and their religious customs were so freely adopted that at the third Council of Orleans (539) it was found necessary to warn the faithful against Jewish "superstitions," and to order them to abstain from traveling on Sunday and from adorning their persons or dwellings on that day.

Merovingian Period: During this period the Church endeavored to modify existing conditions in the interests of Christianity. In the provincial councils the bishops adopted a series of measures for the purpose of creating a chasm between Jews and Christians, and of marking the inferiority of the Jews. As stated above, the Council of Vannes prohibited the clergy from taking their meals with them ("Concil. Vanet." can. 12; Mansi, vii. 954; compare the action of the Council of Elvira in 305). This prohibition was repeated at the Council of Agda in 506 ("Concil. Agath." can. 40; Mansi, viii. 331), again at the Council of Epaon in 517 ("Concil. Epaon." can. 15; Mansi, viii. 561), and once more at the third Council of Orleans ("Concil. Aurel." iii. can. 13; Mansi, ix. 15). The second Council of Orleans (533), that of Clermont (535), and that of Orleans (538) prohibited all intermarriage of Jews and Christians. Christians who would not agree to dissolve such unions were to be excommunicated ("Concil. Aurel." ii. can. 19; Mansi, viii. 838; "Concil. Arvern." can. 6; Mansi, viii. 861; "Concil. Aurel." iii. can. 13; Mansi, ix.

15). The Council of Clermont (535) forbade the appointing of Jews as judges ("Concil. Arvern." can. 9; Mansi, viii. 861). The third Council of Orleans (538) and again that of Mâcon (581) decreed that "since, by the grace of God, we live under the rule of Catholic kings," the Jews should not appear among Christians for four consecutive days after Good Friday ("Concil. Aurel." iii. can. 30; Mansi, ix. 19; "Concil. Matisc." can. 14; Mansi, ix. 934).

Decrees of Church Councils.

The fourth Council of Orleans (541) decreed among other things that whenever a Jew made a proselyte ("advena"), or reconverted to his religion a Jew who had been baptized, or possessed himself of a Christian slave, or converted to Judaism any one born of Christian parents, he should be punished by the loss of all his slaves. If any one born of Christian parents became a Jew, and obtained his freedom on condition of remaining such, the condition must be considered void, for it was unjust that one living as a Jew should enjoy the freedom attaching to Christian birth ("Concil. Aurel." iv. can. 31; Mansi, ix. 118). The Council of Mâcon (581) reiterated the prohibition against appointing Jews as judges, and closed to them also the office of tax-collector, "in order that Christians may not be subjected to those whom God rejects" ("Concil. Matisc." can. 13; Mansi, ix. 934). To the prohibition against appearing in public during Holy Week were added the obligation to show reverence to ecclesiastics and the interdiction against walking before them. Those who broke this law were to be punished by the local magistrates (*ib.* can. 14; Mansi, *ib.*). Despite the decrees of previous councils, Jews living in some of the towns continued to hold Christian slaves. The Council of Mâcon, therefore, decreed that such slaves were to be ransomed for twelve sous, and either be set at liberty or continue in servitude under their new masters. If the Jews refused to free them, the slave, until his master accepted the price of his redemption, should be free to dwell among Christians wherever he chose. If a Jew succeeded in converting a Christian slave to Judaism he lost his property rights over that slave and the right of making him an object of testamentary bequest (*ib.* can. 16; Mansi, ix. 935). The Council of Narbonne forbade Jews to sing psalms at burials of their own people; those who transgressed this decree were compelled to pay a fine to the lord of the city ("Concil. Narbon." can. 9; Mansi, ix. 1016). The fifth Council of Paris (614) prohibited the Jews from asking or from exercising civic or administrative rights over Christians, unless they and their families should accept baptism from the bishop of the place ("Concil. Paris," v. can. 17; Mansi, x. 542). The same prohibition was renewed at the Council of Rheims in 624–625 ("Concil. Rem." can. 11; Mansi, x. 596). This council returned to the question of Christian slaves and decreed that if a Jew converted or tormented his Christian slaves they should revert to the state treasury (*ib.*).

It may be seen that these different measures were not in any way founded upon the supposition that the Jews were morally debased, but harmonized rather with the views of theologians and politicians. The Church, it will be observed, no longer content with issuing prohibitions concerning the conduct of Christians with relation to the Jews, now placed Jews themselves, in certain cases, under its own jurisdiction, and at the same time made it to the interest of the civil authorities to assist in carrying out its measures. The council found it necessary also to obtain the sanction of the temporal power for its canons, an aim which it pursued unflaggingly and with much success, for the Merovingian kings in general showed themselves willing to accept its authority. Yet they were not all submissive to the requests of the clergy. Pope Gregory the Great (599) rebuked Queen Brunhilda, Thierry, king of the Burgundians, and Theodebert, king of Austrasia, for allowing the Jews to hold Christian slaves. But such resistance was infrequent: the power of the Church at that time, in an almost barbarous state, is well known.

Under Childebert and Chilperic.

Childebert was the first fanatic king, and he ratified the decisions of the third Council of Orleans concerning the presence of Jews in public during Holy Week ("Concil. Matisc." can. 14; Mansi, xiv. 836; according to Boretius, however, it is not certain that the article became a part of the constitution; (see "Beiträge zur Capitularienkritik," p. 21). He banished Ferreol (555), the Bishop of Uzès, for having had too friendly relations with the Jews ("Vita Ferreoli, apud Marcus Antonius Dominicy, Ausberti Familia Rediviva," App., p. 27, Paris, 1648). Chilperic was similarly influenced. In 582 he drove many Jews to the baptismal font, but they were not all sincere, and many returned to their former "perfidy." He employed as treasurer or as purchasing agent a Jew named Priscus, whom he had vainly urged to be baptized, and whom, happening once to be at Nogent-sur-Marne, he even asked Gregory of Tours to convert. Finally, he cast him into prison "in order to compel him to believe despite himself." Priscus promised to come to a conclusion in due time. In the interval a dispute arose between Priscus and a certain Phatir, a converted Jew for whom the king had stood sponsor. While Priscus was on his way to the synagogue with his companions Phatir slew him, and took refuge in the basilica of St. Julien. The murderer was afterward killed in the kingdom of Gontran by the relatives of Priscus (Gregory of Tours, "Hist. Franc." vi. 17). Gontran was in no way inferior to Chilperic in point of fanaticism. On the occasion of his entry into the city of Orleans (585), as the Jews had joined with the population in "singing his praises in their own tongue," the king said at table: "Wo unto this wicked and perfidious Jewish race, that thrives only by knavery. To-day they were lavish with their blatant flattery; all people, said they, should reverence me as their lord, and this only to induce me to rebuild at the state's expense their synagogue which the Christians destroyed long ago. That I shall never do, for God forbids it" (Gregory of Tours, "Hist. Franc." viii. 1). Clotaire II., who had been raised to the throne at a prelates' congress, hastened to legalize (Oct. 18, 614) the canon of the fifth Council of Paris (Oct. 10, 614) relating to the Jews ("Chlotar. Edit." cap. x., ed. Boretius, i. 22). Gondebaud, fourth king of the Burgundians, in his struggle against Clovis (500) had been exposed to the enmity of the clergy. Forced to submit, he agreed to embrace Christianity. It was then that what is known as the "Loi Gombette" was drawn up, which among other things forbade all marriage between Jews and Christians, such unions, in accordance with the law of Theodosius IX., being declared adulterous by the "Loi Gombette" ("Lex Rom. Burg." tit. xix. 4; "Monum. Germ. LL." iii. 609). About the year 517 the same Gondebaud prescribed, in the law which is attributed to him, that any Jew who struck or kicked a Christian should be punished by having his hand cut off, though he might compromise by paying a compensation of 75 sous and a fine of 12 sous. For striking a priest the penalty was death and confiscation of property ("Libr Leg. Gundob." 102, 1-3; "Monum. Germ. LL." iii. 573).

Conversion of Jews.

In order to insure the public triumph of the Church, the clergy endeavored to bring the Jews to the acceptance of baptism. A certain Simon who was converted about the year 350 even became Bishop of Metz ("Pauli et Petri Carmina," 25, 25: Migne, "Patrol. Lat., Poet. Lat. Carol." i. 60). The Council of Agda (506) determined the conditions on which Jews were admitted to baptism. Ferreol, Bishop of Uzès, converted them by living in familiar intercourse with them. Having been severely rebuked for this by Childebert, Ferreol ordered the Jews of his diocese to meet in the Church of St. Theodoric, and preached to them a baptismal sermon. Some Jews abjured their faith; he forbade the others to remain in the city, and expelled them from his diocese (558) ("Vita Ferreoli," *l.c.*). Saint Germain (568) converted a Jew at Bourges named Sigerich (Venantius Fortunatus, "Vita S. Germ." cap. 62). Avitus, Bishop of Clermont, strove long but vainly to make converts. At length in 576 a Jew sought to be baptized. One of his former coreligionists poured fetid oil over his head. The following Sunday the mob that accompanied the bishop razed the synagogue to the ground. Afterward the bishop told the Jews that unless they were willing to embrace Christianity they must withdraw, since he as bishop could have but one flock. It is said that five hundred Jews then accepted baptism, and the rest withdrew to Marseilles (Gregory of Tours, "Hist. Franc." v. 11; Venantius Fortunatus, "Carm." v. 5, a poem written at the command of Gregory). The example of Avitus was imitated by Virgilius, Bishop of Arles, and by Theodore, Bishop of Marseilles, and it became necessary for Pope Gregory the Great, on an appeal from the Jews who were engaged in commerce at Marseilles, to enjoin more moderation and the employment of only suasion for the conversion of the incredulous ("Epist. Greg." i. 47; ed. Migne, lxxvii. 509). Sulpicius, Bishop of Bourges (before 644), engaged with equal ardor in the work of conversion ("Vita S. Sulpicii," i. 14).

The Jews were not unconcerned in the troubles which devastated the country during the struggles with the "barbarians." With their fellow citizens they defended the city of Arles, which was besieged in 508 by the Franks and the Burgundians. When Cæsarius, the bishop, gave evidence of Burgundian leanings and one of his kinsmen passed over to the hostile forces, the Jews and the Goths taxed the bishop with treason. According to the historian, he found a Jew to open negotiations with the enemy and to propose the surrender of the city ("Vita S. Cæsarii Episc. Arelat." i., by S. Cyprius, Bishop of Toulouse; ed. Migne, "Patrol. Lat." lxvii.). This story has been rightly mistrusted (see Israel Levi in "R. E. J." xxx. 295 *et seq.*).

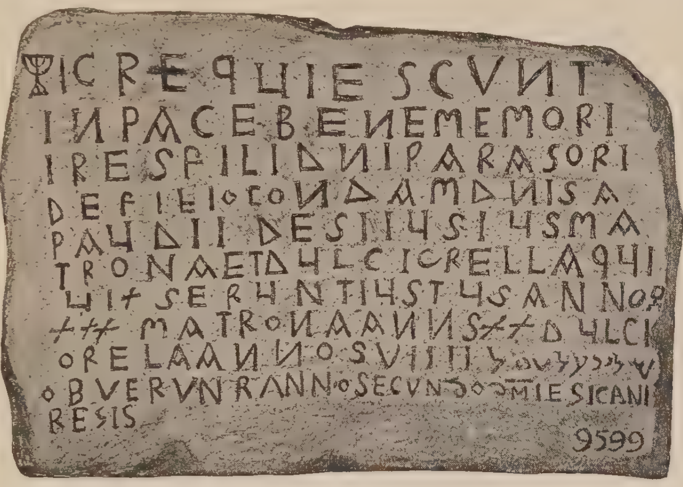
Under Dagobert.

In 629 King Dagobert proposed to drive from his domains all Jews who would not accept Christianity. He was instigated to this step by Heraclius, Emperor of the East, to whom astrology had predicted the destruction of his empire by a circumcised people (Fredeg. "Chron." 65, ed. Monod, p. 147; comp. "Gesta Dagoberti," c. 24; Bouquet, ii. 586). The story, fabulous in itself, was not invented until after the Arab conquest in 632. It is known from other sources that the clergy were never so powerful under any Merovingian king as under Dagobert. From his reign to that of Pepin the Short no further mention of the Jews is found. But in the south of France, which was then known as "Septimania" and was a dependency of the Visigothic kings of Spain, the Jews continued to dwell and to prosper. From this epoch (689) dates the earliest known Jewish inscription relating to France, that of Narbonne ("R. E. J." xix. 75). The Jews of Narbonne, chiefly merchants, were popular among the people, who often rebelled against the Visigothic kings. It is noteworthy that Julian of Toledo ("Hist. Rebel. Adversus Wambam Insultatio in Tyrann. Galliæ," i. 25; ed. Migne, xcvi. 797) accuses Gaul of being Judaized. Wamba (672-680) decreed that all the Jews of his realm should either embrace Christianity or quit his dominions. This edict, which "threatened the interests of the country," provoked a general uprising. The Count of Nîmes, Hilderic; the abbot Ramire; and Guimaldus, Bishop of Maguelon, took the Jews under their protection, and even compelled their neighbors to follow their example. But the insurrection was crushed, and the edict of expulsion was put into force in 673 (*ib.* 28). The exile of the Jews was not of long duration, since in 681 the twelfth Council of Toledo took cognizance of them, and at the seventeenth, in 694, Egica demanded the punishment of relapsed Jews, but excepted from this measure those who inhabited the provinces of Gaul, in order that they might assist these regions in recovering from the losses they had sustained, and, in general, that the Jews who dwelt in the country might help the duke who was its governor and might contribute to the reestablishment of the province by their talent and by their care and industry. But this was always with the understanding that they be converted to the Catholic faith (Dom Vaissette, "Hist. Générale de Languedoc," ed. Privas, i. 750-751).

Carlovingian Period: From a letter of Pope Stephen III. (768-772) to Bishop Aribert of Narbonne it is seen that in his time the Jews still dwelt in Provence, and even in the territory of Narbonne, enjoying hereditary allodial tenure, and being exempt from high taxation in the towns and outskirts by concession of "the kings of France." They owned fields and vineyards and employed Christians ("Stephani

“King of the Jews” at Narbonne.

Papæ Epist.” 2; ed. Migne, cxxix. 857). This concession is probably connected with a curious episode in the struggle with the Arabs. The “Roman de Philomène” (Dom Vaissette, ed. Du Mège, addit. to iii. 30) recounts how Charlemagne, after a fabulous siege of Narbonne, rewarded the Jews for the part they had taken in the surrender of the city; he yielded to them, for their own use, a part of the city, and granted them the right to live under a “Jewish king,” as the Saracens lived under a Saracen king. Meïr, son of Simon of Narbonne (1240), in his “Milḥemet Miẓwah” refers to the same story. It is a well-known fact, he adds, that at the siege of Narbonne King Charles, having had his horse killed under him, would himself have been killed but for a Jew who dismounted and gave the king his horse at the cost of his own life, for he was killed by the Saracens. A tradition that Charles granted to them a third part of the town and of its suburbs (Neubauer, in “R. E. J.” x. 98–99) is partly confirmed by a document which once existed in the abbey of Grasse, and which showed that under the emperor Charlemagne a “king of the Jews” owned a section of the city of Narbonne, a possession which Charlemagne confirmed in 791 (Note of Du Mège, “Mémoires de la Société des Antiquaires,” 1829, viii. 340). In the Royal Letters of 1364 (Doat Collection, 53 *et seq.* 339–353) it is also stated that there were two kings at Narbonne, a Jew and a Saracen, and that one-third of the city was given to the Jews. A tradition preserved by Abraham ibn Daud, and agreeing in part with the statement of Benjamin of Tudela, his contemporary, attributes these favors to R. Makir, whom Charlemagne summoned from Babylon, and who called himself a descendant of David (Neubauer, “Med. Jew. Chronicles,” i. 82). The Jewish quarter of Narbonne was called “New City” (“Hist. Littér. de la France,” xxvii. 561), and the “Great Jewry” (Tournai, “Catal. du Musée de Narbonne”). The Makir family bore, in fact, the name “Nasi” (prince), and lived in a building known as the “Cortada Regis Judæorum” (Saige, “Hist. des Juifs du Languedoc,” p. 44). The granting of such privileges would certainly seem to be connected with some particular event, but more probably under Charles Martel or Pepin the Short than under Charlemagne. A similar story of the surrender of Toulouse to the Saracens by the Jews is rejected as a fable by Catel (“Mémoires de l'Histoire du Languedoc,” p. 517), and also by Dom Vaissette (iii. 252).


Earliest Known Inscription Relating to the Jews of France, Dated Narbonne, 689.

Under Charlemagne.

Whatever be the amount of truth in these stories, it is certain that the Jews were again numerous in France under Charlemagne, their position being regulated by law. A formula for the Jewish oath was fixed (“Capit. de Judæis,” cap. 4; Boretius, i. 258). They were allowed to enter into lawsuits with Christians (“Capit. Miss. Aquisgran. Alt.” cap. 13; Boretius, i. 152), and in their relations with the latter were restrained only from making them work on Sunday (*ib.*). They must not, however, take in pawn goods belonging to the Church (“Capit. de Judæis,” cap. 1–3; Boretius, i. 258: though it is doubtful whether this paragraph dates from Charlemagne). They must not trade in currency, wine, or corn (*ib.*; also a doubtful paragraph according to Boretius). Of more importance is the fact that they were tried by the emperor himself, to whom they belonged (*ib.*). They engaged in export trade, an instance of this being found in the Jew whom Charlemagne employed to go to Palestine and bring back precious merchandise (“Mon. Sangal.” i. 16; “Monum. Germ., Scriptores,” ii. 737). Furthermore, when the Normons disembarked on the coast of Narbonnese Gaul they were taken for Jewish merchants (*ib.* ii. 14; ii. 757). They boast, says one authority, of buying whatever they please from bishops and abbots (“Capit. Miss. Nuimag. dat.” cap. 4; Boretius, i. 131). Isaac the Jew, who was sent by Charlemagne in 797 with two ambassadors to Harun al-Rashid, was probably one of these merchants (“Einh. Annal.” ad ann. 801; “Monum. Germ., Scriptores,” 1, 190). It is a curious fact that among the numerous provincial councils which met during Charlemagne's reign not one concerned itself with the Jews, although these had increased in number. In the same spirit as in the above-mentioned legends he is represented as asking the Bagdad calif for a rabbi to instruct the Jews whom he had allowed to settle at Narbonne (“Sefer ha-Ḳabbalah,” ed. Neubauer, in “Med. Jew. Chron.” i. 82). It is also stated that he wished to transplant the family of Kalonymus from Lucca to Mayence (“‘Emeḳ ha-Bakah,” p. 13). From this time forward mention is made of rabbis. A certificate of the son of Charlemagne is delivered to a rabbi, Domatus, Donnatus, or Dematus (see below). Hrabanus Maurus, Bishop of Fulda, states that in compiling his works he consulted with Jews who knew the Bible (Migne, cix. 10). Bishop Agobard relates that in his diocese the Jews have preachers who go to hear the Christians, and he tells of the opinions which they held and which they doubtless placed on record in their writings (see below).

Under Louis le Débonnaire.

Agobard's Account.

Louis le Débonnaire (814–833), faithful to the principles of his father, granted strict protection to the Jews, to whom he gave special attention in their position as merchants. The language which he uses in regard to them is characteristic; it is carefully weighed and free from all fanaticism. Louis takes under his protection (before 825) Rabbi Domatus and Samuel, his little son by Septimania; he gives orders against their being molested in the possession of their property, permits them to change or to sell it, to live according to their law, to hire Christians for their work, and to buy and sell foreign slaves within the empire. He prohibits Christians from diverting such slaves from their duties by offering baptism to them. These Jews being under the protection of the king, any who should plan or perpetrate their death were to be punished. It was equally forbidden to submit them to the ordeal by water or fire. The diploma granting these privileges was to be shown not only to civil officials, but also to the bishops, abbots, etc. ("Formul. Imp." 30; Rozière, "Recueil," No. 27; Bouquet, vi. 649). Louis accorded his protection to others also, and ("Formul. Imp." 31; Rozière, *l.c.* No. 28) not alone to individuals, but likewise to the Jews of the whole country. This is seen in an incident which occurred to the Jews of Lyons. Between 822 and 825 Agobard, bishop of the diocese of that city, had come to the court of Louis to protest against the law concerning the baptism of the pagan slaves of Jews. The substance of his complaint was that the privileges of the Jews were rigidly upheld. The Jews had a master ("magister Judæorum"), that is to say, a preserver of their privileges, appointed by the emperor, and charged with seeing that they were carried out. This master of the Jews threatened Agobard with the arrival of "missi dominici" who would punish him for his audacity. In fact, these missi had come to Lyons, and they showed themselves terrible toward the Christians, but gentle toward the Jews, who had charters declaring that they were in the right. It was said that the Jews, far from being objects of hatred to the emperor, were better loved and considered than the Christians (see Agobard).

Agobard, with two other bishops, also wrote to the emperor a memoir relating all that the Church of Gaul and its heads, as well as the bishops, had done to keep the two religions distinct. In the letter to which he here makes allusion he refers to the "superstitious ideas and absurd beliefs of the Jews," citing traits which recall the "Shi‘ur Ḳomah," "Sefer Yeẓirah," the Talmud, and divers Midrashim of late date (it may be remembered that Hai Gaon, in "Ṭa‘am Zeḳenim," reports that the French Jews boast of possessing mystical works from Naṭronai). In their books these Jews, after their fashion, recount the history of Jesus and Peter (he seems to refer to a "Toledot Yeshu"); they pretend that the Christians adore idols, and that the powers obtained by the intercession of the saints are in reality secured through the devil. In a letter to Nibridius, Bishop of Narbonne, Agobard begs him to work for the separation of Jews and Christians as he himself is doing, enjoining upon the Christians to flee from the society of the Jews at Lyons and in some of the neighboring towns. Promiscuity is dangerous, for as a matter of fact the Christians celebrate the Sabbath with the Jews, desecrate Sunday, and transgress the regular fasts. Because the Jews boast of being of the race of the Patriarchs, the nation of the righteous, the children of the Prophets, the ignorant think that they are the only people of God and that the Jewish religion is better than their own ("Agobardi Opera," ed. Migne, civ.; comp. Bernhard Simon, "Jahrbücher des Fränkischen Reiches Unter Ludwig dem Frommen," i. 393 *et seq.*, Leipsic, 1874). The highly colored picture presented by the letter of Agobard shows not only the policy followed by the Church—the separation of Jews and Christians, and the reproaches then hurled at the Jews—but also the prosperity which the Jews enjoyed as merchants (not usurers), and the commencement of their literary activity.

Amulo's "Against the Jews."

Agobard had a worthy successor in the person of his disciple Amulo (Amolon), who in 846 published a letter ("Contra Judæos," ed. Migne, cxvi.) which took up and carried to completion Agobard's arguments; his memoir affords new information on the situation of the Jews of his diocese. The people had not yet perceived the danger of intermingling with the Jews, and the leaders were afflicted with the same blindness. Wine, even for religious purposes, was always purchased from the Jews; Christian freemen continued to take service with them, both in the city and elsewhere; the ignorant still claimed that the Jews preached to them better than did the priests. He states that certain converted Jews have informed him that in some places Jewish farmers of revenue abuse their power by compelling those of little spirit, the weak-minded, to deny Jesus. It is in this way that the deacon Bodon has been deceived into becoming a Jew. On several occasions Amulo has ordered his flock to keep aloof from the Jews, and has ordered the bishops to come into closer relationship with their charges in order that danger may be averted. Amulo likewise denounces the aberrations and superstitions of the Jews, who devote themselves entirely to their traditions, which they make the subject of discourses and sermons every Saturday in the synagogues. He mentions also the invidious expressions of which they make use to designate the Apostles and the Gospel, and their arguments in defense of their Messianic ideas (which accord with those of the "Sefer Zerubbabel" and the "Ma‘aseh of R. Joshua b. Levi"). This memoir is contemporary with two synods which met at Meaux (June 17, 845) and at Paris (Feb. 14, 846). At these councils, in which Amulo took part, the king was urged in the terms of the "Contra Judæos" to observe toward the Jews the ancient laws and edicts ("Concil. Meld." can. 73; Labbe, xiv. 836). The king, however, paid little attention to the exhortations of the bishops (Prudentius of Troyes, "Annales," ed. Migne, cxv. 1399), and did not ratify the canon on the Jews ("Capitularium Sparnaci"). The attempt had failed once again. According to the legend related in the Annals of Hincmar (ad ann. 877; "Monum. Germ., Scriptores" i. 504, 589), Charles the Bald paid for this imprudence, being poisoned in Mantua by his Jewish doctor Sedecias (Annalista Saxo, *ib.* 584). The king also employed Jews on foreign missions (Diego, "Historia de los Condes de Barcelona," p. 26). The Jews, who continued to devote themselves to commerce, differed in their privileges from the Christians only in the amount of duty levied on them, paying one-tenth of the value of the goods, while Christians paid one-eleventh (Bouquet, vii. 104: if this capitulary is authentic). Ibn Kordadhbeh, who speaks of the southern French Jews about 850, depicts them going as far as the Indies and China ("Journal Asiatique," sixth series, v. 512). See COMMERCE.

From the middle of the ninth to the twelfth century is certainly an important epoch; it was then that French society became transformed by the development of the feudal system and the organization of the gilds; the arbitrary rapacity of the one oppressing the weak—agricultural serf and Jewish merchant alike—and the jealous exclusiveness of the other prohibiting the exercise of trades by non-Catholics, while both invested all things with the religious fanaticism which later expressed itself in the Crusades. At the same time it is the epoch in which the rabbinical schools, already mentioned in Amulo's account, appeared in full light, when Hebrew literature in France produced its first works, and when famous rabbis made French Judaism illustrious and impressed upon it the character which it was to retain for several centuries. Unfortunately, however, but few details concerning this transition period are known; they are as follows:

At Sens, about 876, the archbishop Ansegise, prelate of Gaul, expelled the Jews and the friars from his city—for a certain reason, according to an eleventh-century historian (Odorani, "Chron." ad ann. 883; Bouquet, viii. 237). As far as concerned the Jews this is, perhaps, the first sign of the triumph of feudalism. In 899 Charles the Simple confiscated, for the profit of the church at Narbonne, all the property held by the Jews and subject to the payment of tithes (Vaissette, iii. 63). According to Saige ("Hist. des Juifs du Languedoc," p. 9), this signifies that the Jews might not possess land upon which Church tithes were levied, but it did not abrogate their right to hold free land. At any rate, in the eleventh century they were in peaceful possession of their landed property around Narbonne.

The First Capets—987–1137: According to Richer, a historian who, as stated by Monod, inspires mistrust, Hugh Capet, "whose whole body was covered with sores," was killed by the Jews in 996 ("Richeri Historia," lib. iv., toward the end, p. 308, ed. Guadet). According to Guadet, Richer merely means by this statement that the Jewish physicians were the cause of his death. A Hebrew document (Berliner's "Magazin," iv.; "Oẓar Ṭob," p. 49) states that a Jew of Blois, who had been converted to Christianity, wished to destroy the Limoges community in 996, and accused the Jews of employing on three holidays of the year a wax image of the lord of the land, which they pierced in order to bring about his death, just as they did in the case of the host. But since the fable of the pierced host came into existence several centuries later, the story is open to doubt. Following the accusation of this convert, a priest appears to have counseled his lord no longer to tolerate the Jews in the city. In 1010 Alduin, Bishop of Limoges, offered the Jews of his diocese the choice between baptism and exile. For a month theologians held disputations with them, but without much success, for only three or four of the Jews abjured their faith; of the rest some fled into other cities, while others killed themselves ("Chronicles of Adhémar of Chabannes," ed. Bouquet, x. 152; "Chron. of William Godellus," *ib.* 262, according to whom the event occurred in 1007 or 1008). A Hebrew text also states that Duke Robert of Normandy having concerted with his vassals to destroy all the Jews on their lands who would not accept baptism, many were put to death or killed themselves. Among the martyrs was the learned Rabbi Senior. A rich and esteemed man in Rouen, Jacob b. Jekuthiel, went to Rome to implore the protection of the pope in favor of his coreligionists, and the pontiff sent a high dignitary to put a stop to the persecution (Berliner's "Magazin," iii.; "Oẓar Ṭob," pp. 46–48). Robert the Pious is well known for his religious prejudice and for the hatred which he bore toward heretics; it was he who first burned sectarians. There is probably some connection between this persecution and a rumor which appears to have been current in the year 1010. If Adhémar of Chabannes, who wrote in 1030, is to be believed, in 1010 the Western Jews addressed a letter to their Eastern coreligionists warning them of a military movement against the Saracens. In the preceding year the Church of the Holy Sepulcher had been converted into a mosque by the Mohammedans, a sacrilege which had aroused great feeling in Europe, and Pope Sergius IV. had sounded the alarm ("Monum. Germ., Scriptores," iv. 137). The exasperation of the Christians, it seems, brought into existence and spread the belief in a secret understanding between the Mohammedans and the Jews. Twenty years later Raoul Glaber (Bouquet, x. 34) knew more concerning this story. According to him, Jews of Orleans had sent to the East through a beggar a letter which provoked the order for the destruction of the Church of the Holy Sepulcher. Glaber adds that on the discovery of the crime the expulsion of the Jews was everywhere decreed. Some were driven out of the cities, others were put to death, while some killed themselves; only a few remained in all the "Roman world." Five years later a small number of those who had fled returned. Count Riant says that this whole story of the relations between the Jews and the Mohammedans is only one of those popular legends with which the chronicles of the time abound ("Inventaire Critique des Lettres Historiques des Croisades," p. 38, Paris, 1880). Another violent commotion arose about the year 1065. At this date Pope Alexander II. wrote to the Viscount of Nar-

Persecution of Jews in Limoges and Rouen.

bonne, Béranger, and to Guifred, bishop of the city, praising them for having prevented the massacre of the Jews in their district, and reminding them that God does not approve of the shedding of blood ("Concil." ix. 1138 and 1154; Vaissette, 355). A crusade had been formed against the Moors of Spain, and the Crusaders had killed without mercy all the Jews whom they met on their route.

Franko-Jewish Literature.

During this period, which continues till the first Crusade, Jewish culture was awakening, and still showed a certain unity in the south of France and the north. Its domain did not embrace all human knowledge; it included in the first place poetry, which was at times purely liturgical—the echo of Israel's sufferings and the expression of its invincible hope—but which more often was a simple scholastic exercise without aspiration, destined rather to amuse and instruct than to move—a sort of dried sermon. Following this comes Biblical exegesis, the simple interpretation of the text, with neither daring nor depth, reflecting a complete faith in traditional interpretation, and based by preference upon the Midrashim, despite their fantastic character. Finally, and above all, their attention was occupied with the Talmud and its commentaries. The text of this work, together with that of the writings of the Geonim, particularly their responsa, was first revised and copied; then these writings were treated as a "corpus juris," and were commented upon and studied both as a pious exercise in dialectics and from the practical point of view. There was no philosophy, no natural science, no belles-lettres, among the French Jews of this period.

Several names of scholars and poets emerge from the shadows of the tenth century: Makir, the gaon Todros, and Moses b. Abbun, chiefs of the school of Narbonne; Simon of Mans; his son Joseph and his grandson Abbun the Great; Judah b. Meïr ha-Kohen (in French "Leontin"), teacher of Gershon; Moses of Arles. In the eleventh century there were many famous authors who played a rôle of the first importance in the development of Jewish civilization and who left their imprint upon Judaism. The most illustrious of them was Gershon, called the "Light of the Exile," who was originally from Metz, but exercised his activity at Mayence and established the study of the Talmud upon the banks of the Rhine. He was a poet, and his productions breathe an intense emotion, due to the sorrows of the times. As grammarian, he turned his attention to the Masorah; as Talmudist, he was the author of the first Talmudic commentary produced in Europe, as well as of practical treatises of rabbinical casuistry and of responsa. As chief of the school, inspired by circumstances he passed measures ("taḳḳanot") of wide-reaching importance, which have retained the force of law throughout Occidental Judaism. He forbade polygamy and one-sided divorce. He had pupils from France, among others Judah b. Moses of Toulouse, Elias the Elder of Mans, and Simon the Elder of Mans, uncle of Rashi. He corresponded with the French rabbis Simson Cohen, Elias b. Elias, Daniel b. Jacob, Leon, Juston (originally in all probability from Burgundy), Samuel b. Judah, and Joseph b. Perigoros. Close to Gershon must be placed Joseph b. Samuel Ṭob-'Elem (Bonfils), rabbi of Limousin and Anjou, and a remarkable Talmudist. He left to posterity many fine editions of the rabbinical writings of his predecessors. He was also an excellent poet, and the author of interesting decisions and responsa. Liturgical poets, such as Joseph b. Solomon of Carcassonne, Benjamin b. Samuel of Coutances, and Elias the Elder b. Menahem of Mans, were numerous.

Jewish France was so rich in men of learning that she gave some of them to Germany, among them Isaac ha-Levi of Vitry, who became head of the school at Worms, and Isaac b. Judah, who became head of the school of Mayence. Both of these became teachers of Rashi.

Rashi.

The great figure which dominates the second half of the eleventh century, as well as the whole rabbinical history of France, is Rashi (Solomon b. Isaac) of Troyes (1040–1106). In him is personified the genius of northern French Judaism: its devoted attachment to tradition; its naive, untroubled faith; its piety, ardent but free from mysticism. His works are distinguished by their clearness, directness, and hatred of subtlety, and are written in a simple, concise, unaffected style, suited to his subject. His commentary on the Talmud, which was the product of colossal labor, and which eclipsed the similar works of all his predecessors, by its clearness and soundness made easy the study of that vast compilation, and soon become its indispensable complement. His commentary on the Bible (particularly on the Pentateuch), a sort of repertory of the Midrash, served for edification, but also advanced the taste for simple and natural exegesis. The school which he founded at Troyes, his birthplace, after having followed the teachings of those of Worms and Mayence, immediately became famous. Around his chair were gathered Simḥah b. Samuel, R. Samuel b. Meïr (Rashbam), and Shemaia, his grandsons; likewise Shemaria, Judah b. Nathan, and Isaac Levi b. Asher, all of whom continued his work. In his Biblical commentaries he availed himself of the works of his contemporaries. Among them must be cited Moses ha-Darshan, chief of the school of Narbonne, who was perhaps the founder of exegetical studies in France; Menahem b. Ḥelbo; and, above all, Joseph Kara. Thus the eleventh century was a period of fruitful activity in literature. Thenceforth French Judaism became one of the poles of universal Judaism.

The Crusades: The Jews of France do not seem to have suffered much during the Crusades, except, perhaps, during the first (1096), when the Crusaders are stated to have shut up the Jews of Rouen in a church and to have exterminated them without distinction of age or sex, sparing only those who accepted baptism (Guibert de Nogent, ed. Bouquet, xii. 240; "Chron. Rothomag."; Labbe, "Novæ Bibliothecæ, manuscript Lib." i. 367). According to a Hebrew document, the Jews throughout France were at that time in great fear, and wrote to their brothers in the Rhine countries making known to them their terror and asking them to fast and pray (anonymous text of Mayence, in A. Neubauer and Stern, "Hebräische Berichte über die Judenverfolgungen während der Kreuzzüge," p. 47). Happily their fears proved groundless.

R. Tam in the Second Crusade.

At the time of the second Crusade, Jacob Tam, the grandson of Rashi, had cause to lament the actions of the Crusaders, who burst into his house, seized his possessions, destroyed a book of the Law, and carried him off into the open field with the intention of putting him to death. But perceiving one of the nobles, he called him to his aid and was rescued. Ephraim of Bonn is the only writer who tells of this incident; R. Tam himself makes no reference to it ("Judenverfolgungen," p. 64), and even Ephraim adds that in the other communities of France no one was put to death or compelled to abjure his faith. Nevertheless, the consequences of the Crusades were terrible for the Jews, for this great religious movement produced an excitement of the popular imagination which had dire results for them. It was about this time that accusations of ritual murder were bruited; mere manifestations of a mental malady on the part of majorities intolerant of the existence of a minority who kept aloof from them. From the economic and social point of view this epoch was destined to be for the Jews a turning-point. Until that time the Jews had been chiefly merchants; henceforth they become known above all as usurers. St. Bernard, abbot of Clairvaux, who preached the second Crusade, and who intervened with great courage to prevent the massacre of the German Jews, asked King Louis VII. to prohibit the Jews from accepting usurious rates of interest from those who set out for the Holy Land. Moreover, in speaking of their rapacity, and observing that in places where there were no Jews the Christian usurers were worse in their exactions, he says that on this account the latter might justly be accused of Judaizing ("Epistola," 363; ed. Migne, clxxxii. 564). Peter the Venerable, abbot of Cluny, wrote in 1146 to the king that even if he did not counsel the massacre of the Jews, they should at least be punished by being despoiled of their ill-gotten gains and thefts, and that the army of the Crusaders should not spare Jewish treasures ("Epistola," 36; ed. Migne, clxxxix. 366). For having resisted these appeals Louis VII. was accused by a contemporary historian of having been moved by cupidity ("Fragmentum Historicum Vitam Lud. VII. Summatim Complectens," in Bouquet, xii. 286). Pope Alexander III. in a letter to the Archbishop of Bourges (1179) addressed to him the same reproach (Bouquet, xv. 968). According to Ephraim of Bonn, the provisions of the bull of Pope Eugenius IV. exonerating the Crusaders from their debts to the Jews were carried out in France ("Judenverfolgungen," p. 64).

Blood Accusation.

The accusation of ritual murder in France was closely connected with the Crusades. According to a Jewish account of the second Crusade ("Judenverfolgungen," p. 62), the Crusaders, in order to justify their sanguinary exploits, pretended at times that they were punishing the Jews for the murder of Christians. It was said that the Jews committed this crime not because they had need of Christian blood for ritual purposes, but in order to repeat the crucifixion of Jesus. At Pontoise it was said some time before 1171 that they had crucified an adult Christian of the name of Richard. The dates given vary: it was in 1163 according to Lambert Waterlos, who died in 1170 (Bouquet, xiii. 520); in 1179 according to Rigord; in 1156 according to Geoffroy of the abbey of St. Martial of Limoges, who died in 1184 (Bouquet, xii. 438; see also "Judenverfolgungen," p. 34). The body was carried to Paris and worked numerous miracles in the Church of the Holy Innocents, where it was interred. Similar accusations were made against the Jews at Epernay and at Janville (department of Eure et Loire) about the same time—that is to say, about the year 1170—but no details are known ("Judenverfolgungen," pp. 34–35). The outburst at Blois is the most famous, and cost the lives of 31 persons. The affair was of a most lamentable nature. A man was watering a horse in the Loire. Frightened at the sight of a Jew who was near, the animal reared. This was sufficient to cause the man to return at once and accuse the Jew of having thrown into the stream the body of a Christian child which had been crucified by the Jew's coreligionists. He himself had been afraid of meeting the same death, and the horse had instinctively recoiled. Thibaut de Champagne, Count of Blois, immediately incarcerated all the Jews in the city. A priest suggested that the man should be put to the test by water, and as the test resulted in his favor, the proof of the crime of the Jews was regarded as conclusive. Having rejected baptism, 31 Jews were burned on Wednesday, May 26, 1171. Jacob Tam, who was informed of this sad occurrence, decided that this day should be one of fasting, and the communities of France, Anjou, and the provinces on the Rhine duly observed it as such (statement of Baruch ben Meïr of Orleans; letters of the notables of Orleans; letter of a Jew of Tours to R. Yom-Ṭob; "Martyrology of Ephraim of Bonn"; letter of the notables of Paris in "Judenverfolgungen," pp. 31 *et seq.*; Robert du Mont, in Bouquet, xiii. 315). Robert du Mont also says that Jews were burned in Paris likewise in 1177 for the murder of St. William. The belief in this legend was destined to be most baneful to the Jews of the entire kingdom of France. Philip Augustus, who, in 1180, at the age of fifteen succeeded Louis VII., his father, had, according to his historian Rigord, often heard the young nobles who were his fellow students in the palace tell how the Jews of Paris went year by year into subterranean retreats on Passover or during the Holy Week, and sacrificed a Christian in order to outrage the Christian religion. Often during his brother's reign (they said) the guilty had been seized and thrown into the flames. Immediately after his coronation, March 14, 1181, he ordered the Jews arrested on a Saturday, in all their synagogues, and despoiled of their money and their vestments (an English chronicler, Raoul of Dicet [ii. 14], says that he released them for a ransom of 15,000 silver marks). The Jews, adds Rigord, were then very numerous, and many rabbis (didascali) had come to sojourn in Paris; they had become enriched to the extent of owning nearly half of the city; they were engaged in usury; their patrons were often despoiled of their possessions, while others were kept on parole in the houses of certain of the Jews. After having consulted a hermit who lived in the Vincennes forest, the king released the Christians of his domain from all their debts toward the Jews, with the exception of one-fifth which he transferred to himself. In the following April, 1182, he published an edict of expulsion, but according the Jews a delay of three months for the sale of their personal property. Immovable property, however, such as houses, fields, vines, barns, and wine-presses, he confiscated. The Jews attempted to win over the nobles to their side, but in vain. In July they were compelled to leave the royal domains of France; their synagogues were converted into churches (Rigord, "Gesta Philippi Augusti," i., vi. 12–17: ed. Delaborde, pp. 14 *et seq.*; see also Guillaume le Breton, "Philippidos," i. 389 *et seq.*; ed. Delaborde, p. 23).

Expulsion from France, 1182.

As may be seen, these successive measures were simply expedients to fill the royal coffers. The goods confiscated by the king were at once converted into cash (Leopold Delisle, "Catalogue des Actes du Regne de Philippe Auguste," 20, 21, 22, 27, 51, 58). It is well to add that at that time the royal domains were reduced to a very narrow strip of territory, extending around Paris and Orleans.

During the century which terminated so disastrously for the Jews their condition was not altogether bad, especially if compared with that of their brethren in Germany. Thus may be explained the remarkable intellectual activity which existed among them, the attraction which it exercised over the Jews of other countries, and the numerous works produced in those days. The impulse given by Rashi to study did not cease with his death; his successors—the members of his family first among them—brilliantly continued his work. Research moved within the same limits as in the preceding century, and dealt mainly with the Talmud, rabbinical jurisprudence, and Biblical exegesis. Rabbenu Tam, to whom reference will again be made, investigated at least one section of Hebrew grammar; he undertook the defense of Menahem b. Saruḳ against Dunash b. Labraṭ; as innovator in another direction he composed a poem on the accents and imitated the versification of the Spanish Jews, which impelled Abraham ibn Ezra to ask: "Who is this that has led the French into the temple of poetry?" But in this he had no successors, and did not create a school.

Biblical exegesis, which continued to be distinguished by its simplicity and naturalness, now commenced to place too much importance on interpretations based on the numerical values of letters and on analogous methods (gemaṭria, noṭariḳon). Liturgical poetry was constantly cultivated by a large number of rabbis. Talmudic studies underwent a marked transformation. Exposition of the Talmud having almost reached a limit (for every one aimed to complete Rashi's work), scholars no longer confined themselves merely to understanding the Talmud, but, just as had been done formerly with the Mishnah, they selected from the Talmud their themes for academic and juristic discussions. By the help of parallel passages they shed new light on the text of the Talmud; by comparing analogous passages they sought to establish rules of jurisprudence; and, where the text contained contradictions, whether real or merely apparent, external or internal, they pointed them out and sought to explain them away. On the other hand, from the Talmud they deduced laws applying to the conditions of contemporaneous life. Their glosses or postils, known under the name of "tosafot" (additions), were originally simple appendixes to the commentary of Rashi, discussing, correcting, or completing them. They represent the result of the discussions of the schools and of the teaching of the masters, and are notes made by the professor or, as was more often the case, collected by the pupils to carry with them when they visited other schools. Study, considered always as a means of salvation, became more and more simple dialectics, aptly compared with that of the scholastics of the time. But even in this extravagant display of ingenuity, of subtlety, and of erudition, the French rabbis, as their contemporaries of Germany, preserved a moderation ignored by their disciples, the Poles of the sixteenth and following centuries. Subtlety did not exclude clearness; logic never lost its rights; order ruled in the editing of their notes. The production of tosafot became the dominant and absorbing occupation of this period, and impressed its distinctive character upon the studies of the time. The work was participated in by a whole legion of scholars, spread over the north of France, Normandy as well as the Isle of France, Champagne as well as Burgundy and Lorraine. Champagne, however, was the most active center. In these different provinces schools were founded—at Ramerupt after Troyes, at Dampierre, at Auxerre, at Sens, at Falaise, at Paris, etc. To these centers of instruction, just as to the French universities, hastened pupils from distant countries, from Slavic lands, from Bohemia, and from Germany. Like the traveling students of that period, the pupils of the rabbis traversed the land, mocking at distance, insensible to privation, going from one master to another in their thirst for instruction The earliest masters who gave prestige to this form of instruction were members of the family of Rashi: Judah b. Nathan, his son-in-law and the continuer of his commentary on the Talmud; Meïr, another son-in-law, who became director of the Troyes Academy after Rashi's death; Jacob Tam (called commonly "Rabbenu Tam," the son of Meïr)—the true founder of the school of tosafists, a man of strong will and energetic character, and known to his contemporaries as the supreme authority of French Judaism; his brother Samuel (Rashbam), an excellent exegete, somewhat daring in parts of his Biblical commentary; Samuel de Vitry, a nephew of R. Tam. To the same group belong Samuel de Vitry, a disciple of Rashi, and author of the Maḥzor Vitry; his great-grandson, Isaac b. Samuel the Elder, the famous "RI," whose name occurs frequently in the tosafot, and who was chief of the school at Dampierre (to be distinguished from Isaac b. Abraham, known as "RI ha-Baḥur" (the Younger), who succeeded him); Elhanan, son of Isaac b. Samuel, martyred in 1184. To these names of famous tosafists must also be added the following: Jacob of Orleans

The "Tosafot."

Centers of Rabbinic Learning.

(died in London in 1189), who was also an exegete; Samuel b. Ḥayyim of Verdun, disciple of R. Tam; Hoshaiah ha-Levi of Troyes; Menahem b. Perez of Joigny, also an exegete; Yom-Ṭob of Joigny (died at York in 1190), a liturgical poet and Biblical commentator; Samuel b. Aaron and Simon b. Samuel of Joinville; Eliezer b. Samuel of Metz, author of the "Sefer Yere'im"; Moses b. Abraham of Pontoise; Simon b. Joseph of Falaise; Yom-Ṭob; Judah b. Yom-Ṭob; Ḥayyim b. Hananel Cohen; the celebrated Judah b. Isaac, alias Sir Léon of Paris; Simson de Couçy, one of the most learned of the tosafists; Judah of Corbeil; Joseph and Isaac b. Baruch of Clisson; Eliezer b. Solomon; and the well-known Simson (b. Abraham) of Sens, commentator of the Mishnah and the Sifra. Side by side with these tosafists may be cited a number of scholars renowned for their vast knowledge, such as Joseph Kara, mentioned above in connection with the history of the previous century; Shemaiah, commentator on the Talmud; Joseph b. Isaac of Orleans, better known under the name of "Joseph Bechor Schor," an ingenious exegete; Solomon b. Isaac and Eleazar of Orleans; Samuel b. Jacob of Auxerre; Aaron and Bender d'Epernay; Eliezer of Beaugency, an exegete of authority; Jehiel b. David and Jekuthiel b. Judah of Troyes; Jacob and Isaac de Bray, who died in 1191; David of Brienne; Samuel de Joinville; Joseph b. Solomon de Dampierre; Joseph b. Joseph de Pont Audemer; Samuel b. Joseph of Verdun; Abraham of Toul; Moses of Saumur; Joseph b. Moses and Simson of Troyes; David of Château-Thierry; Meshullam b. Nathan of Melun; Nathan, his son; Jedidia of the same town; Solomon b. Abraham b. Jehiel; Mattithiah b. Moses; Judah b. Abraham; Samuel, Moses, and Jacob b. Samson; Elijah b. Judah of Paris; Joseph Porat of Caen; Joseph the Saint and Samson of Corbeil; Joseph b. Isaac of Chinon; Joseph of Chartres, poet and exegete; Moses of Saumur; Isaac b. Solomon and Eliezer of Sens. This list could be considerably prolonged if all the learned men of the time were mentioned whose birthplace is not exactly known, although they are certainly French. It is sufficient to know that at a synod held at Troyes under the presidency of Samuel b. Meïr and R. Tam, rabbis came from Troyes, Auxerre, the banks of the Rhine, Paris and its environs, from Melun, Normandy and the coast, Anjou, Pontou, and Lorraine. These synods are distinctive of the history of northern France in the twelfth century; in imitation of the local or national councils, and principally at the instigation of R. Tam, the heads of the Israelite community met several times, without doubt at the time of the Champagne fairs, to deliberate upon dubious cases of jurisprudence, or to pass new laws necessitated by changed conditions. Thus, they forbade Jews to buy or to take in pledge crucifixes, church ornaments, or other objects connected with the Catholic form of worship; to summon their coreligionists to appear before non-Jewish judges; to allow themselves to be nominated by the civil authorities as provost or leader of the community without having been previously proposed for this office by the majority of the community. They also decided that the prohibition of R. Gershom against polygamy should be enforced, and that it should not be revoked at any time in the future except under urgent necessity and by a council of at least a hundred rabbis from three different regions—from France, Normandy, and Anjou. The command was renewed to excommunicate traitors who brought false charges against their brethren. Finally a question connected with the matrimonial laws was settled (Neubauer, "R. E. J." xvii. 66-73; Gross, "Gallia Judaica," pp. 231 *et seq.*).

Synods.

In the South.

In the south of France the intellectual life of the Jews was equally intense, and for similar reasons. Never had their situation been more happy; rulers and people agreed in treating them with kindness. At Toulouse and at Béziers they had to suffer, it is true, odious restrictions At Béziers, on Palm Sunday, the bishop regularly exhorted the people to take vengeance on the Jews, "who had crucified Jesus." He even went further and gave them permission to attack the deicides and to raze their houses. This the inhabitants always did with such ardor that it resulted in bloodshed. The attack commenced on the first hour of the Saturday before Palm Sunday, and lasted until the last hour of the Saturday after Passover. At Toulouse, as a penalty for the alleged crime of having, in the time of Charlemagne, delivered up the town to the Saracens—a mere legend, since the Moors never entered the town—thrice a year a Jew was compelled to present himself before the church to have his ears boxed. But these two customs were justly abolished in the twelfth century; the latter, at the commencement of the century, was replaced by a fixed payment to the canons of St. Saturnin (Vaissète, ii. 151); that of Béziers in 1160 by a tax to be used in purchasing ornaments for the cathedral (*ib.* iii. 813). The favor which the Jews in general enjoyed at that time may be judged from the fact that they were employed by the counts and inferior lords in the position of "bailes." As such they had the administration of lands dependent directly on their lords; they also had a large share in the administration of justice. "Above all, they filled the office of farmers of revenue, and were allowed to farm out the tolls, the receipts of the towns and fiefs, and even certain of the revenues of the chapters and bishops" (Saige, "Les Juifs du Languedoc," pp. 15 *et seq.*). But if, as is natural, Christian documents impart this information, it does not follow that the Jews drew their revenues exclusively from such offices, for the Hebrew responsa show that they continued to practise the same trades as before. Their prosperity was due altogether to the ever-kindly attitude of the people toward them, and to the liberalism of the counts of Toulouse and the viscounts of Béziers, who had taken them under their protection. Raymond Trencavel and Roger II., viscounts of Béziers, and Raymond V. and VI., were in turn well disposed toward them, and entrusted them with the duties of bailes. The Jews of Béziers took no part in the popular conspiracy of that city, which in 1167 occasioned the assassination of Raymond Trencavel, and they accordingly did not suffer in the massacre with which that crime was avenged in 1169. At a later date, when Raymond VI. was attacked by the Crusaders, one of the direct charges brought against him was that of having, "to the shame of the faith," admitted Jews to public offices. The lords of Montpellier alone were consistently opposed to appointing Jews to the office of baile.

Provençal Learning.

Among the Jews of this district science reached heights even loftier than those to which it attained in northern France. The proximity of Spain, the peaceful condition of the district, and other circumstances which will be mentioned later, made Provence (a name then given to all the south of France) a chosen land for Jewish science, and assured it a brilliant part in the transmission of the civilization of classic times. There, too, rabbinical science was cultivated with ardor and produced remarkable men. Its centers were Arles, Béziers, Lunel, Marseilles, Montpellier, Narbonne, Nîmes, Posquières, and St. Gilles. When in 1160 Benjamin of Tudela on his way through Provence stopped at Narbonne, "one of the towns which are most famous for their knowledge, and whence the knowledge of the Law has spread through all the land," he found there Kalonymus, son of the nasi Todros, chief of the rabbinical school; Abraham Ab Bet Din, author of "Sefer ha-Eshkol"; R. Judah; and other learned men, all of whom had numerous pupils. He also found at Béziers another school, under the direction of Solomon Ḥalafta and Joseph b. Nathaniel; at Montpellier he met Reuben b. Todros, Nathan b. Simon, Samuel and Mordecai b. Samuel; at Posquières, the seat of a famous school, he saw Abraham b. David (RABaD), who was renowned for his knowledge, and who supported poor students at his own expense, and also Joseph b. Menahem, Benveniste, Benjamin, Abraham, and Isaac b. Moses; while at St. Gilles was a community comprising about a hundred learned men, with Isaac b. Jacob, Abraham b. Judah, Eliezer, Isaac, Moses, and Jacob b. Levi, and Abba Mari b. Isaac at the head. At Arles was a community of two hundred Israelites, including Moses, Tobias, Isaiah, Solomon, Nathan, and Abba Mari. At Lunel, says Benjamin, "is a holy brotherhood which studies the Law day and night. The celebrated Meshullam b. Jacob teaches there; his five sons, Joseph, Isaac, Jacob (Nazir), Aaron, Asher, famous for their wisdom as well as for their wealth, have withdrawn themselves from all worldly interests, pursue their studies unceasingly, and abstain from eating meat. Moses b. Judah, Samuel he-Ḥazzan, Solomon ha-Kohen, and Judah b. Saul ibn Tibbon, the Spaniard, also live there, and pupils are taught and supported gratuitously." Finally Benjamin stopped at Marseilles, where he saw the wise Simon b. Anatoli, the latter's brother Jacob, and several other rabbis. The number of famous rabbis mentioned in this chronicle as living in the same year is worthy of note. To complete the list, however, there still remain to be mentioned Meïr b. Isaac of Trinquetailles, author of the "Sefer ha-'Ezer"; the famous Zerachiah ha-Levi, originally from Spain and author of the "Sefer ha-Ma'or," who lived at Lunel; Abraham b. Nathan ha-Yarḥi of Lunel, author of the "Sefer ha-Manhig"; the whole Kalonymus family at Narbonne; Isaac b. Merwan ha-Levi; Moses b. Joseph b. Merwan ha-Levi; etc.

Halakic Studies.

A new method lent variety to the studies of these Talmudists. Isaac Alfasi of Spain had composed a sort of compilation of the Talmud, omitting from it all matters not related to jurisprudence. This plan soon found favor with scholars of a methodical frame of mind, and the "Little Talmud," as the work of Alfasi was called, became the object of devoted study in Provence. Abraham Ab Bet Din was the first scholar there to follow its method and to effect a codification of the contents of the Talmud ("Sefer ha-Eshkol"). On the other hand, Zerachiah ha-Levi in his "Ma'or" criticised the "Sefer ha-Eshkol" severely. Abraham b. David thereupon energetically undertook the defense of his master, and was supported by his disciple, Meïr of Trinquetailles, in his "Sefer ha-'Ezer." Much as these ardent polemics agitated the south of France, they were to be surpassed by others of which Abraham b. David was destined to be the cause. To Alfasi's summary was due the creation of a veritable "summa" of the Talmud, the profoundest work and the most methodical that the Talmud ever inspired—the Mishneh Torah of Maimonides, in which for the first time the Talmudic rules were classified and elucidated according to a scientific plan. The author, absorbed in philosophy, intended that this "summa" should enable students to dispense with a too absorbing study of the Talmud. RABaD, a follower of tradition, was startled by such boldness, for he saw in the book, and perhaps correctly, a mortal danger to the intellectual activity of Judaism, and the cessation of those studies which, though narrow, furnished intellectual food for legions of scholars. Furthermore, Maimonides, a reverential pupil of Aristotle, and an ardent rationalist, did not hesitate to submit to the judgment of reason the theological opinions of the rabbis of the Talmud. Everything which implied the materiality of the Deity or a belief in the resurrection of the body, and all ordinances having, in his eyes, a superstitious character, were disregarded in the Mishneh Torah, and philosophic principles were placed at the foundation even of the legal code.

RABaD and RaMBaM.

It was a revolution; Rabad understood this, and he undertook to arrest it. He submitted the work of Maimonides to a criticism, minute, bitter, and sometimes brutal, upholding with all his might the doctrine that absolute faith must be accorded to the teachings of the Talmud. It was the battle of free inquiry against the principle of authority, the resistance of the conservative spirit to the audacity of dangerous innovation. Learned as this criticism was, and great as was the authority with which Rabad's incomparable Talmudic knowledge and highly esteemed works had invested him, his opposition was powerless against the prestige which Maimonides had already gained in Provence. There portions of the Mishneh Torah were received as the work progressed, and its completion was eagerly awaited (letter to Joseph b. Aknin). Maimonides, indeed, was consulted as an oracle in Provence; from Marseilles came requests for his opinion even in matters of astrology. Furthermore, he had written a theological treatise, the "Guide to the Perplexed," of an audacity remarkable for that time, and in which he applied to the Bible the methods of Aristotle and sought for a rational explanation of the religious ordinances. Far from being scandalized at this, the communities, such as that of Lunel, asked him to translate the work from the Arabic into Hebrew, in order that they might study it thoroughly; and at the end of the twelfth century the translation was undertaken by an inhabitant of Lunel. Such a phenomenon, new to France, is explained by the relationship which existed between the Jews there and those across the Pyrenees, where free inquiry was eagerly pursued. An event which rendered this Spanish influence still more potent was the persecution of the Almohades, who drove many Spanish scholars from Spain into Provence, and thereby brought about in miniature a renaissance similar in its way to that which the conquest of Constantinople afterward produced. Two families, the Ibn Tibbons and the Ḳimḥis, transplanted into Provence the Arabic-Jewish civilization of Spain, and the medium for utilizing the forces thus presented was found in the person of Meshullam b. Jacob, who desired to play the part of an intellectual Mæcenas, and who may justly claim to have been the author of the scientific movement among the southern Jews. He it was who called forth the talent of Judah b. Saul ibn Tibbon, originally from Granada, then a fugitive at Lunel. Meshullam and his son Asher insisted that Judah should translate the principal works of the Jews, which, being written in Arabic, could not be read by all. With their assistance Judah translated into Hebrew Baḥya's "Ḥobot ha-Lebabot," Solomon ibn Gabirol's "Tiḳḳun Middot ha-Nefesh," Judah ha-Levi's "Cuzari," Saadia's "Sefer ha-Emunot weha-De'ot," and even Ibn Janaḥ's Hebrew grammar. Judah ibn Tibbon became the head of a dynasty of translators who spread through the Occident all the sciences cultivated in Spain by the Arabs and the Jews. Concurrently with Judah ibn Tibbon, Joseph Ḳimḥi, also a refugee from Spain, translated the "Ḥobot ha-Lebabot." But while the talent of the Ibn Tibbons was directed to translating, that of the Ḳimḥis was on the whole devoted to Biblical exegesis and grammar. Through Joseph Ḳimḥi and his sons Moses and David were made accessible to Provence all those treasures of exegetical and grammatical science of which Jewish Spain had enjoyed the benefit. The simple haggadic exegesis current in the north of France was replaced by a freer, bolder interpretation of the Bible based upon a knowledge of grammar, and made profounder and more rigorous by a comparative study of Arabic grammar. The Ibn Tibbons finished the conquest of Provence commenced by Abraham ibn Ezra. When this Bohemian genius entered the country, bringing with him a whiff of the free air of Spain, and dazzling all with his display of Biblical knowledge and with the originality of his interpretation, he was received with enthusiasm; and his visit was long remembered.

The Translators.

Beside these two forces—conservatism on the one side, knowledge freeing itself from tradition on the other—appeared at this time a third, mysticism, which was destined soon to show itself all-powerful. Isaac the Blind, son of Abraham b. David (RABaD), was the founder of Cabala, and Isaac's son Asher was also a renowned cabalist, while even Abraham himself manifested a tendency toward mysticism. The same is true of the family of Meshullam b. Jacob, whose sons Aaron and Jacob are likewise reputed to have inclined toward such speculations (Gross, in "Monatsschrift," 1874, p. 173).

Thus from north to south French Judaism of the twelfth century affords the spectacle of an intense intellectual excitement.

Thirteenth Century. Northern France: This century, which opened with the return of the Jews to France proper (then reduced almost to the Isle of France), closed with their complete exile from France in a larger sense. In the month of July, 1198, Philip Augustus, "contrary to the general expectation and despite his own edict, recalled the Jews to Paris and made the churches of God suffer great persecutions" (Rigord). The king adopted this measure from no good will toward the Jews, for he had shown his true sentiments a short time before in the Bray affair. But since then he had learned that the Jews could be an excellent source of income from a fiscal point of view, especially as money-lenders. Not only did he recall them to his estates, but, as has been pointed out by Vuitry ("Etudes sur le Régime Financier de la France," i. 315 *et seq.*), he gave state sanction by his ordinances to their operations in banking and pawnbroking. He placed their business under control, determined the legal rate of interest, and obliged them to have seals affixed to all their deeds. Naturally this trade was taxed, and the affixing of the royal seal was paid for by the Jews. Henceforward there was in the treasury a special account called "Produit des Juifs," and the receipts from this source increased continually. At the same time it was to the interest of the treasury to secure possession of the Jews, considered as a fiscal resource. The Jews were therefore made serfs of the king in the royal demain, just at a time when the charters, becoming wider and wider, tended to bring about the disappearance of serfdom. In certain respects their position became even harder than that of serfs, for the latter could in certain cases appeal to custom and were often protected by the Church; but there was no custom to which the Jews might appeal, and the Church laid them under its ban. The kings and the lords said "my Jews," just as they said "my lands," and they disposed in like manner of the one and of the other (Vuitry, *l.c.* after Brussel, "Nouvel Examen de l'Usage Général des Fiefs en France," i., book ii., ch. xxxix., pp. 569 *et seq.*, Paris, 1750; "Ordonnances des Rois de France," i. 35, 44). The lords imitated the king: "they endeavored to have the Jews considered an inalienable dependence of their fiefs, and to establish the usage that if a Jew domiciled in one barony passed into another, the lord of his former domicil should have the right to seize his possessions." This agreement was made in 1198 between the king and the Count of Champagne in a treaty, the terms of which provided that neither should retain in his domains the Jews of the other

Recalled by Philip Augustus, 1198.

without the latter's consent, and furthermore that the Jews should not make loans or receive pledges without the express permission of the king and the count (Vuitry, *l.c.*). Other lords made similar conventions with the king (see Brussel, *l.c.*). Thenceforth they too had a revenue known as the "Produit des Juifs," comprising the taille, or annual quit-rent, the legal fees for the writs necessitated by the Jews' law trials, and the seal duty. A thoroughly characteristic feature of this fiscal policy is that the bishops (according to the agreement of 1204 regulating the spheres of ecclesiastical and seigniorial jurisdiction) continued to prohibit the clergy from excommunicating those who sold goods to the Jews or who bought from them.

Innocent III.

Indeed, king and lords even took a firm stand against Pope Innocent III. when he protested in 1205 against this new condition of affairs. The pontiff wrote to the king to censure him for his indulgence. If he was to believe what he had heard, the Jews by their usurious practises had gotten into their power the goods of the Church, they occupied castles, they acted as stewards and managers for the nobles, they had Christian servants, and Christian nurses on whom they committed abominable crimes. The civil authorities attached more faith to a deed signed by a debtor at the moment of the loan than to the witnesses whom he produced denying this deed. At Sens the Jews had been permitted to construct a synagogue higher than a church near which it stood, and there they sang so loudly as to disturb the service in the church. On Easter Day they walked in the streets and offered insults to the faith, maintaining that he whom their ancestors had crucified had been only a peasant. Their houses remained open till the middle of the night and served to receive stolen goods; assassination even occurred, as in the case of a poor scholar who had recently been found dead in the house of a Jew ("Diplôme de Brequigny," ii. 2, 610; Bouquet, xix. 471). The pope wrote in the same spirit to the Duke of Burgundy and to the Countess of Troyes and the Count de Nevers (1208; Bouquet, xix. 497). But his efforts were of no avail. Eudes, Duke of Burgundy, having been informed by Philip Augustus that the pope had taken the Crusaders under his protection and had exempted those who set out for Jerusalem from the payment of the interest due their creditors, replied that "the pope can not, without the consent of the king, make any arrangement which may prejudice the rights of the king and the barons," and he counseled the latter to resist the innovations which would thus be introduced into the kingdom. It is probably at this epoch that the rule was established, "Li meuble au Juif le roi sunt au roi," or "Li meuble au Juif sunt au baron" ("Etablissements de St. Louis," ed. Viollet, ii. 249–250, ch. 132–133, drawn from the "Customs of Anjou").

Under Louis VIII. and St. Louis.

Louis VIII. (1223–1226), in his "Etablissement sur les Juifs" of 1223 ("Ordonnances," i. 47), while more inspired with the doctrines of the Church than his father, Philip Augustus, knew also how to look after the interests of his treasury. Although he declared that from Nov. 8, 1223, the interest on Jews' debts should no longer hold good, he at the same time ordered that the capital should be repaid to the Jews in three years and that the debts due the Jews should be inscribed and placed under the control of their lords. The lords then collected the debts for the Jews, doubtless receiving a commission. Louis furthermore ordered that the special seal for Jewish deeds should be abolished and replaced by the ordinary one (Petit-Dutailles, "Etude sur la Vie et le Regne de Louis VIII." Paris, 1894, in 101st fascicle of the Bibliothèque de l'Ecole des Hautes Etudes). In spite of all these restrictions designed to restrain, if not to suppress, the operations of loans, Louis IX. (1226–70), with his ardent piety and his submission to the Church, unreservedly condemned loans at interest. He was less amenable than Philip Augustus to fiscal considerations. Despite former conventions, in an assembly held at Melun in December, 1230 ("Ordonnances," i. 53), he compelled several lords to sign an agreement not to authorize the Jews to make any loan. No one in the whole kingdom was allowed to detain a Jew belonging to another, and each lord might recover a Jew who belonged to him, just as he might his own slave ("tanquam proprium servum"), wherever he might find him and however long a period had elapsed since the Jew had settled elsewhere. At the same time the ordinance of 1223 was enacted afresh, which only proves that it had not been carried into effect. Both king and lords were forbidden to borrow from the Jews. In 1234 the king went a step further; he liberated his subjects from the third part of their registered debts to the Jews. It was ordained that the third should be restored to those who had already paid their debts, but that the debtors should acquit themselves of the remaining two-thirds within a specified time. It was forbidden to imprison Christians or to sell their real estate in order to recover debts owed to the Jews ("Ordonnances," i. 54). The king wished in this way to strike a deadly blow at usury. Before his departure for the Crusade in 1249 his increasingly stringent piety suggested to him the expulsion of the Jews from the royal domains and the confiscation of a part of their possessions, but the order for the expulsion was only partly enforced if at all (see on this obscure question Bouquet, xxiii. 214; Matthew Paris, iii. 104; I. Loeb, in "R. E. J." xx. 26). Later he became conscience-stricken, and, overcome by scruples, he feared lest the treasury, by retaining some part of the interest paid by the borrowers, might be enriched with the product of usury. Also in 1257 or 1258 ("Ordonnances," i. 85), wishing, as he says, to provide for his safety of soul and peace of conscience, he issued a mandate for the restitution in his name of the amount of usurious interest which had been collected on the confiscated property, the restitution to be made either to those who had paid it or to their heirs.

Increased Restrictions Under St. Louis.

Later, after having discussed the subject with his son-in-law, Thibaut, King of Navarre and Count of Champagne, he decided to seize the persons and the property of the Jews (Sept. 13, 1268). But an order which followed close upon this last (1269) shows that on this occasion also St. Louis reconsidered the matter. Nevertheless, at the request of Paul Christian (Pablo

Christiani), he compelled the Jews, under penalty of a fine, to wear at all times the "rouelle" or badge decreed by the Lateran Council in 1215. This consisted of a piece of red felt or cloth cut in the form of a wheel, four fingers in circumference, which had to be attached to the outer garment at the chest and back.

Disputations Between Jews and Christians.

The pious zeal of St. Louis manifested itself in other ways also. One day, according to Joinville ("Vie de Saint Louis," ed. De Wailly, pp. 18–19), a great disputation between the clergy and the Jews was held at the monastery of Cluny. A knight, having demanded from the abbot permission to speak first, said to the leader of the Jews: "Do you believe that the Virgin Mary, who bore God in her body and arms, gave birth while a virgin and was mother of God?" On the reply of the Jew in the negative the knight, calling himself a fool for having entered the Jew's house, struck him. The Jews fled, carrying their wounded rabbi with them. When the abbot reproached the knight for his conduct, the latter replied that it was a greater fault to hold such disputations, since good Christians, through a misunderstanding of the arguments of the Jews, would become infidels. With regard to this, St. Louis said to the chronicler: "No one, unless he be very well instructed, shall be allowed to dispute with them, but if a layman hear the Christian law reviled, he shall defend it with his sword, of which he shall force as much into his body as he can make enter." These controversies were never sought for by the Jews, who were well acquainted with the danger of discussions. But the clergy and the friars were possessed by the desire, not so much to convert the Jews, as to let Christians see the defeat of the Synagogue. The very existence of the Jews was a subject which troubled simple souls, and it was well to explain to them that the obduracy "of those rebels" was due to the stupidity of their beliefs. With this end in view, various treatises had as early as the twelfth century been composed against the Jews, such as "Annulus seu Dialogus Christiani et Judei de Fidei Sacramentis," by Rupert; "Tractatus Adversus Judæorum Inveteratum Duritiem," by Pierre le Venerable, but attributed wrongly to William of Champeaux; "Tractatus Contra Judæum," anonymous; "Liber Contra Perfidiem Judæorum," by Pierre de Blois (on these works see Israel Lévi in "R. E. J." v. 239 *et seq.*, and Isidore Loeb, "La Controverse Religieuse Entre les Chrétiens et les Juifs au Moyen Age en France et en Espagne," in "Revue de l'Histoire des Religions," 1888, p. 17).

In the thirteenth century such treatises were composed not only in Latin but also in French; *e.g.*, "De la Disputaison de la Sinagogue et de la Sainte Eglise" (Jubinal, "Mystères du XVe Siècle," ii. 404–408), and "La Disputaison du-Juyf et du Crestien" ("Hist. Littèr. de la France," 23, 217). From Hebrew works it is evident that the rabbis were sometimes tormented by the Christians, generally by the members of the clergy or of the orders (Geiger, "Proben Jüdischer Vertheidigung Gegen Christ. Angriffe im Mittelalter," in Breslauer's "Jahrbuch," i. and ii., 1850–51). Of interest for the Jewish side of the disputations is a curious collection of the thirteenth century containing replies made "to infidels and Christians" by Joseph l'Official and several members of his family (Zadoc Kahn, "Le Livre de Joseph le Zelateur," in "R. E. J." i. 222 *et seq.*, iii. 1 *et seq.*). Among the Christian disputants were some of the most distinguished members of the French clergy: the Archbishop of Sens, the Chancellor of Paris, the confessor of the queen, the bishops of Mans, of Meaux, of Poitiers, of Angoulême, of Angers, of Vannes, of St. Malo, the Abbot of Cluny, and the Dominican friars. "The astonishing and extraordinary point in their replies is the free spirit of the Christian clergy and the free speech of the Jews." The "infidels" to whom the responses of the Jews were addressed were converts who with all the ardor of neophytes showed themselves as the bitter enemies of their former coreligionists. St. Louis favored conversions; several of the proselytes were held at the baptismal font by the king himself, and were named after him. As the property of converts was confiscated because of the loss which resulted to the treasury from the cessation of the payment of the taxes imposed on Jews, the king granted them pensions (Tillemont, "Vie de St. Louis," ed. J. de Gaulle, v. 296 *et seq.*). In 1239 Nicholas Donin, a convert from La Rochelle, brought before Pope Gregory a formal accusation against the Talmud, charging that it contained blasphemies against Jesus, against God, against morality, and against the Christians, not to speak of many errors, follies, and absurdities. The pope thereupon addressed bulls to the bishops of France, England, and Castile, to the bishop and to the priors of the Dominicans and the Franciscans of Paris, directing that all copies of the Talmud should be seized and that an investigation of the contents of this work should be made. In France alone, it seems, was this order obeyed. On March 3, 1240, while the Jews were in the synagogues, all copies of the Talmud were seized.

Burning of the Talmud.

On June 12, 1240, a public debate was opened between Donin and four representatives of the Jews: Jehiel of Paris, Judah b. David of Melun, Samuel b. Solomon (perhaps Sir Morel de Falaise), and Moses de Couçy. The most weighty arguments were advanced by Jehiel, who has left a procès verbal of the controversy. After the disputation a tribunal was appointed to pass judgment upon the Talmud, among its members being Eudes de Chateauroux, Chancellor of the University of Paris; Guillaume d'Auvergne, Bishop of Paris; and the Inquisitor Henri de Cologne. After the same rabbis had been heard a second time, the Talmud was condemned to be burned. Two years after (in the middle of 1242) twenty-four cartloads of Hebrew books were solemnly burned at Paris. Doubtless all the copies had not been found, for in 1244 Innocent IV. wrote to St. Louis to institute a new confiscation. A little later, while at Lyons, the pope listened to the complaints of the Jews, and in 1247 he asked Eudes de Chateauroux to examine the Talmud from the Jewish standpoint, and to ascertain whether it might not be tolerated as harmless to the Christian faith, and whether the copies which had been confiscated might not be returned to their owners. The rabbis had represented to him that without the aid of the Talmud they could not understand the Bible or the rest of their statutes. Eudes informed the pope that the change of attitude involved in such a decision would be wrongly interpreted; and on May 15, 1248, the Talmud was condemned for the second time (Isidore Loeb in "R. E. J." i. 116, 247 *et seq.*, ii. 248 *et seq.*, iii. 39 *et seq.*; A. Darmesteter, *ib.* i. 140; Noël Valois, "Guillaume d'Auvergne," Paris, 1880). This was a fatal blow to Talmudic study in northern France, and from that moment it began to decline.

Under a king so pious and so hostile to the Jews as St. Louis, the Church could give free vent to its desire for regulating their condition. Never were so many councils occupied with their fate as in his reign: those of Narbonne (1227), Château Gautier (1231), Béziers (1246), Valence (1248), Alby (1254), Montpellier (1258), and Vienne (1267) all passed decrees affecting the Jews (Labbe, xi. 305, 444, 685, 698, 737, 781, 863). A comparison of these decrees with the ordinances of St. Louis shows that usually the pious king merely sanctioned the measures dictated by the bishops. But at length, in order to bring about the conversion of the Jews, St. Louis compelled them in 1269 to listen to the famous Paul Christian (Pablo Christiani, a converted Jew who had become a Dominican), to reply to the questions which he might put to them pertaining to religion, and to show him whatever books they had (Le Nain de Tillemont, v. 294; Ulysse Robert in "R. E. J." iii. 216). According to a Hebrew text (Neubauer in "J. Q. R." v. 713), a controversy appears to have taken place at Paris in 1273 between this Paul (wrongly called "Cordelier") and some French rabbis having at their head Abraham b. Solomon of Dreux; some of the sessions were held at the court of St. Louis' successor, Philip the Bold (1270–85), and some at the monastery of the Franciscans, the Archbishop of Paris and high dignitaries of the Church being present. The disputation appears to have provoked the massacre of more than a thousand persons, but even this failed to effect the conversion of any of the Jews. No Christian text has recorded this occurrence.

Under Philip the Bold and Philip the Fair.

Blood Accusation and Host Desecration.

Increasing Taxation.

Philip the Bold continued to treat the provisions of the canonical law as though they were a part of the common law. He reminded the royal officers that by the terms of the ordonnance of 1269 the Jews were compelled to abstain from all usury and to wear on their coats a colored badge ("Ordonnances," i. 312). At the Parliament of Pentecost in 1280, in accordance with a resolution adopted by the councils of 1279 and 1280, a new statute was passed prohibiting Jews from keeping Christian servants in their houses. And finally, in his ordinance of April 19, 1283, the king ordered the bailes to carry out the law preventing the Jews from repairing their synagogues and from possessing copies of the Talmud (Langlois, "Philippe le Hardi," p. 298). With Philip the Fair the Jews reached the nadir of their misfortunes. It was not for nothing that the wearing of the badge was required, and that accusations of sorcery had been made (Ordonnance on the improvement of morals of 1254); and now the belief in ritual murder was to reappear. Since the previous century it had been scarcely mentioned in France. At Valreas, however, in 1247 it had caused several Jews to be sentenced to torture ("R. E. J." vii. 304); at Pons in Saintonge Jews seem to have been accused of the same crime, but at what date is not known ("Joseph le Zelateur" in "R. E. J." iii. 15); and at Troyes on April 25, 1288, for the pretended murder of a Christian child thirteen Jews chosen from among the richer members of the community were condemned by the Inquisition to perish in the flames. Several elegies, and a very fine French ballad written in Hebrew characters, commemorate this last event (A. Darmesteter in "R. E. J." ii. 199 *et seq.*). Two years later at Paris a Jew and his wife living in the Rue des Billettes were burned together, but this time on a new charge, that of piercing the host. The heinous crime was discovered by the clots of blood which sprang from the host and which nothing could stop. Ballads perpetuated the story of this miracle; the stained-glass windows of many churches commemorated it; and later, in the controversies between Catholic and Protestant theologians concerning the Real Presence, it furnished an argument for the former in favor of their thesis. Even to-day the "miracle of the Rue des Billettes" is recalled each year in the Church St. Jean-St. François, Rue Charlot, Paris (Bouquet, xx. 658; xxi. 127, 132; xxii. 32). But it was not superstition which guided Philip the Fair, who was a very practical politician. Even before ascending the throne, as Vuitry justly remarks (new series, i. 91), he had perceived the value of the Jews from a financial standpoint. In taking possession of Champagne in 1284 in the name of his wife, he received 25,000 livres as a gift from the Jews of that province, in return for which he confirmed their terms of settlement. In 1288 he even claimed that in his royal capacity all the Jews belonged to him; but he was compelled to recognize the right of the lords to the possession of some of them (Boutaric, "La France sous Philippe le Bel," p. 300) Submitted to his caprices, the Jews were by turns protected and persecuted, according to the interests of the moment. In 1288, considering that they were a fruitful possession for his demain, he refused to allow them to be imprisoned upon the requisition of the Church without the seneschal or the baile being informed ("Ordonnances," i. 317). Advised in 1302 that the Inquisitors wished to inquire into certain cases concerning the Jews, on the plea that charges of usury and sorcery were involved, he forbade the officers and royal judges to arrest or even disturb any Jew at the request of the Inquisitors (*ib.* 346). Nevertheless in 1290 he had expelled all the Jews coming from Gascony and England (*ib.* 317), doubtless to avoid all dispute with his powerful neighbor, the English king. In 1292 he levied, through the agency of the Jew Manasseh of Croise, an extra tax on the Jews (Boutaric, p. 300); in 1295 he arrested them all, ordering that an inventory of their goods should be drawn up, and that they should not be released without a special order from him. Their money was to be turned over to receivers; objects of value which had been left in pawn with them might be repurchased by their owners during a period of eight days, after which they would be sold for the benefit of the treasury (Boutaric, p. 301). But this was only a threat to compel the Jews to satisfy the royal demands. In 1299 the king imposed on them another tax, and at the same time renewed the edict of 1230 ("Ordonnances," i. 333; Brussel, p. 609). Again in 1303 he imposed a tax upon them; but the Jews alleged this time that since they had not been able to obtain the payment of moneys due to them, they were not in a position to pay the new tax punctually. The king thereupon ordered his officers to compel the debtors of the Jews to pay their debts ("Ordonnances," i. 545). Thenceforth, although the Jews found themselves unable to meet any further exactions, the demands of Philip the Fair became more imperious. Toward the middle of 1306 the treasury was nearly empty, and the king, as he was about to do the following year in the case of the Templars, decided to kill the goose that laid the golden egg. He condemned the Jews to banishment, and took forcible possession of their property, real and personal (Bouquet, xxi. 27; "Continuation de Nangis," p. 355). Their houses, lands, and movable goods were sold at auction; and for the king were reserved any treasures found buried in the dwellings that had belonged to the Jews. That Philip the Fair intended merely to fill the gap in his treasury, and was not at all concerned about the well-being of his subjects, is shown by the fact that he put himself in the place of the Jewish money-lenders and exacted from their Christian debtors the payment of their debts, which they themselves had to declare. Furthermore, three months before the sale of the property of the Jews the king took measures to insure that this event should be coincident with the prohibition of clipped money, in order that those who purchased the goods should have to pay in undebased coin. Finally, fearing that the Jews might have hidden some of their treasures, he declared that one-fifth of any amount found should be paid to the discoverer (Vuitry, "Etudes," new series, i. 91 *et seq.*; Simeon Luce, "Catalogue des Documents du Trésor des Chartres Relatifs aux Juifs sous le Regne de Philippe le Bel"). It was on July 22, the day after the Ninth of Ab, that the Jews were arrested. In prison they received notice that they had been sentenced to exile; that, abandoning their goods and debts, and taking only the clothes which they had on their backs and the sum of 12 sous tournois each, they would have to quit the kingdom within one month ("R. E. J." ii. 15 *et seq.*; Saige, pp. 27, 28, 87 *et seq.*). Speaking of this exile, a French historian has said: "The expulsion of 1306 was, taking all things into account, practically the revocation of the Edict of Nantes issued by the Louis XIV. of the Middle Ages [*i.e.*, Philip the Fair]. In striking at the Jews Philip the Fair at the same time dried up one of the most fruitful sources of the financial, commercial, and industrial prosperity of his kingdom" (Simeon Luce in "R. E. J." ii. 16).

Exile of 1306.

Conference of Franco-Jewish Rabbis, Thirteenth Century.

(After a miniature in the Bibliothèque Nationale, Paris.)

Although the history of the Jews of France in a way began its course again a short time afterward, it may be said that in reality it ceased at this date. It was specially sad for them that during the preceding century the kingdom of France had increased considerably in extent. Outside the Isle of France, it now comprised Champagne, the Vermandois, Normandy, Perche, Maine, Anjou, Touraine, Poitou, the Marche, Lyonnais, Auvergne, and Languedoc, reaching from the Rhône to the Pyrenees—Provence, as the Jews called it. The exiles could not take refuge anywhere except in Lorraine, the county of Burgundy, Savoy, Dauphiné, Roussillon, and a part of Provence. It is not possible to estimate the number of fugitives; that given by Grätz, 100,000 ("Gesch." 3d ed., vii. 245), has no foundation in fact.

Thirteenth Century. Southern France: The fate of the Jews of the south in the course of the thirteenth century by no means resembled their previous experience. It was a period of reaction. The coalition of the pope, the Church, and the enemies of the counts of Toulouse now forced the counts, who with their vassals had a century before protected the Jews so efficaciously, to yield to the intolerance of the times. The crusade against the Albigenses had partly for its cause the fact that Raymond VI. and his vassals had confided certain public offices to the Jews; and this wrong was one of those for which the Count of Toulouse and a dozen of his principal vassals made the amende honorable at the Council of St. Gilles (1209), by swearing not to entrust public or private offices to Jews in the future

(Vaissette, iii. 162–163). In his territory they were not allowed even to lease the tolls, imposts, or other revenues. At Narbonne, however, they continued to act as brokers down to 1306. Their condition became worse when in 1229 Raymond VII. had to give up to Blanche of Castile, mother of St. Louis, the portion of Lower Languedoc extending from Carcassonne to Beaucaire; and still more precarious when, after Raymond's death in 1249, his daughter Jeanne, wife of Alphonse of Poitiers, the brother of St. Louis, inherited the remainder of his dominions.

Policy of Alphonse of Poitiers.

Alphonse of Poitiers' policy toward the Jews was similar to that of his brother, with this difference, however, says Boutaric, his biographer (p. 318), that, while St. Louis undertook to drive usury out of his kingdom, Alphonse desired to enrich himself. As Count of Poitou, in 1249 he granted to the inhabitants of La Rochelle the privilege of no longer harboring Jews in their city. He even agreed to expel the Jews from Poitiers, St. Jean d'Angely, Niort, Saintes, and St. Maxient, on condition that those cities indemnify him for his loss. But the Jews apparently offered larger sums in order to be allowed to remain; in a record dated 1250 it is in fact noted that the Jews of Poitou had made a partial payment of 1,000 livres. Alphonse, like his brother, ordered the Jews to wear the circular badge (1269), but he subsequently sold them exemption from this law (Archives Nationales, J. J. 24d, fol. 720). Being in need of money, in 1268 he again followed his brother's example and arrested all the Jews in his domains, sequestrating their property. He desired to do the same in the territory of the barons, but the latter protested, since they had received large sums from the Jews in return for permission to dwell there; and Alphonse was obliged to yield (Boutaric, pp. 320, 321). The arrest of the Jews proved so obnoxious that the count consented to liberate the poor, the sick, the children under fourteen years, and all those that agreed to declare the amount of their possessions. The seneschals received orders to promise the prisoners liberty in return for a ransom, and to bid them send two of the wealthiest among them to the count, who would confer with them directly. A number of the Jews who had made false statements in regard to their property were kept close prisoners. Others, weary of confinement, turned informers. One of these reported to the seneschal of Poitou that certain treasures had been hidden in cellars. This report proved true, and the success of the search soon reached the ears of the other seneschals. One of the informers incurred the enmity of Jews and Christians to such an extent that he did not dare remain in the territory of the count. The Jews were finally liberated on payment of large sums, which those under each seneschal's jurisdiction undertook to pay jointly, as follows: those of Poitou 8,000 livres, of Saintonge 6,000 livres, of Rouergue 1,000 livres, and of Auvergne 2,000 livres. Those of Toulouse promised to pay 3,500 livres, Alphonse having estimated their possessions at only 1,300 livres, but he now ordered them to pay 5,000 livres (*ib.*). This spoliation was not as profitable as the count had expected, for his agents filled their own pockets with the sums extorted from the Jews. In 1270 Alphonse again harassed the Jews, commanding them to return to their debtors all sums which they had received as usury. He himself derived the benefit of this procedure, for the pope had authorized him to devote such sums to defraying in part the expenses of the Crusade. On the death of Alphonse of Poitiers his estates came into possession of Philip the Bold, and the Jews of these provinces now shared the fate of their coreligionists of the north, whose history has been recounted above. (On the relation of the Jews to the local seigniors, see Saige, *passim.*)

Relations with the Inquisition.

The Inquisition, which had been instituted in order to suppress the heresy of the Albigenses, finally occupied itself with the Jews of southern France also. The popes complained that not only were baptized Jews returning to their former faith, but that Christians also were being converted to Judaism. In March, 1273, Gregory X. formulated the following rules: Relapsed Jews, as well as Christians who abjured their faith in favor of "the Jewish superstition," were to be treated by the Inquisitors as heretics. The instigators of such apostasies, as well as those who received or defended the guilty ones, were to be punished in the same way as the delinquents. It was in accordance with these rules that on Jan. 4, 1278, the Jews of Toulouse, who had buried a Christian convert in their cemetery, were brought before the Inquisition for trial, and their rabbi, Isaac Males, was condemned to the stake (Vaissette, original ed., iv., documents, col. 5). Philip the Fair, as mentioned above, at first ordered his seneschals not to imprison any Jews at the instance of the Inquisitors, but in 1299 he rescinded this order (see Israel Lévi, "Les Juifs et l'Inquisition dans la France Méridionale," 1891; Lea, "History of the Inquisition," ii. 96).

The Schools of Paris and Elsewhere.

When the edict of exile was suddenly pronounced in 1306, the intellectual decadence of the Jews of northern France was already far advanced. But down to the time of the burning of the Talmud, that is, down to the first half of the thirteenth century, the rabbinical schools flourished and preserved their prestige. Talmudic scholars continued the work of the tosafists; the school of Sir Leon (d. 1224) at Paris attracted many disciples, and flourished still more under his successor, Jehiel b. Joseph, alias Sir Vives of Meaux. Among the 300 pupils that the latter gathered around him were Isaac of Corbeil, his son-in-law; Perez b. Elijah, of the same city; Judah ha-Kohen, probably of Mayence; and the celebrated Meïr of Rothenburg. On account of Jehiel's eminence he was chosen to direct the disputation relating to the Talmud, referred to above. After the condemnation of that work, however, the school of Paris declined. Jehiel even sent an emissary to Palestine to collect subsidies for his academy; he finally left France (*c.* 1260) to end his days in the Holy Land. A part of his tosafot, consultations, and decisions have been preserved. Jehiel's school ceased to exist after his departure. Samuel of Evreux, a distinguished tosafist, and a contemporary of Jehiel, taught at Château-Thierry. His elder brother, Moses of Evreux, was the author of the "Tosafot of Evreux." Samuel b. Solomon of Falaise, alias Sir Morel, who took part in the disputation of Paris, also conducted a famous school; he was considered one of the most learned tosafists. Judah b. David, Sir Morel's companion in the disputation, taught at Melun. Moses of Coucy, the fourth of the disputants, was distinguished for his oratorical ability. In 1235–36 he traveled through France and Spain, preaching the observance of the religious ordinances, and the practise of justice and charity toward all, Jews and non-Jews alike; and in 1250 he edited a collection of Jewish laws ("Sefer Miẓwot Gadol," or "SeMaG") which had great authority. His tosafot and his commentaries to the Pentateuch added to his fame. Isaac of Corbeil, Jehiel's son-in-law, who presided over the school of Corbeil, published in 1277 an abridged edition of the "Semag" under the title "'Ammude ha-Golah" or "Sefer Miẓwot Ḳaṭan" ("SeMaḲ"), a sort of Talmudic breviary, containing a miscellany of religious and moral reflections and some fables. Perez b. Elijah of Corbeil, who also taught in that city, was the last tosafist; a voluminous writer, he composed, in addition to some well-known tosafot, Talmudic commentaries and glosses, and several ritual collections. His contemporary, Isaac b. Isaac of Chinon, was called "head of the Talmudic schools of France." Previous to Perez b. Elijah, Nathaniel the Holy had directed the rabbinic school of Chinon (after 1224). Eliezer of Touques, likewise one of the last tosafists, collected extracts from the tosafot of Sens, of Evreux, and of other schools, and added to them some of his own. The unsettled character of the times induced the rabbis to be content with merely collecting the work of their predecessors, so that the Talmudists of the second half of the thirteenth century, in contrast to those of the preceding century, were chiefly compilers. Nor can the Bible commentaries of this century compare with those of the preceding century; the tosafot to the Torah, Aaron b. Joseph's "Gan" (1250), Isaac ha-Levi b. Judah's "Pa'aneaḥ Raza," and Hezekiah b. Manoah's "Ḥazḳunni" (1240) are interesting compilations, in which are contained many ingenious interpretations, but in which the Haggadah, and to a greater degree gemaṭria, occupy a too prominent place. Berechiah ha-Naḳdan stands out from among these men of somewhat limited views; he was interested in theologic questions, translated a lapidary and Adelard of Bath's "Quæstiones Naturales," and composed a charming collection of fables in rimed prose intermixed with verse (I. Lévi, in "R. E. J." xlvi. 285).

Jewish Learning in Southern France.

The Jews of the south of France were meanwhile studying not only the Talmud, the Bible, and questions pertaining to the ritual, but also the humanities; and they even cultivated poetry. Science was introduced in the form of translations from the Arabic. Samuel ibn Tibbon (flourished 1199–1213) translated into Hebrew Maimonides' "Guide" and several of his smaller writings, Aristotle's "Meteorology," a philosophical treatise of Averroes, and various medical works; and also wrote original theses on these subjects. His son-in-law, Jacob b. Abba Mari b. Anatoli, who stood in friendly relation with Michael Scot, may be said, with the latter, to have introduced Averroism into the West. He was also the first to apply the rationalism of Maimonides to the interpretation of the Bible. His "Malmad ha-Talmidim" is a collection of philosophic-allegorical homilies on the Bible and the Haggadah. An advanced thinker, he attacked Christianity and Mohammedanism, as well as in general the belief in miracles, the monastic life, and the ignorance and hypocrisy of his time. In his explanations of the text of the Scriptures he does not hesitate to have recourse to the erudition of "Michael, the great scholar."

Moses b. Samuel ibn Tibbon surpassed his predecessors in the extent of his labors. He made accessible to the Jews almost all the commentaries of Averroes; the "Principles" of Alfarabi; Euclid; the "Almagest"; Avicenna's "Canons"; the "Aphorisms" of Hippocrates, of Ḥunain b. Isaac, and of Razes; the medical works of Maimonides, as well as all the latter's other works that had not yet been translated. Samuel's grandson, Jacob b. Machir ibn Tibbon, called "Profatius," equaled Moses in productivity as a translator, and in addition wrote scientific works. Solomon b. Moses of Melgueil, the translator of Avicenna, belongs to the same group of scholars.

Secular poetry, escaping from the fetters of religion, flourished in this liberal atmosphere. Isaac Gorni spread his compositions all over southern France, and gave a vivid picture of Jewish life. The more prolific Abraham b. Isaac Bedersi composed liturgical poems, elegies, satires, and didactic verse, in which he often displays originality of expression and delicacy of feeling. His master, Joseph b. Hanan Ezobi, devoted himself to religious poetry, while Isaiah, son of Samuel, and Phinehas ha-Levi b. Yehosifya cultivated secular poetry as well. Jedaiah Penini, son of Abraham Bedersi (alias En Bonet b. Abraham or Bonet Profiat), who belongs to the thirteenth and fourteenth centuries, was a man of science and a philosopher, as well as the most remarkable poet produced in French Judaism. His "Beḥinat 'Olam," which has been translated a number of times, is a world-poem of sadness and melancholy.

Polemics and Apologetics.

Controversy was introduced into Provence by the Ḳimḥis. Although northern France had the work of Joseph the Zealot, this is merely a collection of brief discussions entered into in connection with certain verses of the Bible. Southern France, on the other hand, produced regular treatises in defense of Judaism against the attacks of Christianity. Joseph Ḳimḥi, who wrote the "Sefer ha-Berit" (Book of the Covenant), was followed by Meïr b. Simon of Narbonne with his "Milḥemet Miẓwah" (Holy War), which contains much information concerning the unfortunate condition of the Jews of that time. Mordecai b. Yehosifya, in his "Maḥaziḳ Emunah," defends Judaism against the attacks of Paul Christian. But the Ḳimḥis, curiously enough, could not introduce into Provence the severe and grammatical exegesis which they had brought from Spain; for the advanced exegetes, like Jacob Anatoli, Nissim of Marseilles, and Levi of Villefranche, mentioned above, went further than the Ḳimḥis in their free treatment of the text, and, dominated by a boundless admiration for Maimonides, could permit no other than the allegorical interpretation of the Scriptures. The Talmud continued to be assiduously studied by numbers of scholars; but they were not leaders in the intellectual world, and even their principal works contain nothing particularly striking. Nevertheless, the following may be mentioned: Meshullam b. Moses of Béziers, with his "Sefer ha-Shelamah"; Abraham ha-Levi b. Joseph b. Benvenisti, with his novellæ and his "Bedeḳ ha-Bayit," a criticism of Solomon b. Adret's "Torat ha-Bayit"; and Menahem b. Solomon Meïri (Don Vidal Solomon), with his commentaries on the Talmud and his "Bet ha-Beḥirah," an introduction to the commentary of Abot, and interesting for the information it gives concerning the rabbis of the time. The novellæ ("ḥiddushim"), which were characteristic of Provence, no longer showed any originality. There was a fundamental difference between the new learning originating with Maimonides and the traditional learning centering in the Talmud; and this difference, as was to be expected, soon led to controversies, which form one of the most interesting chapters in the history of the Jews, not only of southern France, but of entire Judaism.

Maimonists and Anti-Maimonists.

The publication of Maimonides' Mishneh Torah had aroused the indignation of Abraham ibn Daud, as well as of the Spanish Talmudist Meïr b. Todros Abulafia ha-Levi, nasi of Toledo. The latter wrote his impressions to one of Maimonides' correspondents, Jonathan Cohen of Lunel: he was especially scandalized by the way in which Maimonides had juggled with the doctrine of the Resurrection; it had disturbed the Jews, and was leading them to an absolute denial of the future life. Aaron b. Meshullam of Lunel came to the defense of Maimonides, answering the Spanish scholar with much warmth. As Meïr felt that his views were not finding favor at home, he turned to the rabbis of northern France, and made Solomon of Dreux, Simson of Sens, Simson of Corbeil, David of Château-Thierry, Abraham of Touques, Eliezer b. Aaron of Bourgogne, and others, judges in the dispute. They sided with Meïr, but their discussions were confined to an exchange of letters, the dates of which are not known, though they must have been written at least before 1210, since Aaron b. Meshullam died in that year. But after Samuel ibn Tibbon translated Maimonides' "Guide of the Perplexed," the popularity of the works of the Jewish philosopher thoroughly aroused the orthodox rabbis of southern France, who regarded the dissemination of Maimonides' rationalism as dangerous to Judaism. The Talmudist Solomon b. Abraham of Montpellier, assisted by two of his pupils, David b. Saul and Jonah of Girona, threatened to excommunicate any one who should read Maimonides' works. This was the first time within Judaism that such a step had been taken; the Rabbis were doubtless influenced by the example of the Inquisition, which then held sway in that region. The Jews of southern France, who had been taught from infancy to admire Maimonides, considered it presumptuous to treat him as a heretic, and no rabbi of Provence was found willing to join Solomon of Montpellier in uttering the ban. The latter, at the instance of Meïr Abulafia, appealed for cooperation to the French rabbis, who were known for their unswervable attachment to tradition; he sent Judah of Girona to them, and he obtained their promise to support the sentence of excommunication. Thereupon all the Jews of Provence rose in protest; the rabbis of Lunel, Béziers, and Narbonne, and following them those of all the communities of that region, answered in kind, excommunicating Solomon and his two disciples. The quarrel spread across the Pyrenees, and the communities of Aragon and Castile sided with Maimonides (1232). The community of Toledo alone did not respond; this alarmed Solomon's opponents, and one of them, the famous David Ḳimḥi, who had at first been suspected of rationalism by the rabbis of northern France, but had succeeded in convincing them of his true position, set out for Spain in order to bring the community of Toledo into line. But before reaching that city he learned that its foremost scholar, Judah b. Alfakar, with whom he had previously corresponded, had published a letter in which he sided against Maimonides, declaring that the doctrine of Judaism had nothing in common with the philosophy of Aristotle. This letter had already provoked many replies. But David Ḳimḥi received at the same time the astounding news that Solomon b. Abraham, abandoned by almost all his followers, had, seemingly in a fit of madness, denounced to the Inquisition in Montpellier the "Sefer Madda'" (the introduction to the Mishneh Torah) and the "Guide" of Maimonides. The whole city of Montpellier, where the partizans and adversaries of Solomon had carried their quarrels even into the streets, was filled with consternation when the books of the famous Jewish theologian were solemnly burned (1234 or 1235). The adversaries of Maimonides were confounded by their triumph. Some, including Jonah, repented of their action in public; the vanquished heaped scorn upon the victors. It even seems that Jaime, seignior of Montpellier, who was greatly attached to two partizans of Maimonides, caused to be arrested and condemned for calumny those who had attacked Maimonides and his followers. The excitement in southern France was not allayed for a long time, and later, when the contest took place between the liberal and orthodox parties, although it too was based on Maimonides' teachings, no one dared mention his name or attack his opinions. The quarrel was in fact renewed in 1303 by Abba Mari b. Moses b. Joseph (also known as "En Astruc") of Lunel, assisted by Simon b. Joseph ("En Duran") of Lunel. In several letters addressed to Solomon b. Adret of Barcelona, the foremost rabbinical authority of the time, Abba Mari pointed out the errors of the philosophical school, which interpreted as allegories not only passages of the Talmud, but also Bible stories. Thus Abraham and Sarah were taken to signify the union of matter and form; the twelve tribes to mean the twelve planets; etc. Furthermore, the writer complained that instead of praying and

Dispute About Philosophical Studies.

reciting the Psalms, the people read Aristotle and Plato; and that on Sabbaths and festivals the young people studied works devoted to dangerous interpretations. He declared that steps must be taken to check this peril, and that the books dangerous to the faith must be excommunicated. Although Solomon b. Adret shared the views of his correspondent, he did not dare to take the initiative in so grave a matter, but desired to wait until the communities interested in the question should force the action upon him. Abba Mari then took the matter into his own hands, and wrote successively to most of the rabbis of Provence. Levi of Villefranche, a scholar who was visiting Samuel Sulami, was charged with having interpreted the Scriptures allegorically, and his host no longer dared to keep him in his house. Soon the communities were again divided. A letter from Barcelona, signed by Solomon b. Adret and fourteen other rabbis, and threatening with excommunication any one who should engage in philosophic studies before the age of thirty, was brought to Montpellier. This letter was not published immediately, as the community desired to examine it first. After long discussions Abba Mari, in spite of the opposition of the famous Jacob b. Machir, one of the Ibn Tibbons, finally decided to read it in the synagogue of Montpellier. But because many of the faithful rallied to the support of Jacob b. Machir, Abba Mari was forced to abandon the matter. The quarrel between the orthodox and the liberal factions became ever more bitter, and both sides wrote to the rabbis of Barcelona explaining the state of affairs. Solomon b. Adret, frightened by the attitude of his adversaries, did not dare to take part openly against them, but asked Abba Mari to reconsider the matter, being himself disposed to rest satisfied with the open repentance of Levi of Villefranche, the only guilty one. Solomon took this stand in consequence of the increasing number of protests that reached him. That sent by Jacob b. Machir, imperious in tone, defended philosophic studies and taxed Solomon b. Adret with duplicity. Adret was hard pressed by Abba Mari and the other rabbis, and finally, in the month of Ab, 1305, the interdiction against studying "Greek" books before the age of twenty-five, and against interpreting the Scriptures allegorically, was pronounced in the synagogue of Barcelona. The liberal party of Montpellier, headed by Solomon of Lunel, instead of confessing itself defeated, applied to the governor of Montpellier, without whose authorization the sentence of excommunication could not be uttered against the Jews of the city; and Solomon then pronounced an anathema upon all who should forbid their children the study of science. The quarrel continued, and rabbis from all parts of Provence took sides for or against the sentence of excommunication pronounced by Solomon b. Adret. The poet Jedaiah Penini wrote a strong letter to the rabbi of Barcelona, entreating him for the honor of Judaism and in the interest of science to revoke his sentence of excommunication. At this point the edict of Philip the Fair put a sad end to the quarrel.

Return of the Jews to France, 1315: Nine years had hardly passed since the expulsion of 1306 when Louis X. (1314–16) recalled the Jews. In an edict dated July 28, 1315, he permitted them to return for a period of twelve years, authorizing them to establish themselves in the cities in which they had lived before their banishment. He issued this edict in answer to the demands of the people. Geoffroy of Paris, the popular poet of the time, says in fact that the Jews were gentle in comparison with the Christians who had taken their place, and who had flayed their debtors alive; if the Jews had remained, the country would have been happier; for there were no longer any money-lenders at all (Bouquet, xxii. 118). The king probably had the interests of his treasury also in view. The profits of the former confiscations had gone into the treasury, and by recalling the Jews for only twelve years he would have an opportunity for ransoming them at the end of this period. It appears that they gave the sum of 122,500 livres for the privilege of returning. It is also probable, as Vuitry states, that a large number of the debts owing to the Jews had not been recovered, and that the holders of the notes had preserved them; the decree of return specified that two-thirds of the old debts recovered by the Jews should go into the treasury. The conditions under which they were allowed to settle in the land are set forth in a number of articles; some of the guaranties which were accorded the Jews had probably been demanded by them and been paid for. They were to live by the work of their hands or to sell merchandise of a good quality; they were to wear the circular badge, and not discuss religion with laymen. They were not to be molested, either with regard to the chattels they had carried away at the time of their banishment, or with regard to the loans which they had made since then, or in general with regard to anything which had happened in the past. Their synagogues and their cemeteries were to be restored to them on condition that they would refund their value; or, if these could not be restored, the king would give them the necessary sites at a reasonable price. The books of the Law that had not yet been returned to them were also to be restored, with the exception of the Talmud. After the period of twelve years granted to them the king might not expel the Jews again without giving them a year's time in which to dispose of their property and carry away their goods. They were not to lend on usury, and no one was to be forced by the king or his officers to repay to them usurious loans. If they engaged in pawnbroking, they were not to take more than two deniers in the pound a week; they were to lend only on pledges. Two men with the title "auditors of the Jews" were entrusted with the execution of this ordinance, and were to take cognizance of all claims that might arise in connection with goods belonging to the Jews which had been sold before the expulsion for less than half of what was regarded as a fair price. The king finally declared that he took the Jews under his special protection, and that he desired to have their persons and property protected from all violence, injury, and oppression ("Ordonnances," i. 604; Brussel, p. 617; Vuitry, *l.c.* p. 98).

Philip V. the Tall (1316–22) at first continued the policy of Louis X. with regard to the Jews. By his decrees of April, 1317, and Feb., 1319, he granted them certain privileges, and somewhat ameliorated their social status; but the financial consideration that induced these measures is apparent.

Under Philip V.

The king modified the sentences that might be pronounced upon them; exacted the wearing of the circular badge only in the cities; placed the Jews under the jurisdiction of their own bailiffs; determined and regulated the financial operations in which they might engage; and even authorized them to own houses ("Ordonnances," i. 646, 682; Vuitry, *l.c.* 101). But while he decreed that they should no longer be subject to mortmain, and that their estates were to descend to their families, still the same general rule obtained as in the time of St. Louis, that the property of the Jews belonged to the seignior within whose domains they dwelt; and the king expressly declared that they were to remain subject to tallage and to pay taxes in proportion to the amount of their fortunes. While they were enjoined to sell only merchandise of a good quality, they were to indemnify the treasury, and not the deceived buyer, in cases of fraud.

Unfortunately for the Jews, this was a period of physical and intellectual misery. In 1320 appeared the Pastoureaux, a band of peasants and herdsmen, mostly less than twenty years of age, eager for battle, adventure, and pillage. They were led by unscrupulous men—a priest driven from his church on account of his misdeeds, and an unfrocked monk—and they were reenforced by hordes of miscreants and bandits. To the number of 40,000 they overran Languedoc, attacking principally the Jews, whom no one dared to protect. Five hundred of the latter sought refuge in the fortress of Verdun-sur-Garonne, and defended themselves valiantly; but, seeing their efforts useless, they decided that the eldest among them should put the others to death; he was aided in this work of martyrdom by a vigorous youth, and soon all had perished except the children, who had not been given to the sword; these were baptized. The governor of Toulouse, attempting to check this band of brigands, imprisoned some in that city, but they were liberated by the mob, who then turned to massacre the Jews. The Pastoureaux were everywhere supported by the mob, and sometimes by the citizens, who either encouraged the massacre or were afraid to protect the Jews. At Alby the consuls tried to stop the horde at the city gates, but the Pastoureaux forced their way in, shouting that they had come to kill the Jews; the populace received them as friends and brothers, "for the love of Christ, against the enemies of the faith."

At Lezat the consuls made common cause with them. Even the officials sometimes shared the popular fanaticism. The progress of the Pastoureaux was arrested only in the district of the seneschal of Carcassonne (P. Lehugeur, "Hist. de Philippe le Long," 1897; Grätz, "Geschichte," 3d ed., pp. 255 *et seq.*).

Under Charles IV.

Charles IV. subsequently appointed commissioners to inquire into the affair in the districts of the seneschals of Toulouse, Périgord, and Carcassonne; but his action was taken only because the royal treasury had suffered as a result of the riots; the cities in which the troubles had occurred were sentenced to pay a fine. Various instances show both the weakness of the authorities and the prevalent hostility toward the Jews. At Château-Thierry in 1318 the synagogue was entered, the tabernacle broken open, and the scrolls of the Law carried off ("Actes du Parlement de Paris," 5230). In 1319 certain impostors traversed the country, and, pretending to be the king's agents, searched the houses of the Jews, and despoiled them in the name of the law. At Troyes the Jews were accused of having entered the churches, and also of having shouted so loudly in their synagogues as to disturb divine services in the churches; Philip the Tall thereupon (Feb. 26, 1320) directed the bailiff of Troyes to punish the Jews so severely that in future they would cease committing such outrages ("Bibliothèque de l'Ecole de Chartres," 1849, p. 414). On July 12, 1317, the king had ordered the arrest of several persons on suspicion of having killed a child, and two Jews of Chinon had been hanged on this charge. In Puy the Jews were similarly accused (Mandet, "Hist. du Velay," iv. 117). According to one historian, "the people of that time were seized with a delirium that begat epidemics of frenzy. The public mind was disturbed by imaginary terrors; common gossip treated of nothing but compacts, witchcraft, and magic" (Fleury, "Hist. Eccl." ch. 92). In their excitement the people of Guienne imagined that the lepers had formed a conspiracy to destroy their countrymen, either by leaving the infirmaries in order to infect the healthy, or by poisoning the wells and fountains. Thereupon they seized some of these unfortunates, and without any form of trial burned them at the stake. The king, too weak to quell this uprising, sought to profit by it. He instituted an investigation; the lepers were arrested, and those that yielded to torture and confessed were condemned to the stake, and their property was confiscated. All this happened before June 21. The Bishop of Alby then took it on himself to follow the king's example, but was forced to desist and mulcted in a fine. The Jews, who, like the lepers, lived apart from the rest of the community, and who, like them, were objects of public dread, soon suffered from the same charges as had been brought against the lepers. Some of the latter, on examination, alleged that the Jews, who themselves did not dare to poison the rivers, had induced them to commit this crime.

Conditions at Tours.

According to a later version of the story, it was a Jew who had thrown poison into the river at Tours. When the king was informed of this alleged crime, he condemned the Jews to pay a fine of 150,000 livres; their goods were confiscated, and the wealthiest among them were imprisoned as security for the fine. Then letters were produced, alleged to have been written by the kings of Tunis and Granada to the Jews, and offering them commissions to poison the Christians. These forgeries, however, were dated July 2, *i.e.*, after sentence had been pronounced. According to one chronicle, some of the Jews were condemned to the stake, but the official documents disagree with this statement. While the people had attacked the lepers before the latter's condemnation, they attacked the Jews in some places only after sentence had been pronounced. On Aug. 27 one hundred and sixty Jews were thrown into a burning furnace at Chinon, among them being the famous rabbi Eliezer b. Joseph of Chinon (Estorhi Farḥi, "Kaftor wa-Feraḥ," written in 1322; on the date see D. Kaufmann in "R. E. J." xxix. 298). Doubtless other massacres took place in Languedoc, and records of them have been preserved in Kalonymus b. Kalonymus' "Eben Boḥan" (written in 1322). At Vitry le Brûlé forty Jews, imprisoned and facing death, commissioned two of their number to kill the remainder. In many places, as at Tours, Chaumont, and Vitry, the Jews, like the lepers, were put on the stand (a fact of which Kalonymus bitterly complains), and were asked to denounce their accomplices (Duplès-Agier, "Rev. de l'Ecole de Chartres," 1857, p. 267; Lehugeur, *l.c.*; L. Lazard, in "R. E. J." xvii. 210; Vaissette, x. 616; "Continuation de Guillaume de Nangis," Bouquet, xx. 628–629; "Continuatio Chronici Gerardi de Fracheto," xxi. 56; Jean de Saint Victor, xxi. 674; "Chron. de Saint Louis," xx. 704; "Chron. Anonyme," xxi. 140, 152; Mandet, "Hist. du Velay," iv. 117; Labbe, "Collectio Concil." xxv. 568; Brussel, p. 607; "Actes du Parlement, Mandement du 8 Février, 1322"). The entire chronology of these occurrences is obscure.

Charles IV., who succeeded Philip the Tall in 1322, undertook to collect the fine which the Jews had been sentenced to pay. While discussing this affair with the seneschals of Languedoc on Feb. 20, 1322, he foresaw that certain of the Jews would desire to leave the country (Vaissette, x. 616). In fact, such an exodus took place; but, according to Brussel, it was not a voluntary one. They were expelled on June 24, 1322. In 1324 the property of Jews was confiscated, either as a consequence of their expulsion, or as indemnity for the non-payment of the fine (Brussel, p. 623). However this may be, there were no Jews in France between 1322 and 1359 (see Isidor Loeb in "Grätz Jubelschrift," pp. 51 *et seq.*).

Under John the Good.

After the disaster at Poitiers (1356) and the captivity of John the Good, France was in dire straits. The ransom of the king had been fixed at 3,000,000 écus in gold. Soldiers plundered everywhere; there were fields that had not been tilled for three years; the silver mark was worth 102 livres. It was then that the regent, Duke Charles of Normandy, negotiated with Manassier of Vesoul for the recall of the Jews to France; they were to remain for a period of twenty years, were to pay an entrance fee of 14 florins gold for each family, and of one florin and two tournois for each child or servant, and a yearly tax of seven florins for each family, and of one florin for each child or servant ("Ordonnances," iii. 468, 469). The charter granted to them by the dauphin Charles, and ratified March 1, 1360, by King John ("Arch. Nat." J J 89, folios 316–320), was very liberal, the Jews taking precaution to guard against the ills and injustices from which they had suffered on previous occasions. Even two guardians of these privileges were appointed for them, Robert of Outreloue for Languedoc, and the Count of Etampes for the kingdom of France proper ("Ordonnances," iii. 351, 352, 471, 472). As the Jews who returned to France at that time were chiefly engaged in money-lending, the privileges accorded to them bear chiefly on that calling; they were permitted to lend on interest at the rate of four deniers in the pound per week. That the Jews were few in number is clearly shown from the fact that between 1359 and 1394 there is scarcely any trace of Jewish intellectual activity. While John was in the south of France (Dec. 27, 1362) he permitted the Jews to practise medicine and surgery, provided that they had passed an examination before Christian instructors ("Arch. Nat." J J 93, 163; comp. "Ordonnances," iii. 603). But with his well-known duplicity he declared, in Oct., 1363, that the privileges had been abused which had been granted, and were therefore annulled. Further, he compelled them to wear the circular badge again, and in defiance of the charter of 1360 made them subject to the common courts in whatever district they were living ("Ordonnances," iii. 603, 641).

Under Charles V.

Charles V. (1364–80), however, kept the contract that he had made as regent. The Count of Etampes interposed frequently in the Parliament of Paris and in other civil and ecclesiastical tribunals, on behalf of the Jews, to secure their freedom from the general jurisdiction.

Meanwhile the Jews of Paris lived quietly in the district of St. Antoine, near the dwelling of Hugues Aubriot, the grand provost of Paris, who protected them. Aubriot's enemies subsequently explained this good will by saying that he was fond of the beautiful Jewesses. He was also reproached with having restored to the Jews children that had been baptized ("Chronique des Quatre Premiers Valois," p. 295). Thefts committed against the Jews were promptly and severely punished, even when the offenders belonged to the nobility (Simeon Luce, "Rev. Hist." vii. 362 *et seq.*). But this state of affairs excited jealousy, and the creditors of the Jews, among whom were some of the noblemen of the highest rank, again endeavored to have them expelled from the kingdom. Thus toward the end of 1367 or the beginning of 1368 King Charles issued a decree of banishment, but revoked it before it had been put into effect ("Mandements de Charles V." ed. Delisle, No. 430, pp. 216, 217). In Languedoc, where the distress was very great and the rate of interest necessarily higher than in other parts of the country, the Jews were more bitterly hated. Attempts were made to compel them to attend service in the churches. On the complaint of Deys (or Denis) Quinon, attorney-general for the Jews, Charles V. put an end to this grievance on March 22, 1369, because, unless this was done, "the Jews might suffer great bodily harm" ("Ordonnances," v. 167, 168).

In 1370, when the king increased the general taxes, he solemnly confirmed the privileges that he had granted to the Jews, demanding of them only 1,500 francs. In 1372 he restored to them certain manuscripts which had been confiscated. But at the same time he did not lose sight of his own interests, and when he was in need of money, in 1378, he made an agreement with the Jews in accordance with which, in return for being exempted from all other imposts, they were to pay him 20,000 francs in gold, in four instalments, and 200 francs a week ("Ordonnances," vi. 339). In 1379 he granted them an important concession in connection with the fairs of Champagne and Brie. On visiting the fairs the Jews were accustomed to take mortgages on the property of their creditors. But they could foreclose these mortgages only when solvent Christians acted as sureties, and they complained that, since they could not in general find any one to act as surety, they always lost their claims. The king therefore decreed that Jews might in future be accepted as sureties ("Ordonnances," vi. 439).

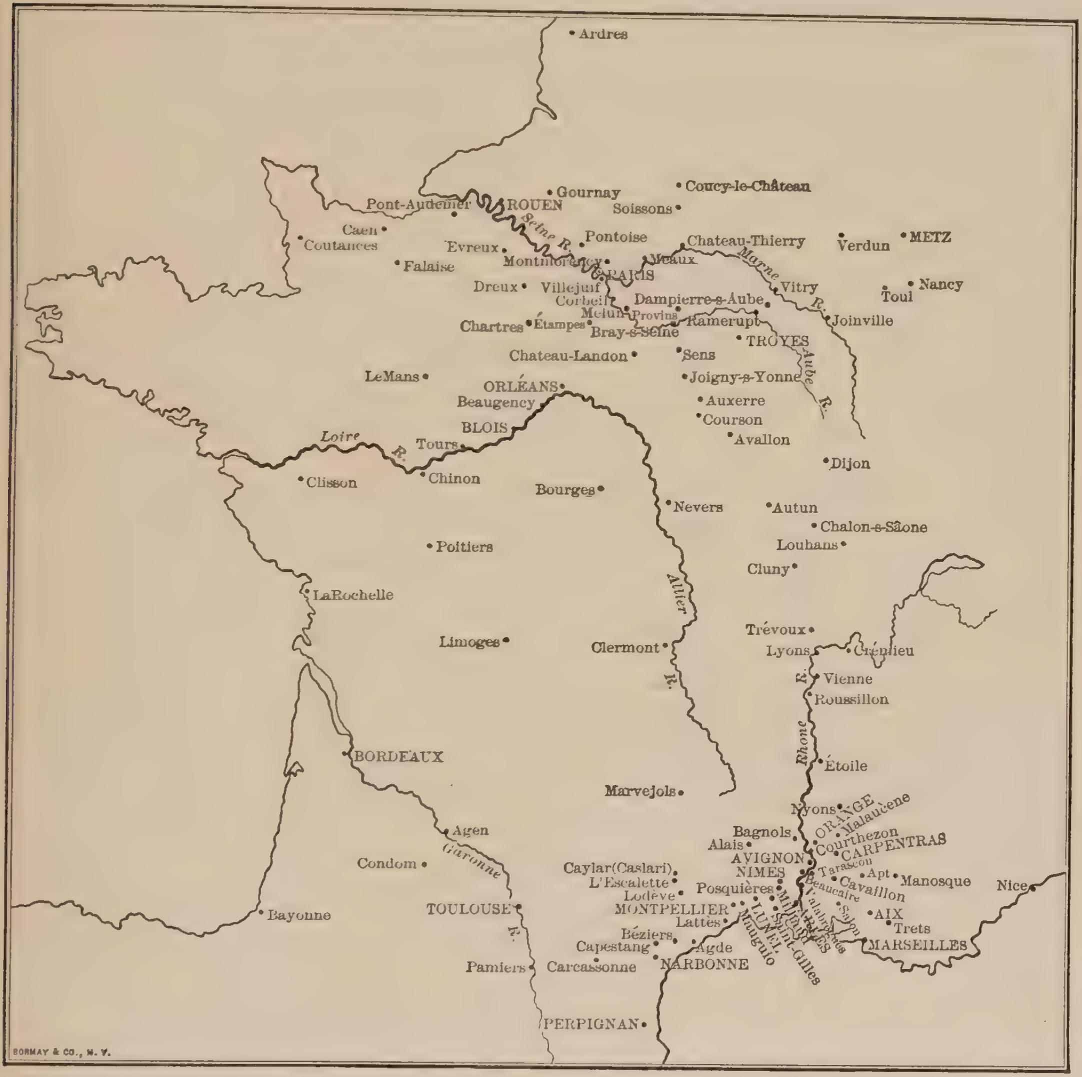
Under Charles VI.

With the death of Charles V. in 1380, evil days set in for this band of money-lenders, whose sojourn in France was dependent on the interests of the treasury and the enforcement of authority. On the accession of the new king, Charles VI., the people of Paris, impatient to have the special taxes levied by Charles V. revoked, marched to the palace to make their request. This being granted, they retired; whereupon certain of the nobles, who had joined the crowd, proposed that the expulsion of the Jews be demanded. Only a short time before, the right of remaining had been granted to the Jews on the payment of certain sums. As the chancellor did not send an immediate reply, the people gathered in the streets and seized the records and the money in the public treasury. Then they rushed into a district where the Jews occupied forty houses, pillaging and plundering on all sides. In this work they were encouraged by the nobles and the bourgeoisie, who had joined the mob in order that they might seize such of their notes as were held by the Jews. Pillaging was followed by slaughter; all the Jews met were killed; such as escaped fled to the Châtelet, where they asked to be confined with the prisoners and thus be saved from the fury of the mob. The king did not yield to the people; the next day he ordered the Jews to return to their homes, and commanded, under severe penalties, the restoration of their property. But very few obeyed the royal order ("Chron. des Réligieux de St. Denis"; "Chron. de Charles VI." i. 53–57, in "Documents Inédits de l'Hist. de France"). In consequence of this riot several Jews left Paris, while others accepted baptism (Félibien-Lobineau, "Hist. de Paris," iii.).

In 1382 there was another disturbance, known as the "Riot of the Maillotins." This was caused also by the exigencies of the treasury, a new tax having been levied at the rate of a twelfth of the value of all commodities. The rioters, armed with mallets, fell upon the appraisers, and then attacked the houses of the Jews, which they pillaged for four days ("Arch. Nat." J J 122, fol. 55; 136, fol. 114). The mob looked upon the Jews as accomplices of the treasury; indeed, as a matter of fact, a large part of the usury which they exacted went into the public coffers. This riot was followed by others outside Paris. When the news came to Mantes the inhabitants of that town, incited by the soldiers, who assured them of the king's consent, pillaged the Jewish quarter ("Arch. Nat." J J 122, fol. 96; Douet d'Arcq, "Pièces Inédites Relative au Règne de Charles VI." i. 45, 56). This time again the king supported the Jews. In a letter of Charles VI. dated 1387 ("Ordonnances," vii. 169) the Jews of Paris and of several other parts of the kingdom are said to have represented themselves as having been despoiled of their property and of the pledges which they had been unable to restore to their owners ("Ordonnances," vi. 563); adding that they had become so poor and reduced in numbers that unless their coreligionists of Languedoc were compelled to bear part of the burden of the tax, they would be unable to pay the contribution levied upon them ("Ordonnances," vii. 169, 233). In proportion to the needs of the treasury, the Jews, in addition to paying the usual taxes, were compelled to advance still greater sums to the king. In return they received various dangerous concessions. They had the privilege of exacting interest at the rate of a denier in the pound per week, but were forbidden to take compound interest. Yet some thought they were authorized to exact this, and the public prosecutor and the officers of justice proceeded against the guilty ones, but when they complained to the king the latter imposed "perpetual silence" on the prosecutor and granted the Jews immunity from all persecution for the period of ten years ("Ordonnances," vii. 170). They also obtained the suppression of the "letters of regret" which persons indebted to them had caused to be issued by royal authority. In 1388 the king declared that letters of this class which had been signed by him would in the future be regarded as void, but he demanded of the Jews 10,000 livres for affixing his seal to this concession ("Ordonnances," vii. 170). The judiciary, however, jealous of its privileges, and dissatisfied with having them set aside by the king to further his own interest, imprisoned in the Conciergerie such Jews as had been guilty of exacting compound interest. In return for another subsidy the king delivered the Jews once again from persecution in 1394 ("Ordonnances," vii. 643). Then, according to the chronicler of St. Denis, an incident occurred that brought matters to a crisis. The Jews of Paris were accused of having induced Denis Machault of Ville-Parisis, who had accepted baptism, to return to Judaism. The case was tried before the provost of Paris, assisted by various lawyers and theologians, and seven Jews who had been arrested were condemned to be burned at the stake. But the Parliament changed this sentence, ordering that the Jews should be publicly flogged on three successive Saturdays, and should then be banished, and that their property should be confiscated (Félibien-Lobineau, "Hist. de Paris; Pièces Justificative," iv. 546; Joannes Galli, in "Sauval," ii. 524).

Expulsion.

On Sept. 17, 1394, Charles VI. suddenly published an ordinance in which he declared, in substance, that for a long time he had been taking note of the many complaints provoked by the excesses and misdemeanors which the Jews committed against Christians; and that the prosecutors, having made several investigations, had discovered many violations by the Jews of the agreement they had made with him. Therefore he decreed as an irrevocable law and statute that thenceforth no Jew should dwell in his domains ("Ordonnances," vii. 675). According to the "Réligieux de St. Denis," the king signed this decree at the instance of the queen ("Chron. de Charles VI." ii. 119). The decree was not immediately enforced, a respite being granted to the Jews in order that they might sell their property and pay their debts. Those indebted to them were enjoined to redeem their obligations within a set time; otherwise their pledges held in pawn were to be sold by the Jews. The provost was to escort the Jews to the frontier of the kingdom. Subsequently the king released the Christians from their debts.



Map of France Showing Chief Towns Where Jews Dwelt Before the Expulsion of 1394.

The banishment of the Jews from Languedoc and Languedoil put an end to a condition that had long been precarious, and the number of them that went into exile was probably not large. No references to this exodus have been preserved in Jewish literature, yet many traces exist to show the decline of Judaism during the thirty-six years that elapsed between their return and their expulsion. At the time of the return there were not more than five or six Talmudists within the limits of old France. Mattithiah b. Joseph Trèves, who was acknowledged as rabbi by Charles V. and as such exempted from wearing the circular badge ("Responsa of Isaac b. Sheshet," Nos. 270–272; "Ordonnances," v. 498), endeavored to found a school in Paris, but trained only eight rabbis. On his death his son Johanan was called upon to resist the claims of a competitor, Isaiah b. Abba Mari (Astruc of Savoy), who, with the approbation of Meïr b. Baruch ha-Levi of Vienna, claimed the sole right of ordaining rabbis in France. Johanan was obliged to apply to the Spanish rabbis, Ḥasdai Crescas, Isaac b. Sheshet, and Moses Halawa, for aid in maintaining his rights, for at that time Languedoc had neither scholars nor rabbis of authority, and writers were found only in the Comtat Venaissin, in Provence proper, and in Roussillon. Nevertheless, Jewish science and literature

Levi b. Gershon.

continued to prosper in Provence during the first half of the fourteenth century. The ban that had been laid upon scientific studies had stimulated, instead of arrested, their progress. Rationalism was never more potent, and philosophy was never more eagerly listened to. Levi b. Gershon (RaLBaG) was a Peripatetic who had attended the school of Averroes, and, as Munk has pointed out ("Mélanges," p. 497), was the most daring of Jewish philosophers—he even admitted the eternity of the world. Few scholars of the Middle Ages had such encyclopedic learning; he wrote commentaries to most of the works of Averroes, and at the same time to the Bible; he wrote on theology, into which he introduced astronomy; he invented an instrument for observation—the "staff of Levi." At the request of Philip of Vitry he composed a treatise on harmony; he was the author of works on arithmetic, trigonometry, algebra, and geometry; he was known for his medical skill; and at the same time he gained the respect of rabbinical authorities by his knowledge of the Talmud. His Biblical exegesis is remarkable, being largely philosophical and ethical. The stories of the Bible he regards as lessons which he loves to cite and develop. Ecclesiastes is a statement of various propositions from among which the reader has the right to make his choice.

Narboni, Kalonymus, and Others.

Moses Narboni of Perpignan was hardly less daring in his conceptions; he also explained philosophically the ethical treatises of the Bible, commented on Averroes, wrote on philosophy, theology, medicine, and the exact sciences; but he veiled his thoughts more skilfully, and selected the commentary as his vehicle for expressing them. Kalonymus b. Kalonymus, who lived somewhat earlier than these two scholars, was also one of the representatives of Jewish civilization in southern France. His relations with King Robert of Naples are well known. He continued the work of translation, and turned into Hebrew many scientific works written in Arabic, including works on medicine, geometry, mathematics, cosmography, astronomy, and various commentaries to Averroes. He wrote also many original works on philosophy and arithmetic. But among Jews he is most famous for his satirical treatise on morals, in which he derided the vices not only of the world in general, but also of the mystics, astrologers, grammarians, poets, and Talmudists; and for his parody on the treatise Megillah, in which he reviewed all the eccentricities of mankind. Averroes was then in vogue, and his commentaries were often translated, as by Moses of Beaucaire, Kalonymus b. David b. Todros of Arles, Samuel b. Judah, or Miles of Marseilles (who was imprisoned at Beaucaire in 1322 in connection with the affair of the lepers), and the prolific translator Todros Todrosi. A number of others translated Ghazzali and Arnault of Villeneuve. Joseph b. Abba Mari, Don Bonafoux of Argentière (1279–1340), was one of the most prolific writers of the time, a thinker of moderate views, opposed to the exaggerations of the school of allegory, but a firm supporter of science. His commentaries to the Bible, his treatises on grammar and lexicography, his philosophic notes to the Scriptures, his interpretation of the "Moreh" are clear and often apt, without pretending at originality.

To the same school belong David of Roquemartine, Abba Mari b. Eligdor, Sen Astruc of Noves, David of Estella—all disciples of Maimonides. Remembering the controversies of 1303–06, they did not touch upon the burning questions of Biblical history or legislation, but dealt rather with the Wisdom series—Proverbs, Job, and Ecclesiastes—which lend themselves more easily to philosophic speculations.

Nor was there a lack of scientists; such were the physicians Abraham Caslari; Isaac Lattes, who was also a theologian and Talmudist; Immanuel b. Jacob of Tarascon, called "Bonfils," a mathematician and astronomer, author of the treatise "Shesh Kenafayim" on conjunctions and eclipses, and the translator of a story of Alexander; Isaac b. Todros, the hygienist; and Jacob Bonet, son of David Bonjorn, the astronomer.

There were, however, fewer Talmudists. The most famous, such as Aaron b. Jacob ha-Kohen of Narbonne, the author of the ritual collection "Orḥot Ḥayyim," and Jeruham, the author of a similar work, "Toledot Adam we-Ḥawah," left France in 1306. Among those who remained—not in the territory of the king, but in the neighboring provinces—were Simson b. Isaac of Chinon, the author of the "Sefer Keritut," an introduction to the Talmud, and Isaac b. Mordecai Ḳimḥi, or Petit of Nyons. It should be noted that all these authors either wrote before the expulsion of 1322 or did not live in France proper. The country beyond the Rhône and the Pyrenean provinces that had not yet been incorporated with France were the refuge of Jewish science and of its last French representatives. And soon the Comtat Venaissin, which formed part of the Pontifical States, was to be their last shelter; for the Jews were expelled in succession from every new province acquired by the French crown. See the articles Brittany; Champagne; Dauphiné; Provence; Savoy.

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J. I. L.

The edict of banishment of Charles VI. was enforced with the utmost severity. Nobles whose interests were injured by the expulsion were nevertheless compelled to obey the order. The Duke of Foix, who was favorably inclined toward the Jewish community of Pamiers, endeavored, though unsuccessfully, to maintain them in the duchy. An exception was made in the case of Dauphiné, because in ceding this province to Charles VI. Count Louis II. of Poitiers expressly stipulated that the Jews should be allowed to continue there and to retain their accustomed privileges. The Jews of Dauphiné remained undisturbed until the end of the sixteenth century, when the edict of expulsion was extended to that province also. However, most of them had emigrated before Louis XI. (1461–83) had been long on the throne; for, charging them with excessive usury and with dealings with his enemies while he was in Flanders, he had imposed upon them a fine too heavy for them to pay.

The Rest of France.

Seventeen years after the annexation of Provence (1481) an edict of banishment was issued against the Jews of that province. This edict, which probably had not been carried out with extreme severity, was renewed by Louis XII. in 1501. After this date, with the exception of Marseilles, where they succeeded in maintaining themselves until 1758, there were no Jews in Provence. Portuguese and Spanish Maranos indeed settled in the sixteenth century at Bordeaux, Bayonne, and in some other localities; but they were tolerated only as "new-Christians"; they began to profess Judaism openly only after 1730.

In the beginning of the seventeenth century Jews began again to penetrate into France. This necessitated a new edict (April 23, 1615), in which Louis XIII. forbade Christians, under the penalty of death and confiscation, to shelter Jews or to converse with them. The Regency was no less severe. In 1683 Louis XIV. expelled the Jews from the newly acquired colony of Martinique. In annexing Alsace and Lorraine, Louis was at first inclined toward the banishment of the Jews living in those provinces, but thought better of it in view of the benefit he could derive from them; and on Sept. 25, 1675, he granted them letters patent, taking them under his special protection. This, however, did not prevent them from being subjected to every kind of extortion, and their position remained the same as it had been under the Austrian government.

While the Alsatian Jews were thus laboring under barbarous legislation, the condition of those of Comtat Venaissin (see Avignon; Carpentras; Cavaillon), which belonged to the Holy See, became unbearable. All the additional measures devised against them by the councils during the fifteenth and sixteenth centuries were applied to the letter in the second half of the seventeenth century and afterward.

In the course of the eighteenth century the attitude of the authorities toward the Jews was modified. A spirit of tolerance began to prevail, which corrected the iniquities of the legislation. The authorities often overlooked infractions of the edict of banishment; a colony of Portuguese and German Jews was tolerated at Paris. The voices of enlightened Christians, like Dohm, who demanded justice for the proscribed people, began to be heard. An Alsatian Jew named Cerf Berr, who had rendered great service to the French government as purveyor to the army, was the interpreter of the Jews before Louis XVI. The humane minister Malesherbes summoned a commission of Jewish notables to make suggestions for the amelioration of the condition of their coreligionists.

Beginnings of Emancipation.

This commission included Cerf Berr and eminent representatives of the Portuguese Jews from Bordeaux and Bayonne, like Furtado, Gradis, Isaac Rodrigues, Lopez Dubec, etc. The direct result of the efforts of these men was the abolition, in 1784, of the degrading poll-tax and the permission to settle in all parts of France. Shortly afterward the Jewish question was raised by two men of genius, who subsequently became prominent in the French Revolution—Count Mirabeau and the abbé Grégoire, the former of whom, while on a diplomatic mission in Prussia, had made the acquaintance of Mendelssohn and his school, who were then working toward the intellectual emancipation of the Jews. In a pamphlet, "Sur Moses Mendelssohn et la Reforme Politique" (London, 1787), Mirabeau refuted the arguments of the German anti-Semites like Michaelis, and claimed for the Jews the full rights of citizenship. This pamphlet naturally provoked many writings for and against the Jews, and the French public became interested in the question. On the proposition of Roederer the Royal Society of Science and Arts of Metz offered a prize for the best essay in answer to the question: "What are the best means to make the Jews happier and more useful in France?" Nine essays, of which only two were unfavorable to the Jews, were submitted to the judgment of the learned assembly. The prize was awarded jointly to three essays, written respectively by Salkind Hurwitz, a Polish Jew, interpreter at the Royal Library of Paris; Thierry, a member of Parliament for Nancy; and the abbé Grégoire. Of these three the most important for the Jews was the essay of the abbé Grégoire, because of the character of the author.

Meanwhile the Revolution broke out. The fall of the Bastile was the signal for disorders everywhere in Alsace. In certain districts the peasants attacked the dwellings of the Jews, who took refuge in Basel. A gloomy picture of the outrages upon them was sketched before the National Assembly (Aug. 3) by the abbé Grégoire, who demanded their complete emancipation. The National Assembly shared the indignation of the prelate, but left undecided the question of emancipation; it was intimidated by the anti-Semitic deputies of Alsace, especially by a certain Rewbell, who declared that the decree which granted the Jews citizens' rights would be the signal for their destruction in Alsace. On Dec. 22, 1799, the Jewish question came again before the Assembly in debating the question of admitting to public service all citizens without distinction of creed. Mirabeau, Count Clermont Tannerre, and the abbé Grégoire exerted all the power of their eloquence to bring about the desired emancipation; but the repeated disturbances in Alsace and the strong opposition of the deputies of that province and of the clericals, like La Fare, Bishop of Nancy, the abbé Maury, and others, caused the decision to be again postponed. Only the Portuguese and the Avi-

Debates in the National Assembly.

gnonese Jews, who had hitherto enjoyed all civil rights as naturalized Frenchmen, were declared full citizens by a majority of 150 (Jan. 28, 1790). This partial victory infused new hope into the Jews of the German districts, who made still greater efforts in the struggle for freedom. They won over the eloquent advocate Godard, whose influence in revolutionary circles was considerable. Through his exertions the National Guards and the diverse sections pronounced themselves in favor of the Jews, and the abbé Malot was sent by the General Assembly of the Commune to plead their cause before the National Assembly. Unfortunately the grave affairs which absorbed the Assembly, the prolonged agitations in Alsace, and the passions of the clerical party kept in check the active propaganda of the Jews and their friends. A few days before the dissolution of the National Assembly (Sept. 27, 1791) a member of the Jacobin Club, formerly a parliamentary councilor, named Duport, unexpectedly ascended the tribune and said: "I believe that freedom of worship does not permit any distinction in the political rights of citizens on account of their creed. The question of the political existence of the Jews has been postponed. Still the Moslems and the men of all sects are admitted to enjoy political rights in France. I demand that the motion for postponement be withdrawn, and a decree passed that the Jews in France enjoy the privileges of full citizens." This proposition was accepted amid loud applause. Rewbell endeavored, indeed, to oppose the motion, but he was interrupted by Regnault de Saint-Jean, president of the Assembly, who suggested "that every one who spoke against this motion should be called to order, because he would be opposing the constitution itself."

During the Reign of Terror.

Judaism in France thus became, as the Alsatian deputy Schwendt wrote to his constituents, "nothing more than the name of a distinct religion." However, the reactionaries did not cease their agitations, and the Jews were subjected to much suffering during the Reign of Terror. At Bordeaux Jewish bankers, compromised in the cause of the Girondins, had to pay considerable sums to save their lives; in Alsace there was scarcely a Jew of any means who was not mulcted in heavy fines. Forty-nine Jews were imprisoned at Paris as suspects; nine of them were executed. The decree of the convention by which the Catholic faith was annulled and replaced by the worship of Reason was applied by the provincial clubs, especially by those of the German districts, to the Jewish religion. Synagogues were pillaged, the celebration of Sabbath and festivals interdicted, and rabbis imprisoned. Meanwhile the French Jews gave proofs of their patriotism and of their gratitude to the land which had emancipated them. Many of them fell on the field of honor in combating in the ranks of the Army of the Republic the forces of Europe in coalition. To contribute to the war fund candelabra of synagogues were sold, and many Jews deprived themselves of their jewels to make similar contributions.

Attitude of Napoleon.

An attempt to destroy the good work of the Revolution with regard to the Jews was made under Napoleon, who was himself not very favorably inclined toward them. The reactionaries Bonald, Fontanes, Molé, and others led a campaign against them, and a pretext for curtailing their rights was easily found. Charges of excessive usury were brought before Napoleon while, on his return from Austerlitz (1806), he was at Strasburg, where the deep-rooted prejudices against the Jews were still active. He then charged the state council with the revision of the existing legislation concerning the Jews. The majority of the members of this body was not, however, inclined to enact restrictive laws against all the Jews because of the misdeeds of some usurers. Influential persons, among whom was the minister of the interior, Champagny, endeavored to bring Napoleon to a better opinion of the Jews. They called to his attention how quickly they had become proficient in the arts and sciences, in agriculture and handicrafts. Persons were mentioned who had been decorated with the Order of the Legion of Honor for courage in war. But Napoleon, on May 30, 1806, issued a decree by which he suspended for a year the execution of the judgments rendered in favor of Jewish money-lenders in Alsace and in the Rhenish provinces. By the same decree he summoned an assembly of Jewish notables, ostensibly to devise means whereby useful occupations might be made more general among the Jews, but in reality to question the representatives of the Jews concerning the moral character of the Mosaic law. Among the 111 notables chosen, somewhat arbitrarily, by the prefects, were well-known men like Berr Isaac Berr, his son Michel Berr, Abraham Furtado, Sinzheim, Abraham Vita di Cologna, and many others, who were fully aware that they were called to defend Judaism before the world. From the first sitting (Saturday, July 26, 1806), presided over by Abraham Furtado, they disarmed the ill will of Napoleon by their tact and manifestation of patriotism. Although advocating various religious opinions, harmony did not cease to reign between the members, and they were unanimous in their answers to the twelve questions put before them by the commissioner of the government, the reactionary Molé (see SANHEDRIN, FRENCH). The chief point of the question was whether the Jewish civil and matrimonial laws, the prescriptions concerning the relations between Jews and non-Jews, and the regulations in regard to usury were in accordance with the spirit of modern times. On Sept. 18, 1806, the commissioner Molé announced to the Assembly that the emperor was satisfied with the answers and that he intended, in order to give a religious sanction to the principles expressed therein, to call together a Sanhedrin. Like the Sanhedrin of old, this Sanhedrin was to be composed of seventy-one members, two-thirds rabbis and one-third laymen, having at their head one president and two vice-presidents.

The Sanhedrin.

On Feb. 9, 1807, four days after the dissolution of the Assembly of Notables, the Sanhedrin, under the presidency of David Sinzheim, held its first meeting in a hall of the Hôtel de Ville, especially decorated for the occasion. The answers of the Assembly of Notables were the main subject of its discussions. After several sittings they were all approved and

The Consistories.

drawn up in French and in Hebrew. Thenceforth the principles laid down by the Assembly of Notables were to have legal force for all the Jews of the French empire. But who was to see to the enforcement of these decisions? Hitherto the Jewish inhabitants of every town formed a separate community which had its own administration, without any connection with the government. Napoleon therefore, in consonance with his general centralizing tendencies, conceived the idea of organizing the Jewish community on a legal basis, and of placing corporate bodies and hierarchical functionaries at its head. By a decree issued from Madrid on March 17, 1808, he instituted the system of consistories which is still in force in France. The spirit by which the emperor was guided in this is seen in the formula of oaths which the members of the first consistories had to take: "I vow and promise before God, on the Holy Bible, to show obedience to the constitutions of the empire and loyalty to the emperor. I promise also to make known anything that I may hear contrary to the interests of the sovereign or of the state." By another decree the Jews were invited to adopt family names. They were not allowed, however, to take names of towns or Biblical names. These decrees, gratifying as they were to the Jews, were unfortunately followed by another, of the same date, which restricted for ten years their commercial freedom. According to the terms of this last decree no foreign Jew was allowed to settle in the German departments, nor one from those departments in any other district. No French Jew was to engage in any trade without the permission of the prefect, which permission was to be granted only on the testimony of the civil magistrates and the consistory as to the good character of the applicant. Contracts of Jews who could not show a patent were to be null and void. No Jew drafted into the army was to be allowed to procure a substitute. Owing to the numerous complaints made by the Jews and to the favorable reports of the authorities, however, exemption from these restrictions was shortly afterward granted to the Jews of Paris, of Leghorn, of the department of the Lower Pyrenees, and of fifteen other districts in France and Italy. At the end of the ten years the restrictions were not renewed, despite the efforts of certain enemies of the Jews.

After the Restoration.

State Recognition.

The restoration of Louis XVIII. did not bring any change in the political condition of the Jews. Such of their enemies as cherished the hope that the Bourbons would hasten to undo the good work of the Revolution with regard to the Jews were soon disappointed. Since the emancipation the French Jews had made such progress that the most clerical monarch could not find any pretext for curtailing their rights as citizens. They were no longer poor, downtrodden pedlers or money-lenders, with whom every petty official could do as he liked. Many of them already occupied high positions in the army and the magistracy, and in the arts and sciences. And a new victory was won by French Judaism in 1831. Of the faiths recognized by the state, only the Jewish had to support its ministers, while those of the Catholic and Protestant churches were supported by the government. This legal inferiority was removed in that year, thanks to the intervention of the Duke of Orleans, lieutenant-general of the kingdom, and to the campaign led in Parliament by the deputies Rambuteau and Viennet. Encouraged by these prominent men, the minister of education, on Nov. 13, 1830, offered a motion to place Judaism upon an equal footing with Catholicism and Protestantism as regards support for the synagogues and for the rabbis from the public treasury. The motion was accompanied by flattering compliments to the French Jews, "who," said the minister, "since the removal of their disabilities by the Revolution, have shown themselves worthy of the privileges granted them." After a short discussion the motion was adopted by a large majority. In January, 1831, it passed in the Chamber of Peers by 89 votes to 57, and on Feb. 8 it was ratified by King Louis Philip, who from the beginning had shown himself favorable to placing Judaism on an equal footing with the other faiths. Shortly afterward the rabbinical college, which had been founded at Metz in 1829, was recognized as a state institution, and was granted a subsidy. The government likewise liquidated the debts contracted by various Jewish communities before the Revolution.

Assimilation.

Strangely enough, while the Jews had been thus placed in every point the equals of their Christian fellow citizens, the oath "More Judaico" still continued to be administered to them, in spite of the repeated protestations of the rabbis and the consistory. It was only in 1846, owing to a brilliant speech of the Jewish advocate Adolphe Crémieux, pronounced before the Court of Nîmes in defense of a rabbi who had refused to take this oath, and to a valuable essay on the subject by a prominent Christian advocate of Strasburg, named Martin, that the supreme court (Cour de Cassation) removed this last remnant of the legislation of the Middle Ages. With this act of justice the history of the Jews of France merges into the general history of the French people. The rapidity with which many of them won affluence and distinction in the nineteenth century is without parallel. In spite of the deep-rooted prejudices which prevail in certain classes of French society, many of them occupy high positions in literature, art, science, jurisprudence, the army—indeed, in every walk of life. Among them there were men whose fame extended beyond the boundaries of their own country, as, for instance, Adolphe Crémieux, Fould, Goudchaux, and Raynal, in politics; Fromenthal Halévy, Samuel David, Jonas Waldteufel, Léonce Cohen, and Ernest Cahen, in music; Solomon Munk, Joseph and Hartwig Derenbourg, Michel Bréal, Jules Oppert, H. Weill, Solomon and Théodore Reinach, Arsène and James Darmesteter, and Joseph Halévy, in classical philology and Oriental languages and literatures; M. Loewy, Albert Levy, and Gabriel Lippmann, in astronomy and science; Bédarrides, A. Bloch, and Lyon-Caen, in jurisprudence; Georges Hayem and Germain Sée, in medicine; Adolphe Franck and H. L. Bergson, in philosophy; Emile Soldi, Emmanuel Hannaux, and Z. Astruc, in sculpture; Emile Lévy, Jules Worms, E. Brandon, Edouard Lièvre, Alphonse Hirsch, and Fribourg, in painting; Joseph Hirsch, Maurice Levy, and L. Bachman, in engineering; Albert Wolff, Blowitz, Joseph Reinach, Arthur Meyer, Catulle Mendès, Henri Avenel, and Henri Michel, in literature and journalism; Ad. d'Ennery, Abraham Dreyfus, Ernest Blum, Hector Crémieux, Albin Valabrègue, and Eugène Manuel, in drama; Rachel, Amélie Hirsch, Rosine Bloch, Worms, and Berr as actors and actresses.

In the last decade of the nineteenth century the reactionaries, having failed in every attempt to overthrow the republic, had recourse to anti-Semitism, by means of which they maintained a persistent agitation for over ten years. The Jews were charged with the ruin of the country and with all the crimes which the fertile imagination of a Drumont or a Viau could invent; and as the accused often disdained to answer such slanderous attacks, the charges were believed by a great number of people to be true. A campaign was started against Jewish army officers, which culminated in the celebrated Dreyfus Case. This unhappy affair, which brought France to the brink of ruin, opened the eyes of the Republicans to the plans of the reactionists; and the heyday of anti-Semitism in France is now fast disappearing.

In compliance with the decree of March 17, 1808, the Jewish population of France was divided into seven consistories, which contained a total of 46,160 inhabitants. Of this number 16,155 belonged to the department of the Lower Rhine, 10,000 to that of the Upper Rhine, and 20,005 to the rest of France. The seats of the consistories were: Paris, Strasburg, Wintzenheim (later Colmar), Metz, Nancy, Bordeaux, and Marseilles. With the increase of the Jewish population new consistories were established at Lyons (1857) and at Bayonne (1859). In 1845 three consistories were established in Algeria. Through the Franco-Prussian war of 1870, French Judaism lost the three most populous consistories of Alsace and Lorraine; but, owing to the great number of Jews who retained French nationality and emigrated from those provinces to France, they were replaced by three new ones established at Vesoul, Lille, and Besançon. In 1903 there were twelve consistories comprising 89 Jewish congregations, divided among 33 rabbis, but the Jewish population was on the decrease and in 1915 totaled only 100,000 persons, of whom nearly two-thirds live in Paris.

Mode of Consistorial Election.

Since the establishment of the consistories the method of recruiting their members has undergone many changes. At first they were chosen by the civil authorities of the various departments; in 1844 the right of election was extended to the various municipal and state functionaries; finally, a law was passed in 1846 by virtue of which every Jew who had attained the age of twenty-five was placed on the list of electors. In every congregation there exists an administrative committee or synagogue administration, consisting of five or six members elected either by the consistory, as is the case in the district of Paris, or by the suffrages of the congregation.

According to the terms of the decree of 1808, rabbis may be appointed only to congregations numbering at least 200 members. Where several congregations in separate towns do not possess the number of Jewish inhabitants required by law, they may join together for the purpose, and the seat of the rabbi is fixed in the most important communities. Since 1872 the election of rabbis is confided to the departmental consistories, which are assisted by a certain number of delegates from the various congregations. When the choice is made the name of the candidate is sent to the Central Consistory of Paris. The latter body, after confirming the selection, submits it to the government for final ratification. At the head of each departmental consistory stands the departmental chief rabbi. The supreme chief of the rabbinical hierarchy of France is the rabbi of the Central Consistory of Paris (Le Grand Rabbin du Consistoire Central des Israélites de France), who is elected by a college composed of the twelve members of the Central Consistory and two delegates chosen by universal suffrage from each of the twelve departmental consistories. This office has been held in succession by the following: Segré D. Sinzheim, Abraham Vita di Cologna, Emmanuel Deutz, Marchand Ennery, Ulmann, Isidor, and Rabbi Zadoc Kahn.

Reform in France.

The Reform movement, which between 1830 and 1840 divided German Judaism into two hostile camps, found but a feeble echo in France. The attempts at Reform made by O. Terquem, who in a series of pamphlets, called "Lettres Zarfatiques," attacked all religious institutions and traditions, failed to produce any effect. This is due partly to the indifference of the French public to logical discussion and partly to the spirit of toleration which is innate in the most devout in France. However, Jewish ritual ceremonies and prayers have been given a more modern form. As early as 1831 the Central Consistory had prohibited the preaching of sermons in any other language than French. In 1856 Ulmann summoned to Paris all the rabbis of the consistories to discuss the reorganization of the ritual for French Judaism. Among the innovations introduced by this assembly the most noteworthy are: the permission to employ the organ in the synagogue; the bringing of new-born children to the synagogue to receive the benediction of the rabbi; the religious initiation; the covering of coffins with flowers, the placing of hangings at the entry of the mortuary, and the employment of more luxurious hearses; the adoption of an official dress for rabbis resembling that of the Catholic priest, with the slight difference that the band is of white. Besides these innovations the assembly revised the prayer-book and suppressed some of the prayers.

Bibliography: Grätz, *Gesch.* xi., *passim*; Jost, *Neuere Geschichte*, passim; Théodore Reinach, *Histoire des Israélites*, pp. 305 *et seq.*; Abraham Cahen, *Les Juifs dans les Colonies au XVIII Siècle*, in *Rev. Et. Juives*, iv. 127, 236; v. 68, 258; Léon Bardinet, *Antiquité et Organisation des Juiveries du Comtat Venaissin*, i. 262, vi. 1, vii. 139; Brunschwicg, *Les Juifs de Nantes et du Pays Nantais*, xiv. 80, xvii. 125, xix. 294; Debré, in *Jew. Quart. Review*, iii. 366 *et seq.*; Bédarride, *Les Juifs en France, en Italie et en Espagne*, pp. 352 *et seq.*; Léon Kahn, *Les Juifs à Paris Depuis le VI Siècle*, passim; idem, *Les Juifs de Paris Pendant la Révolution*, passim; idem, *Les Juifs de Paris sous Louis XV* passim; Lucien Brun, *La Condition des Juifs en France Depuis 1789*; Breslau, *Les Juifs en France*, in *Arch. Isr.* xlv. 117.

E. C. I. Br.

FRANCES, IMMANUEL BEN DAVID: Italian poet and rabbinical scholar; born in Mantua July 22, 1618 (?); died at Leghorn after 1703. He received his instruction from his elder brother Jacob and from Joseph Firmo of Ancona. In 1674 he was chosen by some Italian communities to represent them in a case against the heirs of R. Zachariah Porto. A responsum by him in this matter is found in "She'elot u-Teshubot Mayim Rabbim," iv., No. 41. Another responsum is cited in Lampronti's "Paḥad Yiẓḥaḳ," *s.v.* מצוה מחמת מיתה. Both he and his brother Jacob were determined opponents of the followers of Shabbethai Ẓebi, against whom they wrote a volume of poems entitled "Ẓebi Muddaḥ" (ed. Mortara, in "Ḳobeẓ 'al Yad" of the Meḳiẓe Nirdamim, Berlin, 1885). Immanuel also opposed the cabalists, creating so strong a feeling among the rabbis of Mantua that they destroyed his brother's published poems and forced him (Immanuel) to leave the city. He wandered from place to place, even to Algiers, settling finally in Leghorn. He wrote to his friend Abraham Kokab to protest against his busying himself with classical literature.

In addition to many occasional poems Frances wrote, in conjunction with his brother Jacob, "Wikkuaḥ Itiel we-Ukal," a dialogue on woman, and "Wikkuaḥ Libni we-Shim'i," on his brother's poem against the cabalists. Two of Immanuel's poems were published by Nepi-Ghirondi in "Toledot Gedole Yisrael" (pp. 291–293), others by Abraham Baruch Piperno in "Ḳol 'Ugab," Leghorn, 1846. Immanuel's best-known work is "Meteḳ Sefatayim" (written in Algiers), a treatise on Hebrew prosody, in which he makes use of a number of his own verses. It has been edited by H. Brody ("Hebr. Prosodie von Immanuel Frances," Cracow, 1892), and translated and thoroughly discussed by Martin Hartmann ("Die Hebräische Verskunst," Berlin, 1894). An approbation of Frances is found in Jacob Haggis' "Halakot Ḳeṭannot," Venice, 1704. His epitaph, composed by himself, is to be found in Ugolino, "Thesaurus," xxxiii., cols. 1463-1464; in Wolf, "Bibliotheca Hebræa," iii. 1794b; and in David Kahana's biography, p. 13.

BIBLIOGRAPHY: Steinschneider, *Verzeichniss der Hebräischen Handschriften*, etc., i. 34, Berlin, 1878; Neubauer, *Cat. Bodl. Hebr. MSS.* col. 681; David Kahana, *Sefer Or wa-Ḥoshek*, in Gräber's *Magazin für Hebräische Literatur und Wissenschaft*, vol. i., Jaroslav, 1887.

G.

FRANCES, JACOB BEN DAVID: Italian scholar and poet; born at Mantua in 1615; died at Florence in 1667. After having been thoroughly grounded in the Talmud by his father, he continued his studies with Shemaiah de Medina (רשד"ם) at Venice. His reputation as a poet is founded mainly on his satires, which vehemently attacked Shabbethai Ẓebi and his following and warned against his agents. Together with his brother and pupil, the poet Immanuel Frances, he vainly called upon the rabbis, especially those of Smyrna, to take measures against the impostor. The followers of Shabbethai in turn scattered pamphlets broadcast denouncing him as a heretic. His house was attacked, and attempts were even made upon his life. As Frances traced the errors of Shabbethaian teaching to cabalistic speculations on the kingdom of the Messiah, he published a poem in which he condemned the study of Cabala by the uninitiated and ridiculed the aberrations of mysticism. The cabalists, and especially the rabbis of Mantua, demanded that the poem be burned. The impending controversy was cut short by the author's death. His faithful brother Immanuel ben David FRANCES carried on his defense.

BIBLIOGRAPHY: Piperno, *Ḳol 'Ugab*, 78b; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 184; Frances, *Meteḳ Sefatayim*, ed. Brody, pp. 66 *et seq.*

G. I. E.

FRANCES, JOSEPH: Spanish scholar; lived at Ferrara, Italy, about the middle of the sixteenth century. He was the author of a commentary to Jedaiah Bedersi's "Beḥinat ha-'Olam" and "Baḳḳashat ha-Memin," published with the texts (Ferrara, 1552).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 287; Kayserling, *Sephardim*, p. 314.

G. M. SEL.

FRANCHE-COMTÉ: Ancient province of France, also called "Haute-Bourgogne" or "Comté de Bourgogne"; now divided into the departments of Haute-Saône, Doubs, and Jura. There is little mention of Jews in Franche-Comté before the thirteenth century. Not until Philip Augustus drove them out of France at the end of the twelfth century, and at the time of the wars of Méranie, did they begin to settle there. They very soon attracted the suspicion of the clergy. Scarcely half a century after their arrival a new sect came into existence, called "Judaizing Christians" because they observed Saturday instead of Sunday and refused baptism. The general Council of Lyons (1245) took action against these heretics, and the Bishop of Besançon was asked to watch over the Jewish propaganda and to compel every Jew in his diocese to wear a badge. Twenty years later Pope Clement IV. addressed a bull to Jean de Chalon, the "Sire de Salins," who was almost incontestably master of the county of Burgundy, to excite his zeal against the Vaudois and against Judaizing Christians. The diocesan statutes contained clauses forbidding Christians to engage Jewish servants (especially nurses, because they taught children to hate the Christian religion). The clergy kept the Jews at a distance from ecclesiastical domains; for instance, the curé of Luxeuil changed the day of the hay market to Saturday to prevent the Jews from taking part in it.

Favored by Nobility.

The nobles, however, made advances to them, partly, perhaps, because the Jews were an important source of revenue. Jean I. de Vergy, Sire of Champlitte and Autrey, took them under his special protection, gave them safe-conducts, and even released them from statute labor, from paying tolls, from the riding-tax, and from other imposts. Jean I. de Chalon-Arlay established a Jewish colony near his château in the village of Lombard, and there is still an ancient cemetery in this vicinity in which the skeletons are found face downward, and which tradition recognizes as the old Jewish cemetery. The members of each organized community paid an annual tax, varying from twenty to one hundred sols. Continually at strife with one another or with the King of France, or even with the Emperor of Germany, most of the nobles of Franche-Comté were in debt, and had need of Jewish money. About 1296, Jews furnished money to Chalon-Arlay and the Count of Montbéliard to support them in their struggle with Philip the Fair. At this time the material condition of the Jews appears to have been fairly prosperous. They had their open accounts at Vesoul, Besançon, Gray, Salins, etc. Many of the nobles had to place their domains in pawn with the Jews. Thus the market-town of Marnay, which belonged to the important family of Chalon, was given over to the Jews of Dole and Villars for five years. One rich Jew of Vesoul, Elias or Helyon, was the creditor of the greatest nobles of Franche-Comté. Vesoul was a center for money-changers, and must have contained a large contingent of Jews. A beautiful synagogue stood in the center of the town; it was still in existence in the sixteenth century, as was also the house of Helyon.

Accusation of Well-Poisoning.

The general expulsion of Jews in 1306 does not appear to have affected those in Bourgogne, though their commerce received a blow from which it never recovered. But soon the Jews of Franche-Comté also were forced into exile; they and the lepers were accused of poisoning the wells. Their goods were confiscated. The house of Helyon was given by Queen Jeanne, wife of Philip the Tall, to a lady of her suite, who sold it at the death of the queen and built a chapel with the proceeds. Most of the exiles went to Besançon, at that time an imperial city, thus escaping the authority of the King of France. It is possible that a certain number were allowed to remain on relinquishing their claims to the debts due them. But the exiles soon returned to Franche-Comté. In 1331, at the death of Queen Jeanne, the county of Burgundy passed into the hands of Duke Eudes, but the queen's will caused dissatisfaction, and all the barons arose against him. He had need of the Jews, and recalled them. The account of expenditures in 1332–33 shows that their number was increased by thirty-two families. In 1348, however, the Black Death broke out. Gollut, the historian of the sixteenth century, states that the Jews of Franche-Comté shared the fate of the Jews in other countries and died under extreme torture. This is erroneous. Their oppressors were content with expelling them after having taken away their property. From October 28 to 30 they proceeded to arrest the Jews of the bailiwick of Amont (Haute-Saône) and to take an inventory of their possessions; but the revenue department, which wished to refill its empty treasury, was disappointed. Certain Jews of Vesoul, Symon, Rubininer, and Hebrelin escaped, but were recaptured and imprisoned. Some of them were hidden away. Finally, after about one hundred days of imprisonment, everything that could be found was taken from them, and the ducal treasury received a net increase of 494 florins.

On Jan. 27, 1349, the Jews, furnished with a safe-conduct, were driven out of the county of Burgundy and escorted as far as Montbozon. A short time afterward the Jews of Doubs, Jura, and Montbéliard were ordered to leave within five months. It is doubtful whether this decree was ever executed, because in 1355 the Archbishop of Besançon renewed the ordinance against the employment of Christian servants. From this time on there is little mention of Jews. In 1360 Manasseh of Vesoul, who negotiated the return of the Jews to France at this time, settled in Paris, where he became steward to the king. In 1374 the Jews were driven out of Salins. On Nov. 21, 1384, Philip the Bold regulated the status of the Jews. He permitted fifty-two families to settle in the towns of his domain on payment of an entrance fee and an annual tax. He fixed the rate of interest; henceforth a Jew was to be believed on his oath, and the evidence of a single apostate was declared invalid. The chiefs of the Jews were called "masters of law"; the Jewish cemetery was separated from the others, and a noble of the court was instituted guardian of the Jews.

The general expulsion of the Jews from France in 1394 put an end to their presence in Franche-Comté. Israel Lévi has proved that a certain number of well-known rabbis lived in this province in the first half of the fourteenth century—for instance, Joseph b. Jacob Tournoy and Joseph de Musidan.

Bibliography: J. Morey, *Les Juifs en Franche-Comté au XIVe Siècle*, in *R. E. J.* vii. 1 *et seq.*; Israel Lévi, *Un Recueil de Consultations Inédites*, in *ib.* xliii. 237 *et seq.*

G. I. S.

FRANCHETTI, AUGUSTO: Italian lawyer and historian; born at Florence July 10, 1840; attended the lycée at Marseilles; studied law at Pisa, where he was admitted to the bar in 1863; and then settled at Florence. As dramatic critic of "La Nazione" and the "Nuova Antologia," he devoted much time to the drama, and especially to Aristophanes, whose works he translated into Italian verse. In 1874 he was appointed professor of modern history at the Istituto di Scienze Sociali. In view of his services rendered to Italian literature and especially to the study of Dante, he was elected corresponding member of the Accademia della Crusca of Florence.

Since 1872 Franchetti has been a member of the Consiglio Comunale; and since 1886 he has been almost continuously in the municipal council. For forty years he has been one of the directors of the Jewish community of Florence (president 1870–99), rendering valuable services while the new synagogue was being built. In 1899 he was elected president of the Florentine commission of the Collegio Rabbinico Italiano, taking a prominent part in the reorganization of the institution.

Franchetti's works include: "Le Nuvole di Aristofane Tradotte in Versi Italiani con Introduzione e Note di Domenico Comparetti," 1881; "Storia d'Italia dal 1789 al 1799," 2d ed., Milan, 1903, a large and valuable work; and many historical essays relating to the French Revolution, published in "Rassegna Settimanale," "Nuova Antologia," and "Archivio Storico Italiano."

Bibliography: De Gubernatis, *Les Ecrivains du Jour.*

S. I. E.

FRANCHETTI, LEOPOLDO, BARON: Italian deputy; born at Florence in 1847; studied law at Pisa. In company with Deputy Sidney Sonnino he undertook a journey to Sicily for the purpose of studying the social, political, and economic conditions of that island; their observations were subsequently published in two volumes. In 1878 he together with Sonnino founded the weekly "Rassegna Settimanale," which was later converted into the daily "La Rassegna" and published at Rome; it was subsequently discontinued for lack of circulation. In the last decade of the nineteenth century Franchetti became governor of the East-African colony Eritrea. On his election to Parliament Franchetti interested himself especially in the affairs of the navy, and has published many parliamentary reports.

BIBLIOGRAPHY: De Gubernatis, *Les Ecrivains du Jour.*

S. I. E.

FRANCHI, GUGLIELMO DEI: Jewish convert to Christianity; born at Rome; died there about 1600. Embracing Christianity, he joined the monastic order of Vallombrosa, and devoted himself to the dissemination of knowledge of Hebrew among Christians. In 1596 he published at Rome a Hebrew alphabet ("Alphabeticum Hebraicum"), giving the rules for the reading of Hebrew; and three years later a short Hebrew grammar, "Sole della Lingua Sancta, nel Quale Brevemente si Contiene la Grammatica Hebræa" (Bergamo, 1599).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 564; Hetzel, *Gesch. der Hebräischen Sprache*, p. 186; Steinschneider, *Bibliographisches Handbuch*, p. 48.

D. I. Br.

FRANCIA: A family of Spanish descent, whose arms, according to D'Hożier, were: Argent, a crown bearing the letters "G. F. R." sable, surrounded by two palms sinople, with branches saltire.

Members of the Francia family emigrated in the seventeenth century to London, where they became influential and wealthy. The founders of this branch were **Simon Francia** (*c.* 1677) and **Domingo Roderigues (Roiz) Francia,** died 1688. The latter left two sons, **Francis** and **Simon, Jr.** His grandson was **George Roderigues Francia,** known in the synagogue of which he was parnas as "Abraham Francia," who says in his will, "I doe order my interment in the buriall place of my nation at Mile End with the usual decencies." He died 1695, leaving five sons and five daughters, one of whom married a son of David Pinto in Amsterdam. It was one of his sons, **Francis Francia,** who was tried for high treason Jan. 22, 1716, as an adherent of the Old Pretender, the so-called James III. (Jacobs and Wolf, "Bibl. Anglo.-Jud." p. 95). He was acquitted because he was an alien, having been born in France. His elder brother was **Simon Francia.** A number of other members of this family appear in the court records of the time. Their coat of arms—a lion rampant, carrying a standard per pale, five fleurs-de-lis, the shield surmounted by a helmet—is to be seen on several of their gravestones. The arms, however, seem never to have been recorded.

The widow of George Francia caused his armorial bearings to be registered at Bordeaux Nov. 29, 1697. His son **Abraham** signed as elder the communal regulations of Bordeaux in 1760. **Benjamin Francia** figures in the list of notables of Bordeaux in 1809.

The family had a special synagogue at Bordeaux, which was closed in 1812.

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G. C. de B.

FRANCIA DE BEAUFLEURY: A Jew of Spanish descent, who went to Bordeaux, probably from London, about 1760. He is the author of various works, among them being "Choix de Poésies Fugitives," Paris, 1783, and "Histoire de l'Etablissement des Juifs à Bordeaux Depuis 1500," Paris, 1797.

BIBLIOGRAPHY: Bomadan, *Histoire de Bordeaux Depuis 1675*, xi. 361: Féret, *Statistique de la Gironde*, iii. 50.

G. C. de B.

FRANCISCANS. See Friars.

FRANCK, ADOLPHE: French philosopher; born at Liocourt, department of the Meurthe, Oct. 9, 1809; died at Paris April 11, 1893. Destined for the rabbinate, at the age of fourteen he was committed to the care of Marchand Ennery; at the same time he obtained a secular education. Failing to win a rabbinical scholarship, he dallied awhile with medicine, and at length turned to philosophy, in which he found his proper field. In 1832 Franck became "agrégé" of philosophy, taking the first position on the list. He then taught successively at the colleges of Douai, Nancy, and Versailles, and in 1840 at the Collège Charlemagne at Paris, where among his pupils were Edmond About and Francisque Sarcey. The same year he began a complementary course of public lectures at the Sorbonne. In 1842 he was appointed assistant curator of the Bibliothèque Royale. After a visit to Italy (1843), necessitated by his health, he began his "Dictionnaire des Sciences Philosophiques," his principal work. In 1844 he was elected member of the Institut de France (Académie des Sciences Morales et Politiques) in recognition of his "Esquisse d'une Histoire de la Logique" and his work on the Cabala, which latter became very popular and was translated into German by Adolf Jellinek (Leipsic, 1844).

Adolphe Franck.

In 1847 Franck again took up his work at the Sorbonne and started a course in social philosophy. After a few months he was asked by Barthélemy St. Hilaire, whom the revolution of 1848 had drawn into the political arena, to take his place at the Collège de France. Franck was himself affected by the political turmoil of the time, and in 1848 became candidate for the deputyship of the department of the Meurthe, but failed of election. In 1856 he became incumbent of the chair of natural and civil law, a position which he held for thirty years. He became president of the Anti-Atheist League, and took deep interest in the work of the Society for the Translation of the Scriptures, which he joined at its inauguration in 1866. He founded and controlled the "Paix Sociale," the organ of the Anti-Atheist League, wrote for the "Journal des Débats," and was one of the editors of the "Journal des Savants." An active defender of Judaism, his lecture at the Collège de France entitled "Le Rôle des Juifs dans le Développement de la Civilisation" was reprinted in the "Archives Israélites" of 1855, to which journal he contributed for fifty years, and in which he published the two essays "De la Création" (1845) and "Le Péché Original et la Femme" (1885). He was a patron of the Société des Etudes Juives, and became its president in 1888. Chosen member of the Consistoire Central des Israélites de France for Nancy in 1844, he soon became its vice-president. Under the empire he was the representative of Judaism at the Conseil Supérieur de l'Instruction Publique, resigning in 1874 on a question of organization. He was also one of the founders and presidents of the Ligue de la Paix.

Franck's work met with speedy recognition. He became chevalier of the Legion of Honor in 1844, officer in 1862, and commander in 1869. The revolution of 1870, however, prevented his reaching the Senate, a position to which the emperor had wished to elevate him.

The following are Franck's best-known works:

La Kabbale ou Philosophie Religieuse des Hébreux. Paris, 1843; 2d ed., 1889.
Dictionnaire des Sciences Philosophiques. 1843–52, 6 vols.; new ed., 1875.
Esquisse d'une Histoire de la Logique. 1838.
De la Certitude. 1847.
Le Communisme Jugé par l'Histoire. 1849.
Paracelse et l'Alchimie au XVI. Siècle. 1855.
Etudes Orientales. 1861.
Reformateurs et Publicistes de l'Europe. 3 series, 1863–93.
Philosophie du Droit Pènal. 1864.
Philosophie du Droit Ecclésiastique. 1864.
Philosophie du Droit Civil. 1866.
La Philosophie Mystique en France au XVIII. Siècle. 1866.
Philosophie et Religion. 1867.
Morale pour Tous. 1868.
La Vraie et la Fausse Egalité. 1868.
Moralistes et Philosophes. 1871.
Le Capital. 1872.
Projet de Constitution. 1872.
La Religion et la Science dans le Judaïsme. 1883.
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Nouveaux Essais. 1890.

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S. I. B.

FRANCO: A Jewish family which derived its name from a place near Navarre, Spain. There were Francos at Amsterdam, Venice, Tunis, Constantinople, Adrianople, Silistria, Magnesia, Smyrna, Brusa, and in the islands of Crete and Rhodes. According to the family traditions, the Francos of Constantinople, who are Austrian subjects, are the descendants of two Jews of Prague, the brothers Abraham and Moses, who settled in Constantinople in 1780.

Daniel Franco: Rabbinical judge of Tunis about 1797 (Cazès, "Notes Bibliographiques").

D. M. Fr.

David Franco (חפשי) Mendes: Hebrew poet; born at Amsterdam Aug. 13, 1713; died there Oct. 10, 1792. A business man, he devoted his leisure hours to the study of the Talmud, in which he became very proficient. He knew several languages, and was especially well versed in Hebrew. For six months preceding his death he was honorary secretary of the Spanish-Portuguese community at Amsterdam.

David Franco Mendes was, next to Moses Ḥayyim Luzzatto and Naphtali H. Wessely, the most important Neo-Hebraic poet of his time. Delitzsch describes his poems as traditional in subject, national in spirit, and artistic in form. He followed Racine in his historical drama "Gemul 'Atalyah," Amsterdam, 1770; Vienna, 1800; Warsaw, 1860. Under the title "Teshu'at Yisrael bi-Yede Yehudit" (Rödelheim, 1840) he translated into Hebrew Pietro Metastasio's "Betulia Liberata." He was a frequent contributor to "Ha-Meassef," in which he published some poems and short biographies of eminent Spanish-Portuguese coreligionists. He left several manuscripts, written partly in Hebrew, partly in Portuguese and Spanish, most of which are in possession of the seminary of the Spanish-Portuguese community at Amsterdam. They include: "Bi'at ha-Mashiaḥ," on the advent of the Messiah; "Nir le-Dawid," responsa, several of which are printed in the collection "Peri 'Eẓ Ḥayyim"; a collection of Hebrew epitaphs; and "Kinnor Dawid," a large collection of poems by him and others. His "Memorias do Estabelecimento e Progresso dos Judeos Portuguezes e Espanhoes nesta Famosa Cidade de Amsterdam: Recapilados de Papeis Antigos Impressos e Escritos, no Ao. 5529 = 1769" (MS. No. 220, pp. 4), "Memorias Succintas da Consternaçaõ de Nosso K. K. de Amsterdam nos Tribulaçoẽs desde Cidade e Provincia, no Ao. 1787" (MS. No. 34, pp. 4), and "Collecaõ de Antiguidades" (manuscript) are of historical value.

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G. M. K.

Mendez Mordecai Franco: President of the Portuguese Jewish community of Amsterdam about 1684.

Moses Franco: Historian and schoolmaster in the employ of the Alliance Israélite Universelle; born at Constantinople 1864. He studied at the Ecole Normale Orientale Israélite, Paris, was principal of several Jewish schools in the East, and founded the Jewish schools at Safed, Palestine. In collaboration with Col. Rushdi Bey he has compiled three French readers that have been officially introduced into the Turkish schools of the Ottoman empire, namely: "Alphabet Français," 1889; "Premier Livre de Lecture," 1888; and "Cours Moyen de Lecture," 1889. He is the author of "Histoire des Israélites de l'Empire Ottoman," Paris, 1897; and "Les Sciences Mystiques chez les Juifs d'Orient," *ib.* 1900. In 1901–02 he published "La Communauté Israélite de Safed" (in "Revue des Ecoles de l'Alliance Israélite Universelle"). For sixteen years Franco has contributed to two Anglo-French periodicals of Constantinople, "Stamboul" (1886–97) and "Le Moniteur Oriental" (1897–1903). He is now director of the Alliance Israélite Universelle School at Shumla, Bulgaria. S.

Pinhero Aaron Franco: Dutch mathematician; lived at Amsterdam in the seventeenth century; author of the astronomical work "Lunario Perpetuo Calculado," Amsterdam, 1657 (Kayserling, "Bibl. Esp.-Port.-Jud." p. 47).

Raḥamim Franco: Talmudist and chief rabbi of Hebron; born 1833; died 1896. In 1851, when Rhodes was devastated by a terrible earthquake, Franco went to Europe to collect subscriptions for the victims of the disaster. On his return he settled at Jerusalem, and toward the end of his life at Hebron, where he officiated for seven months as chief rabbi. He was the author of three works, two of which are still in manuscript. The third is a book of responsa entitled "Sha'are Raḥamim," Jerusalem, 1881.

Samuel Franco: Turkish cabalist, and chief rabbi of Salonica in 1492.

Solomon Franco: Printer at Constantinople, and founder of a press which existed there for nearly fifty years. Rashi's commentary on the Bible without the text was the only work printed during Solomon's lifetime (1639). Joseph of Trani's responsa, which appeared next year, were published by his son **Abraham.** In collaboration with his brother Jacob Gabbai, he printed the "Bet Aharon" of Aaron Souroujon, 1678, and other works. The last book printed by him was the "Zehab Sebah" of Solomon Algazi (1683). Abraham Franco was enabled, through the generosity of Nissim ben David, to cast a new set of fonts for the "Leb Sameaḥ" of 1652. Before that time, he states, none in Constantinople but his father Solomon had known how to cast type.

Bibliography: Steinschneider, *Cat. Bodl.* Nos. 8100, 8101; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 63.
D. M. Fr.

FRANCOLM, ISAAC ASHER: German preacher and religious teacher; born at Breslau Dec. 15, 1788; died there July 1, 1849; Ph.D., Leipsic, 1817. After conducting a Jewish elementary school at Breslau for three years, he was called in 1820 to the community of Königsberg, Prussia, as preacher and religious teacher (one of his rivals for the position being Zunz), and was confirmed in his office by the government.

Francolm did much to modernize the synagogue service and religious instruction, and he introduced into Germany the confirmation of girls. Some Orthodox members of the community brought this matter before the government, and Francolm was forbidden not only to confirm girls, but also to introduce any other innovations into the service, especially preaching in the vernacular. On the expiration of his contract in 1826 he declined a reengagement, and accepted the position of chief inspector and principal of the Königliche Wilhelmsschule, a Jewish institution at Breslau, in which office he remained until 1847.

Among Francolm's numerous works are: "Der Alte Bund: Aufsätze für Israeliten zur Beförderung des Richtigen Verständnisses der Bibel," a religious weekly of which only ten numbers were published, 1820; "Die Grundzüge der Religionslehre aus den Zehn Geboten Entwickelt," Neustadt-on-the-Oder, 1826; "Die Mosaische Sittenlehre: Zum Gebrauch beim Religionsunterricht," Breslau, 1831; "Worte eines Juden nach Beendeter Landestrauer um den König Friedrich Wilhelm III.: An Seine Christlichen Brüder Gerichtet," *ib.* 1840; "Die Juden und die Kreuzfahrer in England Unter Richard Löwenherz." Besides these he published works of fiction and some books on mathematics and pedagogics.

Bibliography: H. Jolowicz, *Gesch. der Juden in Königsberg*, pp. 129 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 162, 190; Vogelstein, *Beiträge zur Gesch. des Unterrichtswesens in der Jüd. Gemeinde zu Königsberg*, pp. 21 *et seq.*, Königsberg, 1903.
S. F. P.

FRANGI, ḤAYYIM (surnamed **Ḥayyim Menahem**): Turkish rabbinical author; born in 1833 at Constantinople; died there in 1903. He has published two Hebrew works: "Yismaḥ Leb" (2 vols., Salonica, 1867–83), containing responsa and sermons; and "Maṭṭeh Leḥem" (Constantinople, 1902), a collection of all the juridical decisions rendered by the author in the twenty-five years during which he has exercised the functions of president of the rabbinical tribunal. He has also edited the work of one of his teachers, Eliezer of Toledo, under the title "Mishnat Rabbi Eliezer" (2 vols., Salonica and Smyrna, 1853).
S. M. Fr.

FRÄNK, BÄR B. GERSHON: Hungarian scholar; born in Presburg about 1777; died there on the second day of the Feast of Weeks, 1845. He was shoḥeṭ and teacher in his native city for more than forty years. He wrote ten works, of which the following, some in German with Hebrew characters, and some partly in Hebrew, were published: "Megillat Matityahu," Vienna, 1806, 1822; "Maṭṭeh Mosheh," an allegory after the Talmud and the Midrash, Presburg, 1834; "Maḥaneh Yisrael," observances for Jewish women, together with moral precepts from the Talmud, Vienna, 1816; "Maḥaneh Yissakar," *ib.* 1822; "Ḥuṭ ha-Meshullash," regulations for Shema', ẓiẓit, and tefillin, *ib.* 1829; "Maḥaneh Levi," Prague, 1827. The last three are compilations of "dinim." His last work was "Or ha-Emunah," tales from the Pentateuch, with notes in Hebrew, Presburg, 1841.

Bibliography: Preface to *Or ha-Emunah*; Benjacob, *Oẓar ha-Sefarim*, s.v.; Weisz, *Abne Bet ha-Yoẓer*, pp. 19, 77.
S. P. Wi.

FRANK, EVE. See Frank, Jacob, and the Frankists.

FRANK, JACOB, AND THE FRANKISTS: The Frankists were a semi-Christian religious organization which came into being among the Jews of Poland about the middle of the eighteenth century. This organization was the ultimate result of two causes: (1) the Messianic movement which agitated the Jewish world after the appearance of Shabbethai Ẓebi, the pseudo-Messiah from Smyrna, and which degenerated later into religious mysticism; and (2) the social and economic upheaval in the life of the Polish Jewry. The spread of the Messianic movement (1660–70) occurred in the period following the harrying and killing of the Jews in the days of Bogdan Chmielnicki. Hundreds of ruined communities, in which almost every family mourned its martyred dead, awaited aid from Heaven. They were inclined to see in the Ukraine massacres the pre-Messianic sufferings (see Eschatology), and in Shabbethai Ẓebi the coming Messiah-Deliverer. The fall of the false Messiah and his conversion to Mohammedanism estranged him from many of his followers, but among the more uncultured portion of the Jewish people the belief in the mystic mission of Shabbethai persisted for a long time.

Having lost its political significance, Messianism at the end of the seventeenth century assumed a mystical coloring, and the open popular movement was transformed into a secret sectarian cult. A half-Jewish, half-Mohammedan sect of Shabbethaians was established in Turkey. In Poland, and particularly in Podolia and Galicia, there were formed numerous secret societies of Shabbethaians known among the people as "Shabbethai Ẓebiists," or "Shebs" (according to the Western pronunciation of "Shabbethai"). In expectation of the great Messianic revolution the members of these societies threw off the burden of strict Jewish dogma and discarded many religious laws and customs. The mystical cult of the Shebs included the elements of both asceticism and sensuality: some did penance for their sins, subjected themselves to self-inflicted torture, and "mourned for Zion"; others disregarded the strict rules of chastity characteristic of Judaism, and at times gave themselves over to licentiousness. The Polish rabbis attempted the extermination of the "Shabbethaian heresy" in the assembly of Lemberg (1722) and elsewhere, but could not fully succeed, as it was kept alive mostly in secret circles which had something akin to a Masonic organization.

Jacob Frank.

The Shabbethaian Heresy.

The spread of mysticism was favored by the distressing social-economic condition of the Jews in Podolia and Galicia during the first half of the eighteenth century, when Poland was falling into decay, and the Haidamak movements destroyed in many Jewish centers security of person and property. The resulting decline of the rabbinical schools and of mental activity was on the whole favorable to the growth of mystical doctrines, which among the masses assumed at times the most monstrous forms.

From among these secret circles of the Shabbethaians came the founder of the Frankist sect, **Jacob Frank,** born in Podolia about 1726. His father was expelled from the community for belonging to the secret society of Ẓebiists, and moved to Wallachia, where the influence of the Turkish Shabbethaians was strongly felt. While still a boy at school Frank displayed an aversion to Jewish learning founded on the Talmud, and afterward often styled himself "a plain man" or "an untutored man." In the capacity of a traveling merchant he often entered Turkey; there he was named "Frank," a name generally given in the East to a European; and there he lived in the centers of contemporary Shabbethaianism—Salonica and Smyrna.

In the beginning of the fifth decade of the eighteenth century he became intimate with the leaders of the sect and adopted its semi-Mohammedan cult. In 1755 he appeared in Podolia, and, gathering about him a group of local sectarians, began to preach to them the revelations which were communicated to him by the successors of the false Messiah in Salonica. In their secret gatherings was performed, under the leadership of Frank, much that was directly opposed to the religious-ethical conceptions of the orthodox Jews. One of these gatherings ending in a scandal, the attention of the rabbis was drawn to the new propaganda. As a foreigner, Frank was obliged to leave Podolia, while his followers were given over to the rabbis and the "ḳahal" authorities (1756). At the rabbinical court held in the village of Satanov many of the sectarians confessed to having broken the fundamental laws of morality; and women confessed to having violated their marriage vows, and told of the sexual looseness which reigned in the sect under the guise of mystical symbolism.

As a result of these disclosures the congress of rabbis in Brody proclaimed a strong "ḥerem" (excommunication) against all impenitent heretics, and made it obligatory upon every pious Jew to search them out and expose them. The persecuted sectarians informed the Catholic Bishop of Kamenetz-Podolsk that the Jewish sect to which they belonged rejected the Talmud and recognized only the sacred book of the Cabala, the Zohar, which they alleged admitted the truth of the doctrine of the Trinity. They claimed that they regarded the Messiah-Deliverer as one of the three divinities, but failed to state that by the Messiah they meant Shabbethai Ẓebi. The bishop took seriously the "Anti-Talmudists," or "Zoharists," as the sectarians began to style themselves, and in 1757 arranged a religious

The Anti-Talmudists.

discussion between them and the rabbis. The Anti-Talmudists presented their equivocal theses, to which the rabbis gave a very lukewarm and unwilling reply for fear of offending the Church dignitaries who were present. The bishop decided that the Talmudists had been vanquished, and ordered them to pay a fine to their opponents, and to burn all copies of the Talmud in the bishopric of Podolia.

After the death of their patron, the bishop, the sectarians were subjected to severe persecution by the rabbis and the heads of the ḳahals. The Anti-Talmudists succeeded in obtaining from Augustus III. (1733–63) an edict guaranteeing them safety; but even this did not avail to free them from the unfortunate position of men who, having parted from their coreligionists, had not yet succeeded in identifying themselves with another faith.

At this critical moment Jacob Frank came to Podolia with a new project; he posed as a direct successor of Shabbethai Ẓebi, and assured his adherents that he had received revelations from Heaven. These revelations called for the conversion of Frank and his followers to the Christian religion, which was to be a visible transition stage to the future "Messianic religion." In 1759 negotiations looking toward the conversion of the Frankists to Christianity were being actively carried on with the higher representatives of the Polish Church; at the same time the Frankists tried to secure another discussion with the rabbis. The Polish primate Lubenski and the papal nuncio Nicholas Serra were suspicious of the aspirations of the Frankists, but at the instance of the administrator of the bishopric of Lemberg, the canon Mikulski, the discussion was arranged. It was held in Lemberg, and was presided over by Mikulski.

Baptism of the Frankists.

This time the rabbis energetically repulsed their opponents. After the discussion the Frankists were requested to demonstrate in practise their adherence to Christianity (1759); Jacob Frank, who had then arrived in Lemberg, encouraged his followers to take the decisive step. The baptism of the Frankists was celebrated with great solemnity in the churches of Lemberg, members of the Polish nobility acting as god-parents. The neophytes adopted the names of their godfathers and godmothers, and ultimately joined the ranks of the Polish nobility. In the course of one year more than 500 persons were converted to Christianity in Lemberg, among them the intimates and the disciples of Frank. Frank himself was baptized in Warsaw, Augustus III. acting as godfather (1759). The baptismal name of Frank was "Joseph." The insincerity of the Frankists soon became apparent, however, for they continued to intermarry only among themselves, and held Frank in reverence, calling him "the holy master"; and it was also discovered that Frank endeavored to pass as a Mohammedan in Turkey. He was therefore arrested in Warsaw (1760) and delivered to the Church's tribunal on the charge of feigned conversion to Catholicism and the spreading of a pernicious heresy. The Church tribunal convicted Frank as a teacher of heresy, and imprisoned him in the monastery in the fortress of Chenstochov, so that he might not communicate with his adherents.

Frank in Prison.

Frank's imprisonment lasted thirteen years, yet it only tended to increase his influence with the sect by surrounding him with the aureola of martyrdom. Many of the Frankists established themselves in the vicinity of Chenstochov, and kept up constant communication with the "holy master," often gaining access to the fortress. Frank inspired his followers by mystical speeches and epistles, in which he stated that salvation could be gained only through the "religion of Edom," or "dat" (="law"), by which was meant a strange mixture of Christian and Shabbethaian beliefs. After the first partition of Poland Frank was released from captivity by the Russian general Bibikov, who had occupied Chenstochov (1772). Until 1786 Frank lived in the Moravian town of Brünn, and was surrounded by a numerous suite of sectarians and "pilgrims" who came from Poland. For many of the pilgrims there was great attraction in the person of Eve, the beautiful daughter of Frank, who at this time began to play an important rôle in the organization of the sect.

Accompanied by his daughter, Frank repeatedly traveled to Vienna, and succeeded in gaining the favor of the court. The pious Maria Theresa regarded him as a disseminator of Christianity among the Jews, and it is even said that Joseph II. was favorably inclined to the young Eve Frank. Ultimately the sectarian plans of Frank were found out here also; he was obliged to leave Austria, and moved with his daughter and his suite to Offenbach, a small German town. Here he assumed the title of "Baron of Offenbach," and lived as a wealthy nobleman, receiving money from his Polish and Moravian adherents, who made frequent pilgrimages to Offenbach. On the death of Frank (1791) Eve became the "holy mistress" and the leader of the sect. As time went on the number of pilgrims and the supply of money constantly diminished, while Eve continued to live in her accustomed luxury. She finally became involved in debt, and died neglected in 1816.

The Frankists scattered in Poland and Bohemia were gradually transformed from feigned to real Catholics, and their descendants merged into the surrounding Christian population. The sect disappeared without leaving any traces in Judaism because it had no positive religious-ethical foundation. Attempts to formulate the teachings of Frank upon the basis of a collection of his utterances preserved in manuscript ("Biblia Balamutna") have so far failed. There is no doubt, however, that Frankism consisted in a negation of the religious as well as of the ethical discipline of Judaism. "I came to free the world from the laws and the regulations which have hitherto existed," says Frank in one of his characteristic utterances. In this movement visionary mysticism degenerated into mystification, and Messianism into an endeavor to get rid of the "Jewish sorrow" by renouncing Judaism. See Baruch Yavan.

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Sefer Shimmush, Altona, 1758–62 (Hebr.); S. Dubnov, *Yakov Frank i Yevo Sekta Khristianstvuyuschikh*, Nos. 1–10, in *Voskhod*, 1883; idem, *Istoriya Frankizma po Novo-Otkrytym Istochnikam*, Nos. 3–5, in *ib.* 1896; Z. L. Sulima, *Historya Franka i Frankistów*, Cracow, 1893; A. Kraushar, *Frank i Frankisci Polscy, 1726–1816*, i.–ii., *ib.* 1895 (based on many newly discovered documents, and with the portraits of Frank and his daughter).

H. R. S. M. D.

FRANK, KATHI (KATHARINA FRANKL): Austrian actress; born at Bösing, near Presburg, Oct. 11, 1852. She appeared for the first time at the Viktoria Theater at Berlin in 1871. After acting at Potsdam and Bremen, she joined (1872) the Vienna Stadttheater and in 1875 the Burgtheater (imperial court theater), returning in 1876 to the Stadttheater. From 1882 to 1899 she appeared successively at Hamburg, Riga, Vienna (Carltheater), Stuttgart (court theater), and Frankfort-on-the-Main. During 1900 and 1901 she traveled, playing at the German theaters at Moscow, at St. Petersburg, and at the Irving Place Theater in New York. She is at present (1903) playing in New York. Her principal rôles are: *Maria Stuart*, *Judith* in "Uriel Acosta," *Jane Eyre* in "Die Waise aus Lowood," *Yungfrau von Orleans*, *Martha* in "Demetrius," *Lady Macbeth*, *Iphigenie*, *Sappho*, *Deborah*, etc.

BIBLIOGRAPHY: Eisenberg, *Biographisches Lexikon*.

S. F. T. H.

FRANK, MENDEL: Polish rabbi of the first half of the sixteenth century. He was at first rabbi of Posen, and a decision rendered by him there on a question of divorce is mentioned by R. Shaknah of Lublin (see "Ḥelkat Meḥoḳeḳ" on Eben ha-'Ezer, 45). Later he became rabbi of Brisk or Brest-Litovsk, and an order issued by King Sigismund I. (Sept. 4, 1531) commanding the Jews of Brest-Litovsk to submit to R. Mendel's jurisdiction proves either that he was not popular in that place, or, as Bershadski contends ("Litovskie Evrei," p. 377, St. Petersburg, 1883), that the Jews of Lithuania did not like the newly instituted rabbinical jurisdiction over their affairs, preferring to submit their differences to the general authorities. There is also extant a letter from Queen Bona, dated May 28, 1532, ordering the starost of Brest not to recognize appeals of Jews from the decisions of R. Mendel Frank and not to interfere with him in any way. The interest which the king and the queen took in R. Mendel, and the antagonism of the Jews, make probable the conjecture that he was not chosen rabbi by the community, but was forced upon it by Michael Esofovich, who was made chief of the Jews of Lithuania in 1514, and had, among other privileges conferred upon him by the king, the right to appoint rabbis.

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S. S. P. Wi.

FRANK, NATHAN: American lawyer; member of the national House of Representatives; born in Peoria, Illinois, Feb. 23, 1852; educated in the public schools there, at Washington University, St. Louis, and at the Harvard Law School, from which he graduated in 1871. He has since practised law in St. Louis, and is the author of a work on bankruptcy law. He was the Republican nominee for the 50th Congress, but was defeated; was renominated for the 51st Congress and elected.

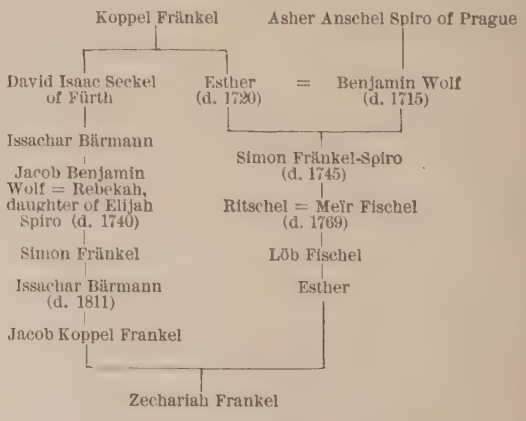
BIBLIOGRAPHY: *Official Congressional Directory 51st Congress*, 1st session, 3d edition.

A.

FRANKAU, JULIA (*née* **JULIA DAVIS**): British author and novelist; born in Dublin, Ireland, July 30, 1864. Julia Frankau was educated by Madame Paul Lafargue, daughter of Karl Marx. Writing under the pseudonym "Frank Danby," she has achieved conspicuous success as a novelist. Her first work, "Doctor Phillips: A Maida Vale Idyll," a story of Jewish life in the West End of London, was published in 1887, and created quite a sensation by its realistic treatment. It was followed by "Babes in Bohemia" (London, 1889) and "Pigs in Clover" (*ib.* 1903), also with Jewish characters. Under her own name Julia Frankau issued, in 1900, an elaborate treatise on color-printing entitled "Eighteenth Century Color-Plates," and, in 1902, "The Life and Works of John Raphael Smith." She is a prolific contributor to the periodical press, and has written a number of critical essays for "The Saturday Review."

J. F. H. V.

FRÄNKEL (FRANKEL): A family of scholars and Talmudists, the earliest known member of which was **Koppel Fränkel** (1650), the richest Viennese Jew of his time. In 1670, when the Jews were banished from Vienna, Koppel Fränkel's children settled at Fürth; only one of his four daughters was married—**Esther,** to Benjamin Wolf b. Asher Anschel Spiro, preacher and head of the yeshibah of Prague, and a descendant of Jehiel Michael Spiro, who flourished about 1560. The children from this alliance, the first of whom was **Simon,** chief (פרימוס) of the community of Prague, bore the compound name of **Fränkel-Spiro.** A short time later another alliance was made between these two families: **Jacob Benjamin Wolf Fränkel,** of Fürth, a descendant of Koppel Fränkel on the male side, married Rebekah, daughter of Elijah Spiro, a cousin of Benjamin Wolf, the founder of the Fränkel-Spiro branch. This latter branch also subsequently married into the main Fränkel branch, and from this triple alliance descended the well-known scholar Zechariah Frankel, whose father adopted


Koppel Fränkel
Asher Anschel Spiro of Prague
David Isaac Seckel of Fürth
Esther (d. 1720)
=
Benjamin Wolf (d. 1715)
Issachar Bärmann
Simon Fränkel-Spiro (d. 1745)
Jacob Benjamin Wolf = Rebekah, daughter of Elijah Spiro (d. 1740)
Ritschel = Meïr Fischel (d. 1769)
Simon Fränkel
Löb Fischel
Issachar Bärmann (d. 1811)
Esther
Jacob Koppel Frankel
Zechariah Frankel

the name of "Frankel." The pedigree of Zechariah Frankel may therefore be constructed as on the preceding page.

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J. M. SEL.

FRÄNKEL, ALBERT: German physician; born March 10, 1848, at Frankfort-on-the-Oder. He received his education at the gymnasium of his native town and at the University of Berlin, whence he graduated as doctor of medicine in 1870. After having been assistant to Kussmaul, Traube, and Von Leyden in Berlin, he settled in the German capital, becoming lecturer at the university in 1877. He was a nephew of Traube (d. 1876), the third volume of whose "Gesammelte Beiträge zur Pathologie und Physiologie" he published in 1878. Fränkel received the title of "Professor" in 1884, and became director of the medical department of the Am Urbanplatz Hospital, Berlin.

Following in the footsteps of Traube, Fränkel's first works were on experimental pathology, among them being the following: "Ueber den Einfluss der Verminderten Sauerstoffzufuhr zu den Geweben auf den Eiweiszerfall," in Virchow's "Archiv," vol. lxvii.; with Von Leyden, "Ueber die Grösse der Kohlensäureausscheidung im Fieber," *ib.* vol. lxxvi.; with J. Geppert, "Ueber die Wirkungen der Verdünnten Luft auf den Organismus," Berlin, 1873.

After becoming lecturer at the university his field of special research was the diseases of the lungs and the heart. Of his essays and works in this department may be mentioned: "Bakteriologische Mittheilungen über die Aetiologie der Pneumonie," in "Zeitsch. für Klinische Medizin," vols. x. and xi., in which essay he was the first to expound the theory of the micrococci of pneumonia; "Pathologie und Therapie der Krankheiten des Respirationsapparates," 1890–1902; "Ueber Septikopyämische Erkrankungen, Speciell Akute Dermatomyositis," 1894; "Ueber Akute Leukämie," 1895; "Zur Pathologischen Anatomie des Bronchialasthma," 1898. His writings have appeared in the "Charité Annalen," "Zeitschrift für Klinische Medizin," "Berliner Klinische Wochenschrift," and "Deutsche Medizinische Wochenschrift."

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S. F. T. H.

FRÄNKEL, ALEXANDER: Austrian physician; born at Vienna Nov. 9, 1857. After attending the gymnasium and university of that city, he received the degree of doctor of medicine in 1880 and joined the sanitary corps of the Austrian army. As surgeon of the Teutonic Knights he took part in the Servian-Bulgarian war of 1885–86. He resigned from the army in 1890, becoming lecturer on surgery at the University of Vienna. Since 1893 he has been chief surgeon at the Vienna Karolinen Kinderspital, and since 1895 assistant chief surgeon of the general dispensary there.

In 1896 Fränkel became editor-in-chief of the "Wiener Klinische Wochenschrift." He has written many essays for this journal, and also for the "Wiener Medizinische Wochenschrift," "Wiener Klinik," "Zeitschrift für Heilkunde," "Centralblatt für Chirurgie," and other publications. Fränkel has embraced Christianity.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FRÄNKEL, BENJAMIN: Russian scholar; lived at Warsaw in the first half of the nineteenth century. He traveled in Germany and England. He published the following works: (1) "Teru'at Melek," on patriotism and the obligation of loyalty, published together with a German translation, Breslau, 1833; (2) "Neẓaḥ we-Hod," treating of the immortality and perpetual peace of the soul according to the prophets and philosophers, published together with an English translation, London, 1836; (3) "Ebel Kabed," an elegy in Hebrew and English on the death of Baron Nathan Rothschild, *ib.* 1836.

Samuel Ghirondi, who made the acquaintance of Fränkel in Italy, highly praises his learning and piety.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 62; Fuenn, *Keneset Yisrael*, p. 172.

H. R. I. BR.

FRÄNKEL, DAVID BEN NAPHTALI (known also as **David Mirles**): German rabbi; born at Berlin about 1704; died there April 4, 1762. For a time he was rabbi of Dessau, and became chief rabbi of Berlin in 1742. Fränkel exercised a great influence as teacher over Moses Mendelssohn, who followed him to the Prussian capital. It was Fränkel who introduced Mendelssohn to Maimonides' "Moreh Nebukim," and it was he, too, who befriended his poor disciple, procuring for him free lodging and a few days' board every week in the house of Ḥayyim Bamberger.

As a Talmudist Fränkel was almost the first to devote himself to a study of the Jerusalem Talmud, which had been largely neglected. He gave a great impetus to the study of this work by his "Ḳorban ha-'Edah," a commentary in three parts (part 1, on the order Mo'ed, Dessau, 1743; part 2, on Nashim, Berlin, 1757; part 3, on Neziḳin, *ib.* 1760). His additional notes on the Jerusalem Talmud and on Maimonides were published, together with the preceding work, under the title "Shiyyure Ḳorban," Dessau, 1743.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, ii. 94; E. Carmoly, *Notices Biographiques*, in *Revue Orientale*, iii. 315; Steinschneider, *Cat. Bodl.* col. 882; G. Karpeles, *Gesch. der Jüdischen Litteratur*, pp. 1060, 1071, 1100; J. H. Dessauer, *Gesch. der Israeliten*, p. 498; Graetz, *Hist.* v. 293–294; Landshuth, *Toledot Anshe ha-Shem*, pp. 35 *et seq.*, Berlin, 1884; Kayserling, *Moses Mendelssohn*, pp. 9 *et seq.*, Leipsic, 1862.

S. S. A. R.

FRÄNKEL, ELKAN: Court Jew (1703–12) to the margrave William Frederic of Brandenburg-Ansbach; died in the state prison of Wülzburg, near Weissenburg on the Sand, in 1720. His family was among the exiles of Vienna in 1670, his father being R. Enoch Levy, his mother a daughter of the wealthy Koppel Ritschel in Vienna. Elkan is first mentioned in 1686 as a member of the Jewish community of Fürth. There he took charge of the financial interests of the Margrave of Ansbach, who had a part of the Fürth Jews under his protection; he was appointed by the margrave parnas of Fürth in 1704, and chief parnas of Ansbach in 1710. Fränkel acquired great influence at court; his advice was asked in important political affairs, and he helped many to secure official positions.

The Jews of the margravate had every reason to be grateful to him; they owed to him, for example, the remission of a heavy fine which had been imposed upon them after an official investigation into their practise of usury (1708). He also boasted of having prevented a contemplated confiscation of Hebrew books (1702). His enemies later on made use of this assertion to complete his ruin; for he was much hated by Jews and Christians for his haughty demeanor. In 1712 Fränkel was denounced by a converted Jew for being in possession of blasphemous books, for making use of his influence at court for encroaching upon all branches of political life, and for having defrauded the public revenues. The investigation conducted on behalf of the government by a personal enemy of Fränkel was most partial; all these accusations were declared to be true, although no proofs were adduced, and even the pretended deficit could not be detected.

The margrave did nothing to protect his favorite, but sentenced him to be scourged in the marketplace and to be imprisoned for life. He died in prison, as stated above; his fortune was confiscated, and his family expelled.

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867; Ziemlich, *Eine Bücherconfiscation zu Fürth im Jahre 1702*, in *Kaufmann Gedenkbuch*, p. 457.
D. A. Fe.

FRÄNKEL, ERNST: German physician; born at Breslau May 5, 1844; studied medicine at the universities of Berlin, Vienna, and Breslau (M.D. 1866). He took part in the Austro-Prussian war in 1866 and in the Franco-Prussian war in 1870–71 as assistant surgeon. In 1872 he established himself as physician, especially as accoucheur and gynecologist, in his native town. In 1873 he became privat-docent at the Breslau University, and in 1893 honorary professor. He has taken an active part in the politics and government of the city, and in 1903 was elected alderman of Breslau.

Fränkel has written several essays for the medical journals, among which are "Diagnose und Operative Behandlung der Extrauterinschwangerschaft," in Volkmann's "Sammlung Klinischer Vorträge," 1882; and "Die Appendicitis in Ihren Beziehungen zur Schwangerschaft, Geburt und Wochenbett, *ib.* 1898. He is also the author of "Tagesfragen der Operativen Gynäkologie," Vienna and Leipsic, 1896; "Die Allgemeine Therapie der Krankheiten der Weiblichen Geschlechtsorgane," in Eulenburg's "Handbuch der Allgemeinen Therapie und der Therapeutischen Methodik," Berlin and Vienna, 1898–99.

Bibliography: Pagel, *Biographisches Lexikon*, s.v.
S. F. T. H.

FRÄNKEL, GABRIEL: Court Jew of the margraves of Ansbach about 1700. He was very influential at court, and highly esteemed by the Jews of the margravate. He maintained his prominent position until his death. In reward of his faithful services all the privileges granted to him were continued to his heirs by a special charter (1730).

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867.
D. A. Fe.

FRÄNKEL, HIRSCH: Chief rabbi in the margravate of Ansbach, with residence at Schwabach, 1709–13; died in prison 1723. He was a brother of Elkan Fränkel, and was accused with him of possessing blasphemous and superstitious books. After a searching investigation, and in accordance with the judgment of the University of Altorf, he was sentenced to imprisonment for life.

Bibliography: Hänle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, Ansbach, 1867.
D. A. Fe.

FRÄNKEL, JONAS: German banker and philanthropist; son of Joel Wolf, grandson of David Fränkel, the author of "Ḳorban 'Edah"; born at Breslau at the end of the eighteenth century; died there Jan. 27, 1846. Owing to his great commercial ability he rose from extreme poverty to affluence, and became one of the leading bankers of Breslau. As an acknowledgment of the services rendered by him in the development of commerce and industry in Germany, the Prussian government awarded him the title of "Kommerzienrath." Notwithstanding his numerous occupations, Fränkel was an indefatigable communal worker. He was the director of many charitable institutions, to the support of which he contributed liberally; he erected at his own expense a hospital, to which were annexed an orphanage, a bet ha-midrash, and a synagogue. Being childless, he bequeathed part of his fortune to a family foundation, which provides dowries for portionless girls of the Fränkel family; but the greater part of his wealth he left to charitable institutions, especially to the erection of a Jewish seminary. This seminary, which bears his name, was inaugurated at Breslau in 1854 and became the greatest Jewish institution of its kind; in it most of the leading Jewish scholars of the second half of the nineteenth century were educated.

Bibliography: *Der Orient*, 1846, Nos. 4, 9; Fuenn, *Keneset Yisrael*.
J. I. Br.

FRÄNKEL, LUDWIG: German writer; born at Leipsic Jan. 24, 1868. He studied at the universities of Leipsic and Berlin, and in England, receiving the degree of doctor of philosophy in 1889. He is the author of most of the articles pertaining to literature in the fourteenth edition of Brockhaus' "Konversations Lexikon." He became secretary of the German National Museum at Nuremberg in 1892. In 1893 he resigned this position to become docent at the Technical High School of Stuttgart (1893–1895). At present (1903) he is instructor in Munich.

Fränkel is a prolific writer on literature, modern languages, German history, bibliography, and folklore. His book, "Warum Heisst Rom die Ewige Stadt?" may be specially mentioned. It received the Witte prize in 1886, and was published in 1891 under the title "Rom, die Ewige Stadt der Weltgeschichte, und die Deutschen." His editions of Uhland appeared, together with various treatises, in 1888, 1889, 1893, 1894, 1903; those of Shakespeare, 1889–1894, 1893, 1895–1896; that of Schiller's "Wallenstein," 1902; a German edition of Manzoni, "I Promessi Sposi," 1893; and of Bojardo, "Orlando Inamorato," 1895. He also wrote articles on many Jewish subjects for several German journals.

S. F. T. H.

FRÄNKEL, LUDWIG F.: German physician; born May 23, 1806, at Berlin; died there July 6, 1872. He received his education at the University of Berlin, from which he graduated in 1830, in the same year becoming physician in that city, with water-cure as his specialty. In 1840 he was called to Ebersdorf, in the principality of Reuss, as chief physician of the water-cure hospital; but he remained there only four years, when he removed to Magdeburg, Prussia, where he practised until 1848. He then became chief physician of the water-cure hospital in Berlin (Heilanstalt der Wasserfreunde), resigning this position in 1867 on account of his extensive private practise.

From 1856 to 1857 Fränkel edited in Berlin the "Journal für Naturgemässe Gesundheitspflege und Heilkunde, mit Besonderer Beziehung zur Wasserheilkunde." He has published essays in "Jahresbericht des Vereins der Wasserfreunde" and "Medizinische Centralzeitung," and has written the following separate works: "Die Specielle Physiologie," Berlin, 1839; "Aerztliche Bemerkungen über die Anwendung des Kalten Wassers in Chronischen Krankheiten," *ib.* 1840; "Das Wesen und die Heilung der Hypochondrie," *ib.* 1842; "Arznei oder Wasser?" Magdeburg, 1848; "Behandlung der Fieberhaften Hautausschläge und der Primären Syphilis mit Wasser," Berlin, 1850.

BIBLIOGRAPHY: Hirsch, *Biographisches Lexikon*, s.v.

S. F. T. H.

FRÄNKEL, MOSES BEN ABRAHAM: German rabbi; father of David Fränkel; born at Berlin June 30, 1739; died at Dessau Feb. 20, 1812. In 1787 he settled at Dessau, where he filled the office of rabbi; he was at the same time "Messrabbiner" at Leipsic during the periodical fairs. Possessed of some means, he not only refused a salary, but also supported young Talmudical students. In cases of inheritance submitted to him for decision, he often, when the amount was not large, satisfied both parties by paying out of his own pocket the disputed sum. Fränkel was the author of "Be'er Mosheh," responsa, dealing chiefly with cases of inheritance (Berlin, 1803); and "Ha-Bi'urim de-Dibre Ḳohelet," a twofold commentary—cabalistic and Talmudic—on Ecclesiastes (1809).

BIBLIOGRAPHY: *Sulamith*, vol. ix., part 1, p. 95; Steinschneider, *Cat. Bodl.* col. 1815; Freudenthal, *Aus der Heimat Mendelssohn's*, p. 131, Berlin, 1900.

S. I. Br.

FRÄNKEL, SECKEL ISAAC: German banker; born at Parchim, Mecklenburg-Schwerin, Jan. 14, 1765; died at Hamburg June 4, 1835.

He acquired by private study not only a high degree of general culture, but also a thorough knowledge of nine languages, ancient and modern, supporting himself at the same time by teaching. He subsequently went to Hamburg, where he became bookkeeper in one of the larger banking-houses. He soon founded a bank himself and accumulated a considerable fortune. Although not unfavorably disposed toward Reform, Fränkel opposed the introduction of Eduard Kley's German hymn-book, considering it too radical a departure from the past of Judaism. With M. J. Bresslau, heading the Reform Tempel Verein, he issued a prayer-book, the "Ordnung der Oeffentlichen Andacht" (Hamburg, 1819), in which Hebrew prayers were interspersed with the newly introduced German hymns. Fränkel translated the apocryphal books from Greek into Hebrew (Leipsic, 1830), and wrote a poem in Hebrew on the sojourn of the French in Hamburg, entitled "Ḥeble ha-Moniyyah we-Ḳin'at El" (Altona, 1815).

BIBLIOGRAPHY: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 253; Fürst, *Bibl. Jud.* i. 292; Fuenn, *Keneset Yisrael*, p. 335.

S. S. A. Pe.

FRÄNKEL, SIGMUND: Austrian physician and chemist; born at Cracow May 22, 1868. After completing his course at the gymnasium of Gratz (Styria), he studied medicine at the universities of Prague, Freiburg in Baden, and Vienna, graduating from the last-named in 1892. After working at the zoological station at Triest and in Strasburg and Cambridge, he went to Vienna, where he lectured on physiological chemistry and pharmacology.

Fränkel published essays in Pflüger's "Archiv für Physiologie," Hoppe-Seyler's "Zeitschrift für Physiologische Chemie," "Wiener Klinische Wochenschrift," "Wiener Medicinische Blätter"; "Monatschefte für Chemie"; and the "New York Medical Record." Among his writings may be mentioned the following works: "Ueber Spaltungproducte des Eiweisses bei der Peptischen und Tryptischen Verdauung," Wiesbaden, 1896; and "Arzneimittelsynthese," Berlin, 1901.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FRÄNKEL (FRANKEL-SPIRA), SIMON WOLF: Head of the Jewish community in Prague for two decades beginning May 20, 1724, and a stanch defender of his oppressed coreligionists; died June 9, 1745. He was wealthy by inheritance, and his extensive business interests brought him often into contact with the great of the land; he thus gained a knowledge of the laws of the country which raised him high above the mass of his brethren. He founded an orphan asylum, and won lasting popularity by elevating the standard of the Jewish school system. He was, however, very fond of display, and not free from ambition. At the birth of Archduke—afterward Emperor—Joseph in April, 1741, he furnished at his own expense a costly public festival and parade in the Jewry of Prague, on which occasion he appeared in a carriage drawn by six horses and surrounded by footmen and horse-guards. This fondness for show aroused the envy of the mob, which some years later found vent in unrestrained pillage of the Jewry, several Jews being murdered and many more severely wounded. Following upon this came Maria Theresia's order expelling all Jews from Bohemia. Simon Wolf Fränkel, who was insulted and slandered, collapsed completely under the burden of mental and spiritual troubles. Only a few days before his death he signed a petition for aid addressed to the London Jews.

His successor as the head of the community was a son of his brother Koppel, **Israel Fränkel.** His valuable services to the community in advancing the home manufacture of silk, and in improving the "Invalidenbräuhaus," of which he for a long time was the lessee, were recognized by the Bohemian "Landesgubernium." Israel Fränkel, who was a devoted student of the Mishnah, died in his birthplace, Prague, on April 15, 1767.

BIBLIOGRAPHY: Podiebrad-Foges, *Alterthümer der Prager Judenstadt*, pp. 89 *et seq.*, 150; Hock-Kaufmann, *Die Familien Prags nach den Epitaphien des Alten Jüdischen Friedhofs*, Nos. 4858, 4866; *Monatsschrift*, xlv. 202 *et seq.*, 212; *Jahrb. Gesch. der Jud.* iv. 226.

D. M. K.

FRÄNKEL, WOLFGANG BERNHARD: German physician; born at Bonn Nov. 11, 1795; died at Elberfeld March 5, 1851. He took an active part in the campaigns of 1812, 1813, 1814, and 1815 as an officer in the middle-Rhenish army, fighting at first with, and later against, Napoleon. Returning to his native town in 1815, Fränkel studied at the gymnasium and the university, receiving his degree as doctor of medicine in 1824. He then settled in Elberfeld, where he practised until his death. He embraced the Christian religion in 1840. Fränkel was the author of "Die Flechten und Ihre Behandlung," Elberfeld, 1830, 3d ed. Wiesbaden, 1855; "Das Bekenntniss des Proselyten, das Unglück der Juden und Ihre Emancipation in Deutschland," Elberfeld, 1841; "Die Unmöglichkeit der Emancipation der Juden im Christlichen Staat," *ib.* 1841; "Die Rabbiner Versammlung und der Reformverein," *ib.* 1844.

BIBLIOGRAPHY: De le Roi, *Judenmission*, i. 240, Leipsic, 1899; Hirsch, *Biog. Lex.* vi. 793, Vienna, 1884.

S. F. T. H.

FRANKEL, ZACHARIAS: German theologian; born at Prague Sept. 30, 1801; died at Breslau Feb. 13, 1875. Frankel was the founder and the most eminent member of the school of historical Judaism, which advocates freedom of research, while in practical life it upholds the authority of tradition. Frankel was, through his father, a descendant of Vienna exiles of 1670 and of the famous rabbinical Spira family, while on his mother's side he descended from the Fischel family, which has given to the community of Prague a number of distinguished Talmudists. He received his early Talmudic education at the yeshibah of Bezalel Ronsperg (Daniel Rosenbaum); in 1825 he went to Budapest, where he prepared himself for the university, from which he graduated in 1831. In the following year he was appointed district rabbi ("Kreisrabbiner") of Leitmeritz by the government, being the first rabbi in Bohemia with a modern education. He made Teplitz his seat, where the congregation, the largest in the district, had elected him rabbi. He was called to Dresden in 1836 as chief rabbi, and was confirmed in this position by the Saxon government. In 1843 he was invited to the chief rabbinate at Berlin, which position had been vacant since 1800, but after a long correspondence he declined, chiefly because the Prussian government, in accordance with its fixed policy, refused to officially recognize the office. He remained in Dresden until 1854, when he was called to the presidency of the Breslau seminary, where he remained until his death.

Zecharias Frankel.

Religious Attitude.

The atmosphere of Prague was wholly favorable to the development of the romantic love for the past that is at the bottom of the principle of historic Judaism which Frankel advocated. He furthermore held firmly the belief that reason based on scholarship and not mere desire on the part of the laity must be the justification for Reform. In this sense Frankel declared himself when the president of the Teplitz congregation expressed the hope that the new rabbi would introduce reforms and do away with the "Missbräuche" (abuses). He stated that he knew of no abuses; and that if there were any it was not at all the business of the laity to interfere in such matters (Brann, in his "Jahrbuch," 1899, pp. 109 *et seq.*). Still he introduced some slight modifications in the worship, as the abrogation of the piyyuṭim, the introduction of a choir of boys, and the like. He was, however, strenuously opposed to any innovation which was objectionable to Jewish sentiment. In this respect his denunciation of the action of the "Landesrabbiner" Joseph Hoffmann of Saxe-Meiningen, who permitted Jewish high-school boys to write on the Sabbath, is very significant ("Orient," iii. 398 *et seq.*). His position in the controversy on the new Hamburg prayer-book (1842) displeased both parties; the Liberals were dissatisfied because, instead of declaring that their prayer-book was in accord with Jewish tradition, he pointed out inconsistencies from the historical and dogmatic points of view; and the Orthodox were dissatisfied because he declared changes in the traditional ritual permissible (*l.c.* iii. 352–363, 377–384). A great impression was produced by his letter of July 18, 1845, published in a Frankfort-on-the-Main journal, in which he announced his secession from the rabbinical conference then in session in that city (see CONFERENCES, RABBINICAL), and stated that he could not cooperate with a body of rabbis who had passed a resolution declaring the Hebrew language unnecessary for public worship. This letter made Frankel one of the leaders of the conservative element. In opposition to the rabbinical conferences, he planned conventions of scholars. His principles were enunciated in his monthly "Zeitschrift für die Religiösen Interessen des Judenthums," which he published from 1844 onward. But Frankel's conciliatory attitude was bound to create for him enemies in the camps of the extremists on both sides, and such was the case with both Abraham Geiger and Samson Raphael Hirsch.

As the man of the golden mean Frankel was chosen president of the new rabbinical seminary at Breslau (Aug. 10, 1854). Geiger, who had inspired Jonas Fränkel, the president of his congregation, to found this institution, opposed the appointment vigorously, and when the examination questions given by Frankel to the first graduating class appeared, Geiger published them in a German translation with the evident intention of ridiculing the casuistic method of Talmudic instruction (Geiger, "Jüd. Zeit." i. 169 *et seq.*). Samson Raphael Hirsch, immediately on the opening of the seminary, addressed an open letter to Frankel, demanding a statement as to the religious principles which would guide the instruction at the new institution. Frankel ignored the challenge.

Attacks on His Orthodoxy.

When the fourth volume of Grätz's history appeared Hirsch impeached the orthodoxy of the new institution (1856), and his attacks became more systematic when Frankel in 1859 published his Hebrew introduction to the Mishnah. The first attack began with the letter of Gottlieb Fischer, rabbi of Stuhlweissenburg, published in Hirsch's "Jeschurun," 1860. Hirsch himself began in the following year a series of articles in which he took exception to some of Frankel's statements, especially to his definition of rabbinical tradition, which he found vague; he further objected to Frankel's conception of the rabbinical controversies, which were, according to Frankel, improperly decided by certain devices common in parliamentary bodies. It can hardly be denied that Frankel evaded the clear definition of what "tradition" meant to him. He contented himself with proving from Rabbenu Asher that not everything called a "law," and reputed as given by Moses on Mount Sinai, was actually of Mosaic origin. Hirsch was seconded by various Orthodox rabbis, as Solomon Klein of Colmar and B. H. Auerbach, while some of Frankel's supporters, like Rapoport, were half-hearted. Frankel but once published a brief statement in his magazine, in which, however, he failed to give an outspoken exposition of his views ("Monatsschrift," 1861, pp. 159 *et seq.*). The general Jewish public remained indifferent to the whole controversy, and Frankel's position was gradually strengthened by the number of graduates from the seminary who earned reputations as scholars and as representatives of conservative Judaism.

Frankel began his literary career rather late. His first independent publication was his work on the Jewish oath, "Die Eidesleistung bei den Juden in Theologischer und Historischer Beziehung" (Dresden, 1840, 2d ed. 1847).

Literary Activity.

This work owed its origin to a political question. The law of Aug. 16, 1838, had improved the position of the Jews in Saxony, but still discriminated with regard to the Jewish oath, which was to be taken under conditions which seemed to involve the supposition that a Jew could not fully be trusted in his testimony before a civil court. Frankel proved that no Jewish doctrine justified such an assumption, and owing to his work a new regulation (Feb. 13, 1840) put the Jews on the same basis as Christians as regards testimony in court. His second great work was his "Historisch-Kritische Studien zu der Septuaginta Nebst Beiträgen zu den Targumim: Vorstudien zu der Septuaginta" (Leipsic, 1841). To the same category belong three later works: "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik" (Leipsic, 1851); "Ueber Palästinensische und Alexandrinische Schriftforschung," published in the program for the opening of the Breslau seminary (Breslau, 1854); "Zu dem Targum der Propheten" (Breslau, 1872).

Septuagint Studies.

In all these works it was his object to show that the exegesis of the Alexandrian Jews, and with it that of the early Church Fathers, was dependent on Talmudic exegesis. In this investigation he became a pioneer, and many of his disciples followed him with similar investigations, not only of the Septuagint, but also of the Vulgate and of the Peshiṭta. A political motive was involved in his study on legal procedure, "Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte: Ein Beitrag zur Kenntnis des Mosaisch-Talmudischen Criminal- und Civilrechts: Nebst einer Untersuchung über die Preussische Gesetzgebung Hinsichtlich des Zeugnisses der Juden" (Berlin, 1846). The law of Prussia discriminated against the Jews in so far as the testimony of a Jew against a Christian was valid only in civil cases, and in these only when they involved a sum less than fifty thalers. It was due to Frankel's work, which was cited as an authority in the Prussian Diet, that the new law of July 23, 1847 referring to the Jews, abolished this discrimination.

Frankel's duties as professor of Talmudic literature showed him the necessity of modern scientific text-books upon rabbinical literature and archeology.

Introduction to Mishnah.

To this necessity are due his introduction to the Mishnah, "Darke ha-Mishnah" (Leipsic, 1859), with a supplement and index under the title "Tosafot u-Mafteaḥ le-Sefer Darke ha-Mishnah" (1867). Of the storm which this book created mention has been made already. It is one of the most valuable attempts at a systematized exposition of the history of early rabbinical literature and theology, and has largely inspired subsequent works of that kind, as those of Jacob Brüll and Isaac H. Weiss. His outline of rabbinical marriage law, "Grundlinien des Mosaisch-Talmudischen Eherechts" (Breslau, 1860), was likewise meant to serve as a text-book on that subject, as was also his attempt at a history of the post-Talmudic literature of casuistry, "Entwurf einer Geschichte der Literatur der Nachtalmudischen Responsen" (Breslau, 1865), which, however, is the weakest of his works.

Frankel's studies in the history of Talmudic literature had convinced him that the neglect of the Palestinian Talmud was a serious drawback in the critical investigation of the development of Talmudic law. To this field he determined to devote the remainder of his life. In 1870 he published his introduction to the Jerusalem Talmud under the title "Mebo ha-Yerushalmi" (Breslau). He afterward began a critical edition of the Palestinian Talmud, with a commentary, but only three treatises had appeared, Berakot and Peah (Vienna, 1874) and Demai (Breslau, 1875), when his death intervened. He wrote frequently for the two magazines which he edited, the "Zeitschrift für die Religiösen Interessen des Judenthums" (Leipsic, 1844–46), and the "Monatsschrift," begun in 1851, and which he edited until 1868, when Grätz succeeded him as editor.

Though a son of the rationalistic era which had two of its intensest partizans, Peter Beer and Herz Homberg, in his native city, Frankel developed, partly through opposition to shallow rationalism and partly through the romantic environments of the ancient city of Prague, that love and sympathy for the past that made him the typical expounder of the historical school which was known as the "Breslau school." His marriage with Rachel Meyer was childless.

Bibliography: *Monatsschrift*, 1875, pp. 97–98, 145–148; 1876, pp. 12–26; Rabbinowitz, *Rabbi Zechariah Frankel*, Warsaw, 1898–1902 (in Hebrew); *Menorah*, 1901, pp. 329–366. Much material is contained in *Monatsschrift*, 1901, to which several of his disciples contributed, and which contains a complete bibliography of Frankel's writings by Brann (pp. 336–352).

S. D.

FRANKENBERG, ABRAHAM VON: German mystic of the seventeenth century; friend and correspondent of Manasseh ben Israel. He was a nobleman and the most influential personage in the district of Oels in Silesia. A disciple of Jacob Böhme, he said: "The true light will come from the Jews; their time is not far distant," etc. He also wrote: "Hebræi habent fontes, Græci rivos, Latini paludes" (cited by Grätz, "Geschichte"). He wrote to Manasseh ben Israel on the coming glory and salvation of the Jews; and his mystic writings undoubtedly influenced his countrymen. As a token of his friendship, Manasseh presented Frankenberg with a portrait of himself bearing the emblem of a wanderer and a torch (the printer's device of Manasseh), and the circumscription (in Hebrew), "Thy word is a lamp unto my feet" (Ps. cxix. 105).

Bibliography: Grätz, *Gesch.* x. 83, and note 2; M. Kayserling, *Menasse ben Israel*, in *Jahrbuch für die Gesch. der Juden und des Judenthums*, ii. 120, and note 109, Leipsic, 1861; *Cat. Anglo-Jew. Hist. Exh.* frontispiece.

D. A. M. F.

FRANKENBURGER, WOLF: German deputy; born at Obbach, Bavaria, June 8, 1827; died at Nuremberg July 18, 1889. While a student at Würzburg he took part in the political agitation of 1848, and soon obtained a reputation as a public speaker and a friend of the people. He began to practise law in Nuremberg in 1861; in 1869 he was elected to the Bavarian Diet, of which he remained a member until his death. For one term (1874–78) he was a member of the German Reichstag, taking as such an especially active part in the discussions preceding the legal reforms of that period.

Frankenburger, after the beginning of the Franco-Prussian war (1870–71), strongly advocated the union of the southern and the northern states of Germany; and when, after the conclusion of peace, his ability and rectitude secured for him the position of Liberal leader, he threw all the weight of his influence against the sectionalism of the Bavarian Center and in favor of a strong central government. He was especially well qualified to deal with financial questions, and rendered important services as regular reporter on the army budget for the Bavarian House of Representatives, for which services the king rewarded him with the Michaelsorden I. Class.

Frankenburger omitted no opportunity to champion the rights of his coreligionists. In 1880 he was instrumental in abrogating the taxes which, in many parts of Bavaria, the Jews had been compelled to pay to pastors and mayors. These taxes had many curious names, as "Beichtgroschen," "Schmattgeld," and "Wölfelsteuer," and were principally of the nature of surplice-fees ("Stoyagebühr") and New-Year's gifts. It was also on his motion, which received the unanimous vote of the Chamber of Deputies, that the sum of 5,500 florins for the betterment of the poorly endowed rabbinical offices of Bavaria was included in the budget of April 19, 1872. By this measure at least the semblance of state consideration for Jewish worship was obtained.

Bibliography: Eckstein, *Die Bayrischen Parlamentarier Jüdischen Glaubens* (*Im Deutschen Reich*, 1902); *Fränkischer Kurier*, July 18, 1889.

S. A. E.

FRANKENHEIM, MORITZ LUDWIG: German physicist; born in Brunswick June 29, 1801; died in Dresden Jan. 14, 1869; educated at the gymnasia of Wolfenbüttel and Braunschweig, and the Berlin University (Ph. D. 1823). He was privat-docent at the Berlin University (1826–27); assistant professor of physics, geography, and mathematics at Breslau University (1827–50); professor there (1850). He wrote: "Dissertatio de Theoria Gasorum et Vaporum," Berlin, 1823; "Populäre Astronomie," Brunswick, 1827–29; "De Crystallorum Cohæsione," Breslau, 1829; "Die Lehre von der Cohäsion," *ib.* 1835; "Krystallisation und Amorphie," *ib.* 1852; and "Zur Krystallkunde. I. Characteristiken der Krystalle," Leipsic, 1869; also numerous papers in various professional journals.

Bibliography: Poggendorff, *Biographisch-Literarisches Handwörterb.* i. and iii., s.v.; Le Roi, *Gesch. der Evangelischen Judenmission*, part i., p. 215.

S. N. D.

FRANKENTHAL, ADOLPH L.: United States consul at Bern, Switzerland; born July 1, 1851, at Lübeck, Germany. Frankenthal was educated at the public and high schools of his native town, and received instruction in Hebrew from the local rabbi. When fifteen years of age he entered commercial life in Hamburg. Five years later (1871) he emigrated to the United States and settled in Boston, where he engaged in business as a merchant. He soon took an active part in public life, especially in Jewish circles, being particularly prominent in various Jewish orders. In 1898 he was appointed United States consul at Bern, Switzerland. He died July 11, 1909.

A. F. T. H.

FRANKFORT-ON-THE-MAIN: City in the Prussian province of Hesse-Nassau, Germany. The date of the organization of its Jewish community is uncertain. Probably no Jews were living in Frankfort at the time of the first and second Crusades, as the city is not mentioned among the places where Jews were persecuted, although references occur to persecutions in the neighboring cities of Mayence and Worms. A Jew of Frankfort is mentioned in connection with the sale of a house at Cologne between 1175 and 1191. Eliezer b. Nathan, rabbi at Mayence toward the end of the twelfth century, says that there were not then ten adult Jews in Frankfort. The first reliable information concerning

Frankfort Jews dates from 1241, on May 24 of which year 180 Hebrews were killed during a riot and many fled, this being the first "Judenschlacht." As the affair was detrimental to the income of the emperor, he was incensed with the city for seven years, and King Conrad IV. did not forgive the citizens until May 6, 1246. The emperor distributed so liberally among the princes and his retainers the income he derived from the Jews that he had nothing left for himself; yet the Jews remained under his protection. In 1286 King Rudolf pledged to Count Adolf of Nassau 20 marks yearly from the income derived from the Frankfort Jews. When Adolf was made king under the title of "Adolf of Nassau," he pledged these 20 marks to the knight Gottfried of Merenberg (1292); and the latter again pledged 4 marks of this sum to the knight Heinrich of Sachsenhausen. King Adolf also gave 25 marks to Gottfried of Eppstein as a hereditary fief; and from 1297 he gave 300 marks yearly of the Jews' tax to the Archbishop of Mayence, adding to this sum 500 pounds of hellers in 1299. As early as 1303 the archbishop pledged 100 marks of this amount, and thus the Jews of the city of Frankfort became subject to the archbishop. The emperor, however, attempted to exact still more money from the Jews, and it was due only to the resistance of the city that King Adolf did not succeed in 1292 in obtaining from them the sum required for his coronation.

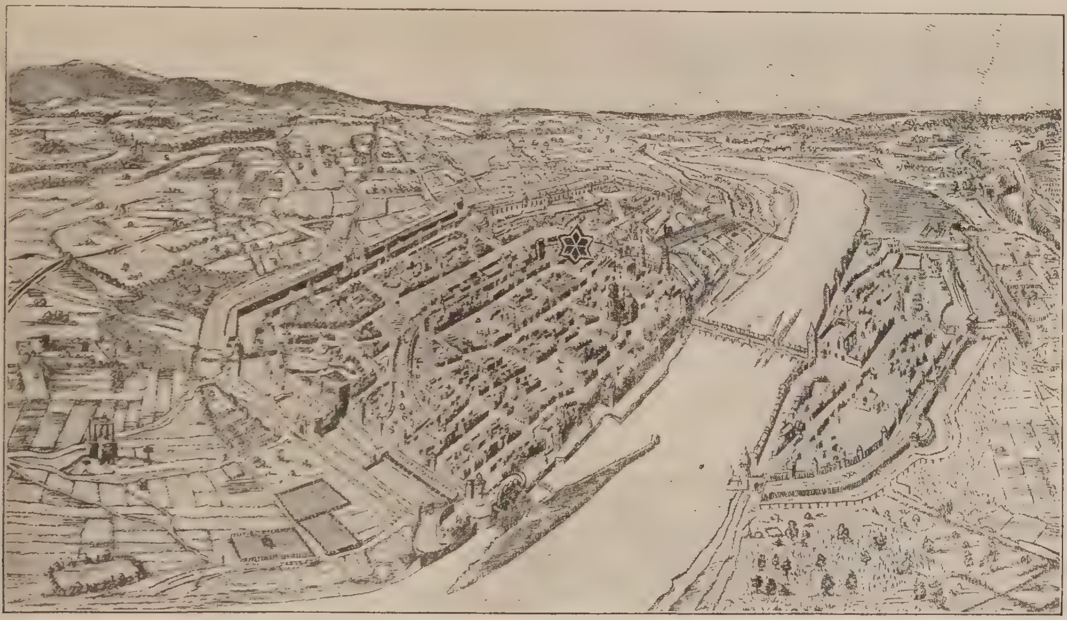
In the Thirteenth Century.

The Jews were subject not only to the emperor and to the archbishop, but also to the city; in 1331 King Ludwig recommended his "beloved Kammerknechte" to the protection of the municipality. Under Ludwig the Frankfort Jews were accused of a crime and cruelly persecuted, and many fled. The king then confiscated the houses and other property of the fugitives, and sold them to the municipal council for 3,000 pounds of hellers. Those that returned had their property restored to them; and, as the Jews had been treated unjustly, the king promised not to punish them again, but to be content with the verdict of the municipal council. The Jews were required, however, to pay to the king a new impost, the "goldene Opferpfennig."

During the Black Death (1349) the Jews of Frankfort were again persecuted. At the beginning of these outbreaks the circumspect Carl IV., who feared for his income, pledged the Jews to the city for more than 15,000 pounds of hellers, stipulating that he would redeem them, which he never did. The Flagellants, on coming to Frankfort, destroyed nearly the entire community, the Jews in their distress setting fire to their own houses. Their property was confiscated by the council by way of indemnity. Jews returned to Frankfort very gradually. In 1354 Carl IV. renewed his pledge to the city; three years later the Archbishop of Mayence again advanced his claims, but the Jews and the council came to an agreement with him in 1358. In 1367 the city was again in full possession of the income derived from the Jews, but this did not prevent the emperor from occasionally levying extraordinary taxes; for example, Sigismund (1414) exacted a contribution from the Jews toward the expenses of the Council of Constance.

In the Fourteenth Century.

The Jews were under the jurisdiction of the municipal council. Beginning with 1488, privileges ("Judenstättigkeiten") were issued that had to be



Plan of Frankfort-on-the-Main in 1552. Star Shows Position of Jewish Quarter.

(From the "Archiven für Frankfurter Geschichte und Kunst.")

renewed every three years. The Jews lived originally in the vicinity of the cathedral, this part of the city being necessary for their commerce; but Christians also lived there. Hence it was a hard blow to the former when they were forced (1462) to settle outside the old city ramparts and the moat. At first the city built their dwellings, but later they were required to erect their own houses. The "Judengasse" originally consisted merely of one row of houses; and when this became overcrowded, a part of the moat was filled in, and houses were built upon the new ground thus obtained. There were three gates in the street: one at each end and one in the center. The cemetery of the community, which was situated on the Fischerfeld, and which is still in existence, is mentioned for the first time in 1300, but a tombstone dated July, 1272, has been preserved. Among the communal buildings were the synagogue (called also the "Judenschule"), the "Judenbadstube," the "Juden-Tanzhaus" or "Spielhaus," and the hospital. The Jewish inhabitants were more numerous in the early years of the community than later on: in 1241 they numbered about 200; in 1357 there were 12 tax-paying families; from 1357 to 1379, not more than 14 on the average; from 1401 to 1450, an average of 12; while in 1473 there were 17 families.

AC BONVM QVOD SIC PROBAT

Medal Commemorating the Great Fire in the "Judengasse" of Frankfort-on-the-Main in 1711.

Enactment of the "Judenordnung" by Frankfort Jews.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714–17.)

From the Fifteenth to the Seventeenth Century.

Toward the end of the Middle Ages the number of the Frankfort Jews was considerably increased by emigrants from Nuremberg (1498); and Frankfort took the place of Nuremberg as the leading Jewish community in the empire. This is seen in the numerous requests made by other cities to the magistrates of Frankfort for information concerning their method of procedure in cases affecting Jews (see Neustadt in "Zeitschrift für Geschichte der Juden in Deutschland," i. 190). Civil cases were decided by a commission of twelve, with the chief rabbi at its head. The reports of this commission from 1645 to 1808 are in the archives of the community. In 1509 the Jews were threatened with confiscation of their Hebrew books by Pfefferkorn, who arrived in the city with an imperial edict; on April 10, 1510, they were obliged to surrender all their books, which were not restored to them until June 6, after they had sent a special embassy to the emperor. In 1525 the impending danger of expulsion was averted by the municipal council; but the Jews were restricted in their commerce, and were forbidden to build their houses higher than three stories. Although this measure crowded them more closely, there were 43 Jewish families in Frankfort in 1543, and 454 in 1612. (A list of these families was published in 1614; 2d ed., Mayence, 1678; republished in the "Israelit," Aug. 17, 1899).

Hard times were now approaching. In 1612 the Jews of Frankfort suffered much on account of some persons who were heavily indebted to them, chief among these being Fettmilch. On Aug. 22, 1614, these men headed an attack on the Jews' street, sweeping away everything in the space of thirteen hours; and the unfortunate Jews, who had sought refuge in the cemetery, begged for permission to depart. On the following day 1,380 Jews, glad to have saved even their lives, left the city and went to Offenbach, Hanau, and Höchst. The synagogue as well as the Torah-scrolls was destroyed, and the cemetery was desecrated. When the emperor heard of the affair he proscribed Fettmilch; but the Jews were not brought back until Feb., 1616, when their street was placed under the protection of the emperor and the empire, as announced in a notice affixed to each of the three gates. By 1618 there were 370 families, living in 195 houses, of which 111 lay to the right of the Bornheimerpforte, and 84 to the left. The houses were of wood, with stone foundations, and were named according to signs suspended in front. The names were those of animals (*e.g.*, ox, duck, wild duck), of fruits (apple, red apple), of trees (fir, elder, nut), or of miscellaneous objects (tongs, scales, winecup); but sometimes a house was named simply from the color of the shield, *e.g.*, red

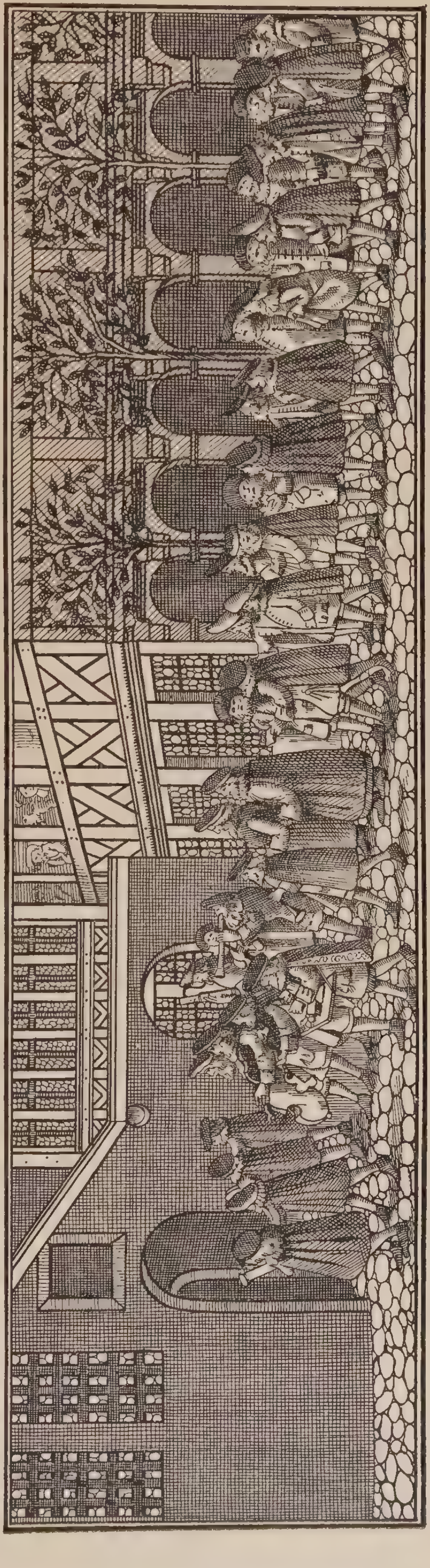
= "Rothschild"; black = "Schwarzschild," etc. The main synagogue was built in 1462; a smaller one was erected in 1603. Among the other communal buildings were the bath, to the east of the synagogue, the dance-house, the inn, the slaughter-house, the bakehouse, and the hospital.

With their return to Frankfort a new epoch in the history of the Jews of that city begins. They were still debarred from acquiring real estate, but they loaned money, even accepting manuscripts as pledges. The rate of interest, formerly as high as 24 per cent, was now reduced to 8 per cent. As the unredeemed pledges were sold, traffic in second-hand goods arose, which was further stimulated by the fact that the Jews were not permitted to sell new goods. They were also forbidden to deal in spices, provisions, weapons, cloth, and (from 1634) corn. But in spite of these interdictions their commerce gradually increased. During the Thirty Years' war the Jews fared no worse than their neighbors. In 1694 there were 415 Jewish families; of these, 109 persons were engaged as money-lenders and dealers in second-hand goods; 106 dealt in dry-goods, clothes, and trimmings; 24 in spices and provisions; 9 retailed wine and beer; 3 were innkeepers; and 2 had restaurants. Besides these there were the communal officials.

The "Neuschule," Frankfort-on-the-Main.
(After an old woodcut.)

In the Eighteenth Century.

The importance and status of the community at the beginning of the eighteenth century are indicated by the gracious reception accorded to the deputation that offered presents to Joseph I. on his visit to Heidelberg in 1702. On Jan. 14, 1711, a fire which broke out in the house of Rabbi Naphtali Cohen destroyed the synagogue together with nearly the whole Judengasse. The rabbi was accused of having caused the fire by cabalistic means, and was forced to leave the city. The 8,000 homeless Jews found shelter either in the pest-house or with compassionate Christians. The synagogue and the dwelling-houses were speedily rebuilt, and the street was widened six feet. In 1715 the community issued an edict against luxury. From 1718 onward the "Residenten," or representatives of the community of Frankfort at Vienna, were accorded official recognition. In 1721 part of the Judengasse was again destroyed by fire. About the



Procession of Frankfort Jews in Honor of Archduke Leopold, May 17, 1716.
(From Schudt, "Jüdische Merckwürdigkeiten," 1714-17.)

same period conflicts with the Shabbethaians caused excitement in the community. In consequence of the denunciation of a baptized Jew the edition of the Talmud published at Frankfort and Amsterdam between the years 1714 and 1721 was confiscated; and certain prayer-books were likewise seized on account of the "'Alenu" prayer. The books were restored, however, on Aug. 1, 1753, chiefly through the efforts of Moses Kann.

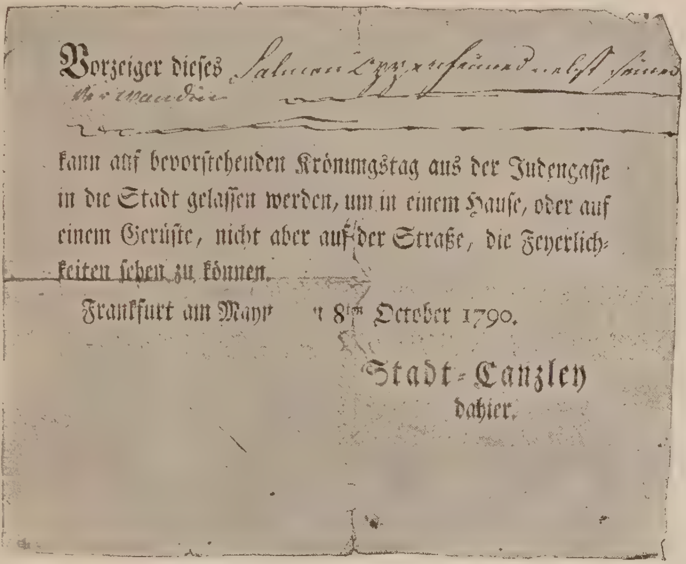
The middle of the century was marked by the dissensions between the Kann and Kulp parties. The Kulp party, to which many influential men belonged, endeavored to harmonize the ancient constitution of the community with new measures for the benefit of the people; but their efforts were thwarted by the wealthy Kann family, whose influence was predominant both in the government of the community and among the people. In 1750 the two parties effected a compromise, which was, however, of but short duration. The community was further excited by Jonathan Eybeschütz's amulet controversy. In 1756 the Jews received permission to leave their street in urgent cases on Sundays and feast-days for the purpose of fetching a physician or a barber or of mailing a letter, but they were required to return by the shortest way. In 1766 the Cleve divorce controversy began to excite the rabbinate of Frankfort also. At the coronation of Joseph II. the Frankfort Jews were permitted for the first time to appear in public, when they swore allegiance to the emperor (May 28, 1764). The community of Frankfort rendered great service in suppressing Eisenmenger's "Entdecktes Judenthum," confiscating all the copies in 1700. Eisenmenger sued the community for 30,000 gulden. Although he lost his case, proceedings were several times renewed with the aid of King Frederick I. of Prussia, and only in 1773 was the community finally released from all claims brought by Eisenmenger's heirs.

Interior of the "Neuschule," Frankfort-on-the-Main.
(After an old woodcut.)

In 1753 there were 204 houses, built on both sides of the Jews' street. On May 29, 1774, a fire destroyed 21 dwellings, and the homeless again found shelter in the houses of Christians. When their houses were rebuilt the Jews endeavored to remain outside of the ghetto, but were forced to return by a decree of Feb. 13, 1776. One hundred and forty houses on the Jews' street were destroyed by fire when the French bombarded the city in 1796.

The Cemetery.

The cemetery, as stated above, is situated on the old Fischerfeld. In 1349 the cemetery was enclosed within the city moat and walls, which were fortified with jetties. Beginning with 1424 the neighboring communities also buried their dead there; but this privilege was withdrawn by the magistrate in 1505. When Frankfort was besieged during the interregnum in 1552, a garrison with cannon was stationed in the cemetery, and an attempt was even made to force the Jews to sink the tombstones and to level the ground; but against this they protested successfully (July 15, 1552). During the Fettmilch riots the whole community spent the night of Sept. 1, 1614, in the cemetery, prepared for death, and thought themselves fortunate when they were permitted to leave the city through the Fischerfeld gate on the following afternoon. In 1640 a dispute in regard to passage through the cemetery was decided in favor of the Jews. The community occasionally paid damages to Christians who were injured by the oxen ("bekorim": the first-born that may not be used; comp. Ex. xiii. 3) which grazed within the cemetery walls. In 1694 a neighboring garden was bought for the purpose of enlarging the cemetery. During the great fire of 1711 the Jews sought refuge with all their possessions among the tombs of the fathers. The communal baking-ovens, which before the fire were behind the synagogue, were transferred to a new site acquired in 1694. The only building preserved from the flames was the hospital for the poor, near the cemetery; behind it another hospital was built in 1715 to replace the one in the Judengasse that had been destroyed. A slaughter-house for poultry and a fire-station were erected between the ovens and the cemetery. The fire-station existed down to 1882; the site of the ovens is now covered by the handsome building of the Sick Fund, and that of the Holzplatz and the garden by the Philanthropin schoolhouse. On the site of the two hospitals the Neue Gemeinde-Synagoge was built in 1882. The cemetery, covering more than five acres, was closed in 1828; its epitaphs have been published by Dr. M. Horovitz.



Vorzeiger dieſes

kann auf bevorſtehenden Krönungstag aus der Judengaſſe in die Stadt gelaſſen werden, um in einem Hauſe, oder auf einem Gerüſte, nicht aber auf der Straße, die Feyerlichkeiten ſehen zu können.

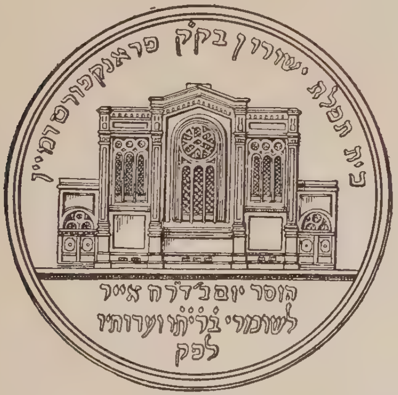
Frankfurt am Mayn den 8ten October 1790.

Stadt-Canzley
dahier.

Permit Granted to a Frankfort Jew to View the Coronation Procession of Leopold II., 1790.

(In the possession of C. H. Bjerregaard, New York.)

The end of the eighteenth century marks a new epoch for the Jews of Frankfort. In 1796 they received permission to live among Christians. In 1811 the prince-primate granted them full civic equality. In 1809 they were already scattered throughout the city and had taken surnames. A reaction, however, came in 1816, when the city, on regaining its autonomy, completely excluded the Jews from the municipal government. In 1819 there were riots to the cry of "Hep-hep!", and the magistrate discussed the advisability of restricting the number of Jews to not more than 500 families and of assigning to them a special part of the city. These schemes, however, were not carried into effect. In 1853 the civic rights of the Jews were enlarged, and in 1864 all restrictions were removed. The synagogue that had been rebuilt after the fire of 1711 in the Judengasse was torn down in 1854, and a new synagogue was erected on the site (1855–60). The synagogue on the Börneplatz was consecrated in 1882.


בית תפלת ישורון בקק פראנקפורט דמ״ין
הוסר יום ב׳ דר״ח אייר
לשומרי בריתו ועדותיו
לפק

Medal Struck in Commemoration of the Erection of the Frankfort Synagogue in 1852.

The Israelitische Religionsgesellschaft, an independent congregation founded in 1851 (incorporated 1900), built a synagogue in 1853, and enlarged it in 1874. In 1817 there were in Frankfort 4,309 Jews; in 1858, 5,730; in 1871, 10,009; in 1880, 13,856; in 1890, 17,479; in 1900, 22,000; and in 1910, 31,000 in a total population of 414,576.

The following rabbis and scholars of Frankfort may be mentioned:

Simeon Darshan, author of "Yalḳuṭ Shim'oni."

Alexander Süsslin, author of the collection "Aguddah."

R. Isaac b. Nathan, a victim of the first "Judenschlacht" (1241).

Anselm, 1288.

Abraham of Hanau, 1332.

Gumprecht, martyr in 1349.

Joseph Lampe, 1363.

Asher, 1374.

Meïr b. Samuel of Nordhausen, 1385; took part in the convention of rabbis at Mayence in 1381.

Süsslin of Speyer, 1394.

Nathan Levi, 1430–60.

Simon Cohen, a relative of Moses Minz.

Israel Rheinbach; held office till 1505.

Isaac b. Eliakim; took part in the convention of rabbis at Worms in 1542.

Naphtali Treves, author.

Herz Treves, son of the preceding; also an author.

Akiba Frankfurt; widely known as a preacher; died in 1597. Lewa b. Bezalel, chief rabbi of Prague, delivered the funeral oration.

Simon of Aschaffenburg, author of a supercommentary to Rashi's Pentateuch commentary; lived at Frankfort until his death.

Elia Loanz, pupil of Akiba Frankfurt; wrote a song, "Streit Zwischen Wasser und Wein," to the melody of "Dietrich von Bern," and many other works; was a native of Frankfort.

Eliezer Treves.

Abraham Naphtali Herz Levi.

Samuel b. Eliezer of Friedberg, during whose incumbency the most important event was the convention of rabbis held at Frankfort in 1603.

Isaiah Hurwitz; called to Frankfort in 1606; went to Prague in 1622. He was the author of the cabalistic work "Shene Luḥot ha-Berit."

Joseph Juspa Hahn, author of a work dealing with the liturgy and with the chief phases of religious life; officiated up to the time of his death in 1637.

Samuel Hildesheim; elected in 1618.

Rabbis and Scholars.

Pethahiah; elected 1622; author of the cabalistic work "Sefer ha-Kawwanot," which relates the events in connection with the Fettmilch riot, and which was approved by Elhanan Helen, author of the "Megillat Winz."

Ḥayyim Cohen of Prague, grandson of Lewa b. Bezalel; officiated in 1628.

Shabbethai Hurwitz, son of Isaiah Hurwitz; elected in 1632. He was the author of "Wawe ha-'Ammudim," the introduction to his father's work. In 1643 he went, like his predecessor, to Posen.

Meïr Schiff, author of novellæ to the Talmud; born at Frankfort in 1605; died while rabbi of Fulda in 1641, just after he had been called to the rabbinate of Prague; was buried at Frankfort.

Mendel Bass of Cracow; elected in 1644; died in 1666. He was a pupil of Joel Sirkes, and inclined toward the Cabala. Among his prominent pupils were Ḥayyim Jair Bacharach and Meïr Stern.

Aaron Samuel Kaidanower of Wilna; called to Frankfort in 1667; went to Cracow in 1677. He was the author of "Birkat ha-Zebaḥ," commentary to some treatises of the Talmud.

Isaiah Hurwitz, son of Shabbethai Hurwitz, and grandson of Isaiah Hurwitz. David Grünhut, cabalist, cited by Eisenmenger and Schudt, was his contemporary. Hurwitz went to Posen.

Samuel b. Ẓebi of Cracow; elected 1694. He added valuable references to the Frankfort edition of the Talmud (1720). His son, Judah Aryeh Löb, known as a writer, was associate rabbi; Löb's father-in-law, Samuel Schotten, though rabbi at Darmstadt, was living at Frankfort as "Klaus" rabbi, and after Samuel b. Ẓebi's death (1704) he became president of the rabbinate.

Naphtali Cohen; called in 1704. As stated above, he was accused of having caused the fire of 1711, and, being compelled to leave the city, he wandered about for many years.

Moses Frankfurter, author of a commentary to the Mekilta.

Joseph b. Moses Kossmann, author of "Noheg ke-Ẓon Yosef," a work on the ritual of the community of Frankfort.

Pethahiah b. David Lida, who issued in 1727 at Frankfort his father's "Yad Kol Bo." The book was confiscated, but was restored with the approval of several professors and preachers.

Naphtali Cohen's successors in the rabbinate of Frankfort were as follows:

Abraham Broda of Prague; died in 1717; famous both as a writer and as a scholar.

Jacob Cohen Popers of Prague; called from Coblenz to Frankfort. He was noted for his many pupils, and for his learned correspondence, which is included in the responsa collection "Sheb Ya'aḳob." He became involved in the current controversies in regard to Shabbethaism.

Jacob Joshua Falk (1741–56); known to Talmudists through his valuable Talmud commentary "Pene Yehoshua'," and to historians through his conflict with Jonathan Eybeschütz. During his rabbinate occurred the Kann-Kulp controversy mentioned above. Kulp's party was opposed to the rabbi and sided with Eybeschütz. Falk had to leave the city in consequence of this disturbance. He died at Offenbach in 1775, at the age of 75, and was buried at Frankfort.

Moses Kann, Moses Rapp, and Nathan Maas took charge of the rabbinate until 1759. Maas was the real leader in the controversy in which the rabbinate of Frankfort engaged with reference to the divorce granted at Cleve (referred to above), as his opinion was authoritative.

Abraham Lissa; elected in 1759; died in 1768. He was a notable Talmudist, and the author of "Birkat Abraham"; he also studied medicine. Maas again acted as deputy rabbi from 1769 to 1771; he is also known through his commentary to two treatises of the Talmud.

Phineas Hurwitz; elected 1771; died 1805. He was the author of "Hafla'ah" and other Talmudic works. Prominent scholars were at that time living at Frankfort; among them David Scheuer, who became rabbi at Mayence, and Nathan Adler, a strict ritualist, who gathered about him a group of men that attempted to introduce Ḥasidism into Frankfort. The community, with the consent of the rabbi, soon found it necessary to proceed against Adler. Hurwitz also opposed the school of Mendelssohn.

Hirsch Hurwitz, son of Phineas Hurwitz; died Sept. 8, 1817. He was the author of several haggadic and halakic works.

THE "JUDENGASSE" OF FRANKFORT-ON-THE-MAIN.
(From a photograph.)

Leopold Stein; elected 1844; officiated down to 1862; also known as poet and writer.

Abraham Geiger, Samson Raphael Hirsch, Breuer, Nehemiah Brüll, M. Horovitz, and Rudolph Plaut succeeded Stein in the order named; Seligsohn was elected to the office in 1903.

Among the philanthropic institutions of Frankfort the following are important:

Achawa (Verein zur Brüderlichkeit; 1864).

The Synagogue in the "Judengasse," Frankfort-on-the-Main.
(From a photograph.)

Almosenkasten der Israelitischen Gemeinde (1845).
Biḳḳur Ḥolim (1889).
Hersheim'sche Stiftung (for education of poor boys; 1865).

Philanthropic Institutions.

Georgine Sara von Rothschild'sche Stiftung (1870; hospital, 1878).
Gumpertz'sches Siechenhaus (1888).
Israelitische Religionsschule (1890).
Israelitische Volksschule (1882).
Israelitische Waisenanstalt (founded 1873).
Israelitischer Hülfsverein (1883).
Israelitischer Kranken-Unterstützungs Verein (1843).
Israelitisches Frauen-Krankenhaus (society, 1761; hospital, 1831).
Israelitisches Gemeinde-Hospital (1875).
Israelitisches Kinderhospital.
Jüdische Haushaltungsschule.
Kindergarten für Israeliten (1890).
Lemaan Zion, Palästinensischer Hülfsverein.
Mädchenstift (1877).
Realschule der Israelitischen Gemeinde (Philanthropin; founded by Sigmund Geisenheimer 1804).
Realschule der Israelitischen Religionsgesellschaft (1883).
Sigmund Stern'sche Waisenstiftung (1874).
Suppenanstalt für Israelitische Arme.
Verein zur Beförderung der Handwerke.
Verein für Jüdische Krankenpflegerinnen.
Versorgungs-Anstalt für Israeliten (1845).
Waisenhaus des Israelitischen Frauenvereins (1847); and a number of private "Stiftungen" established for various purposes.

For Jewish physicians see Horovitz, "Jüdische Aerzte."

BIBLIOGRAPHY: Kriegk, *Bürgerzwiste*; Stobbe, *Die Juden in Deutschland*, Brunswick, 1866; Karl Bücher, *Die Bevölkerung von Frankfurt-am-Main*, Tübingen, 1886; Horovitz, *Frankfurter Rabbinen*; idem, *Inschriften des Alten Friedhofs . . . zu Frankfurt*, Frankfort, 1901; Schudt, *Jüdische Merckwürdigkeiten*, Frankfort, 1714–17; Baerwald, *Der Alte Friedhof der Israelitischen Gemeinde zu Frankfurt*, 1883; Horovitz, *Die Frankfurter Rabbinerversammlung vom Jahre 1603*, ib. 1897; *Frankfurter Israel. Volks-Kalender*, 1882 *et seq.*

G. A. F.

——**Typography:** The law of this free city that no Jew should establish a printing-house there, greatly impeded the development of Hebrew typography in Frankfort. Many books published there, especially prayer-books, appeared without place of publication or publisher's name. Owing to this restriction the printing requirements of Frankfort were in large measure met by Jewish presses established in neighboring towns and villages, as Hanau, Homburg, Offenbach, and Rödelheim, the last-named place being specially notable. Besides the local wants of Frankfort there was the yearly fair which was practically the center of the German-Jewish book-trade. In a measure the presses of the above four towns were really intended to supply the fair trade of Frankfort.

According to Wolf ("Bibl. Hebr." ii. 1385), the history of Hebrew typography at Frankfort-on-the-Main begins with 1625, in which year seliḥot were printed there. But Steinschneider and Cassel declare this statement doubtful. The chronogram of a certain prayer-book seems to show that it was printed there in 1656, but this chronogram is known only from references to it in a second edition printed at Amsterdam in 1658 ("Cat. Bodl." Nos. 2149, 2152). It may be said with certainty, however, that Hebrew printing began in Frankfort not later than 1662, when the Pentateuch with a German glossary was printed. The books printed at Frankfort up to 1676 do not bear any printer's name.

From the year 1677 till the beginning of the eighteenth century there existed at Frankfort two Christian printing establishments at which Hebrew books were printed: (1) The press owned till 1694 by Balthasar Christian Wust, who began with David Clodius' Hebrew Bible; his last work was the unvocalized Bible prepared by Eisenmenger, 1694; up to 1707 the press was continued by John Wust. Among his typesetters who worked on the "Amarot Ṭehorot" (1698) and the responsa "Ḥawwot Yaïr" were two Christians: Christian Nicolas and John Kaspar Pugil. (2) That of Blasius Ilsnerus, who printed in 1682 the "Ḥiddushe Haggadot" of Samuel Edels.

Many works which appeared in the last quarter of the seventeenth century without bearing the names of either printers or publishers belong probably to the publications of Isaac and Seligmann, sons of Hirz Reis, who published in 1687 a beautiful edition of the Yalḳuṭ. But though the proprietors of the presses were Christians, the publishers were often Jews; among them may be mentioned Joseph Trier Cohen (1690–1715), Leser Schuch, Solomon Hanau, and Solomon and Abraham, sons of Kalman, who in 1699 published through John Wust the Alfasi in three volumes.

But the most flourishing period in the history of Hebrew typography in Frankfort was the first quarter of the eighteenth century. Hebrew books were printed in several establishments, including those of Mat. Andrea (1707–10), Jo. Ph. Andrea (1716), Nicolas Weinmann (1709), Antony Heinscheit (1711–19), and, above all, John Kölner, who during the twenty years of his activity (1708–27) furnished half of the Hebrew works printed at Frankfort up to the middle of the nineteenth century. Among the more important works printed by Kölner may be mentioned the "Bayit Ḥadash," in 5 vols., corrected by Samuel Dresles (1712–16), and the continuation of the Babylonian Talmud (1720–23) begun at Amsterdam, between which city and Frankfort there was a sort of partnership in printing. Kölner printed with the same Amsterdam type the "Yeshu'ah be-Yisrael" (1719–20). He then conceived the idea of printing the Alfasi after the model of the Sabbionetta edition of 1554, a copy of which was bought for 40 thalers. He resolved upon printing 1,700 copies at the price of 10 thalers each; the expenses, 11,000 thalers, were to have been obtained by means of a lottery; that is to say, each subscriber was entitled to a copy of the book and to a lottery ticket; but the whole plan miscarried.

Between the years 1726 and 1736 no Hebrew printing appears to have been done in Frankfort, and during the last three-quarters of the eighteenth century very few Hebrew works were printed there. Among these were: "Toledot Adam," a Hebrew letter-writer printed in 1736; and in 1742 the responsa "Sheb Ya'aḳob," the three Babot of the Jerusalem Talmud, and the second part of the "Pene Yehoshua'," the third part appearing in 1756. Abraham Broda's "Eshel Abraham" was issued in 1776. Hebrew printing has continued at Frankfort up to the present day.

BIBLIOGRAPHY: Schudt, *Jüdische Merckwürdigkeiten*, iv.; Appendix, ii. 148 *et seq.*; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 78 *et seq.*

J. M. SEL.

FRANKFORT-ON-THE-ODER: Chief town of a district of the same name in the Prussian province of Brandenburg, and situated on the left bank of the River Oder. It is very likely that the fairs held in the city drew a number of Jews there at an early date. Obscure though their early history may be, it is at least known that there was an organized community in Frankfort in the fifteenth century; for in 1506 the Frankfort synagogue was affiliated with a university founded there in that year under Elector Joachim I. Later, in the sixteenth century, the Jews of Frankfort obtained certain privileges from Elector Joachim II., in spite of the opposition of the town council, the members of which were antagonistic to the Jews. Thus in 1546 the elector ordered the council to permit the Jew Simon to slay animals according to the Jewish rite for himself and his family. In 1551 by an edict of the elector the Jews were granted free access to a fair called "Reminiscere-messe," and the council was directed not to impose a too burdensome taxation upon the Jews. The council, however, resented with much indignation an edict which allowed Jews from abroad to come to Frankfort, while it wished to get rid even of those already there. Not desiring to set the council against him, the elector explained his edict to mean that while the foreign Jews might deal at the fairs of Frankfort they might not settle there. Still in the following year by another edict the council was again ordered not to tax the Jews too heavily. This edict was due to a complaint made by the Jews that the council required them to pay, in addition to the annual protection-fee of 30 gulden, 60 gulden per annum as revenue; the Jews were willing to pay only half of that sum. From time to time the elector granted permission to other members of the Jewish race to settle at Frankfort. In 1568 the inhabitants of that town petitioned the elector to expel the Jews from Frankfort, charging them with exorbitant usury and with blasphemy in their synagogues against the Christian religion, but the petition had no effect.

It was about this time that there lived at Frankfort the rich Michael Juda, who, owing to his immense wealth, afterward became the subject of legends. He is supposed by some to have been a knight or a count, and by others to have been an officiating rabbi at Frankfort.

The Jews did not long enjoy their privileges. By command of the elector John George all the Jews of Brandenburg were compelled to leave the country in 1573. As the inhabitants of Frankfort were more prejudiced against the Jews than were those of any other town, not one Jew was allowed to remain, even under secret protection, nor were the Jews soon readmitted, as was the case in other towns of Brandenburg. The elector Frederick William permitted some rich Jews of Hamburg, Glogau, and other towns to settle in Brandenburg in 1671, and these founded the new communities of Frankfort-on-the-Oder and Landsberg. Frederick William carried his liberality further by ordering the authorities of the University of Frankfort to admit to the lectures two Jewish students, Tobias Cohen and Gabriel Felix Moschides, allowing them an annual subsidy. The community of Frankfort soon came into conflict with that of Landsberg on account of a certain Ḥayyim, rabbi of Neumark, whose friends worked for his election as chief rabbi of Brandenburg. Notwithstanding the liberality of the elector, the inhabitants of Frankfort were not less averse to the Jews than they had been in former times, for in 1688 they again petitioned the elector to expel them from Frankfort, alleging sixteen reasons for such a course. The result of this petition was that the dishonoring "Leibzoll," from which the Jews had formerly been exempt, was imposed. This Leibzoll, or poll-tax, was repealed in 1787, and strangers (who, as may be seen clearly from the "Memoiren" of Glückel von Hameln [pp. 222, 233], were allowed to frequent the fairs soon after the readmission of the Jews to Frankfort) were also exempted from it. The number of the Jews of Frankfort in 1688 was twenty authorized and twenty-three unauthorized. The Jewish population of Frankfurt-on-the-Oder in 1910 was about 1,000 in a total population of 68,230.

Bibliography: Grätz, *Gesch.* 2d ed., xi. 146; 3d ed., x. 243; Ad. Kohut, *Geschichte der Deutschen Juden*, pp. 298, 476, 540-544, 612.

D. M. Sel.

——**Typography:** Hebrew printing at Frankfort-on-the-Oder began toward the end of the sixteenth century. In 1595–96 the Bible was printed by Joachim and Friedrich Hartmann, and in 1597 Hai Gaon's "Musar Haskel," by Eichhorn. But Hebrew printing proper dates only from 1677, in which year the Bible and two works of Shabbethai Cohen, "Tokpo Kohen" and "Neḳudat ha-Kesef," were printed; in 1679 appeared Joseph Darshan's "Yesod Yosef," without printer's name. From 1681 onward the owners of the printing establishments were Christians, mostly professors at the university, who left the actual work in care of Jewish typesetters and correctors. The first owner was Joseph Christian Beckmann, who opened his printing-house in 1681 with the "Arba' Ḥorashim" of Issachar Bär b. Elhanan. In 1695 Michael Gottschalk became possessor of the printing-house, and continued with the same type till 1732. The most important works produced by Gottschalk were the Talmud (1698) and Midrash Rabbah (1704). The print was not particularly good, being in many places faint; the type was small and plain, the paper gray. Professor Grilo owned a printing-house from 1740 (in which year he printed the Zohar) till 1767, when it was continued by his widow (1767–88) and afterward by his daughter (1792–97). Then it passed to Professor Elsner, who conducted it till 1818, when Frankfort-on-the-Oder lost both its university and its Hebrew printing establishments. Among the Jewish typesetters special notice must be given to a young girl Ella, daughter of Moses, who worked with Gottschalk on the Talmud edition and other books printed in 1700. She is mentioned in the colophon to the treatise Niddah.

Bibliography: Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 88; Steinschneider, *Cat. Bodl.* col. 2885; Ad. Kohut, *Gesch. der Deutschen Juden*, p. 476.

J. M. Sel.

FRANKFURT (known also as **Guenzburg**), **AKIBA B. JACOB:** German preacher and author; died at Frankfort-on-the-Main 1597. He was the son-in-law of R. Simeon Guenzburg of Frankfort, with whose congregation he was associated as preacher, and by whose name he came to be known. Frankfurt wrote: "Teḥinnot be-Kol Yom," prayers for the days of the week, published by Elijah Loanza, Basel, 1599; "Zemirot we-Shirim le-Shabbot," songs for the Sabbath, some of which have been translated into Judæo-German, with notes in Hebrew; "Wikkuaḥ ha-Yayin we ha-Mayim," a dispute between wine and water, in verse, with a translation in Judæo-German, published together with the two preceding, and separately, Amsterdam, 1759; "Zemirot le-Lel Shabbot," songs for Sabbath evening, Berlin, 1713.

Bibliography: Eisenstadt-Wiener, *Da'at Kedoshim*, p. 199; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 38, 301, 404; Fürst, *Bibl. Jud.* i. 27.

S. S. N. T. L.

FRANKFURTER, BERNHARD: German teacher and writer; son of Rabbi Moses Frankfurter; born at Herdorf March 15, 1801; died Aug. 13, 1867. In 1822 he became a teacher in the Israelitischer Volksschule at Nordstetten, Württemberg. Among his pupils was Berthold Auerbach, with whom he remained on terms of the most intimate friendship until his death. Auerbach commemorates his teacher in the tale "Der Lauterbacher," one of his "Schwarzwälder Dorfgeschichten," for which Frankfurter furnished him considerable material.

Bibliography: *Allg. Zeit. des Jud.* xxxii. 467, 487 *et seq.*

S. M. K.

FRANKFURTER, JUDAH LÖW B. SIMON. See Judah Löb b. Simon.

FRANKFURTER, MOSES BEN SIMON: Dayyan and printer of Amsterdam; born 1672; died 1762. It appears from his epitaph (Mülder, "Jets over de Bergraafplaatsen," p. 15) that Frankfurter assumed in his old age the name of "Aaron." In 1720 he established a printing-press at Amsterdam, from which he issued some of his own works. He was the author of: "Nefesh Yehudah," a commentary on Isaac Aboab's "Menorat ha-Ma'or," with a Judæo-German translation (Amsterdam, 1701); "Zeh Yenaḥamenu," a short commentary on the Mekilta (*ib.* 1712); "Sha'ar Shim'on," prayers for the sick, a compendium of his father's "Sefer ha-Ḥayyim," in two parts, the second in Judæo-German (*ib.* 1714); "Sheba' Petilot," the moral teachings of the "Menorat ha-Ma'or," in seven chapters (*ib.* 1721); "Ṭob Leket," glosses to the Hilkot Semaḥot of the Shulḥan 'Aruk, Yoreh De'ah (*ib.* 1746); "Be'er Heṭeb," glosses on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, similar to those of Judah Ashkenazi on the three other parts of the Shulḥan 'Aruk (*ib.* 1749). Frankfurter also edited several works, the most important being the rabbinic Bible entitled "Ḳehillat Mosheh," which contains many commentaries not found in other editions. It includes his own glosses to the Pentateuch (*ib.* 1724).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 142; Steinschneider, *Cat. Bodl.* cols. 1815, 1816; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 73a.

S. S. M. Sel.

FRANKFURTER, NAPHTALI: German preacher; brother of Bernhard Frankfurter; born at Oberdorf Feb. 13, 1810; died April 13, 1866; studied at the universities of Heidelberg and Tübingen, graduating (Ph.D.) in 1833. For a time acting rabbi at Lehrensteinfels, he was called as rabbi to Braunsbach in Württemberg, and in 1840 to Hamburg as preacher of the temple. He was also very active in educational matters. In 1848 his fellow citizens elected him to the Hamburg Parliament ("Constituante"). Frankfurter belonged to the extreme (religious) Reform party. Besides the "Gallerie der Ausgezeichneten Israeliten Aller Jahrhunderte; Ihre

Portraits und Biographien," issued conjointly with his friend Berthold Auerbach (1838), and the pamphlet "Stillstand und Fortschritt: Zur Würdigung der Parteien im Heutigen Judenthume" (Hamburg-1841), he published a volume of his sermons.

BIBLIOGRAPHY: Kayserling, *Bibliothek Jüd. Kanzelredner*, i. 278 *et seq.*; Schröder, *Lexikon Hamburger Schriftsteller*; *Allg. Zeit. des Jud.* xxx. 266.
S. M. K.

FRANKFURTER, SIMON BEN ISRAEL: Dutch rabbinical scholar; father of Moses Frankfurter; born at Schwerin, Germany; died at Amsterdam Dec. 9, 1712. He was the author of a work in two parts, containing the rites and prayers for the use of the sick and the mourning, the first part in Hebrew under the title "Dine Semaḥot," the second in Judæo-German with the title "Alle Dinim von Freuden" (Amsterdam, 1703). It was republished by Moses Frankfurter under the title of "Sefer ha-Ḥayyim" (*ib.* 1716). C. Rehfuss of Heidelberg published it with a German translation (Frankfort-on-the-Main, 1834), and Benjamin H. Ascher of London translated it into English under the title of "The Book of Life" (London, 1847).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2610; Wolf, *Bibl. Hebr.* i., No. 2180; iii., No. 2180.
S. S. M. SEL.

FRANKFURTER, SOLOMON: Austrian librarian and archeologist; born at Presburg, Hungary, Nov. 9, 1856. He studied at Vienna (Ph.D. 1883) and Berlin, devoting himself especially to philological, historical, and archeological studies. In Berlin he attended lectures at the Hildesheimer Rabbinical Seminary. In 1884 he was made an officer of the Vienna University Library, where he now occupies the position of scriptor. In addition to various contributions on philological, archeological, educational, and bibliographical subjects in reviews and magazines, he published: (with W. Kubitschek) "Führer Durch Carnuntum," Vienna, 1891 (4th ed., 1894); "Die Berliner Schulreform-Conferenz" (Dec. 4–17, 1890), Vienna, 1891; "Die Preussische Mittelschulreform und das Oesterreichische Mittelschulwesen," Vienna, 1892; "Graf Leo Thun-Hohenstein, Franz Exner und Herm. Bonitz: Beiträge zur Gesch. der Oesterreichischen Unterrichtsreform," Vienna, 1893; "Graf Leo Thun-Hohenstein," 1895; "Die Organisation des Höheren Unterrichts in Oesterreich," Munich, 1897; "Die Qualifikation für den Staatlichen Bibliotheksberuf in Oesterreich," Vienna, 1898; "Register zu den Archaeologisch-Epigraphischen Mitteilungen aus Oesterreich-Ungarn," Vienna, 1902.
S.

FRANKINCENSE (לבונה, incorrectly rendered "incense" in Isa. xliii. 23, lx. 6; Jer. vi. 20, A. V.). Frankincense was not indigenous to Palestine—the assumption that the tree from which it is derived was at home in the Lebanon Mountains rests merely on the similarity of the name ("lebanon" = λίβανος)—though gardens for the cultivation of the exotic plant may have existed there (comp. Cant. iv. 6, 14; the gardens of Jericho, En-gedi, Zoar: Josephus, "Ant." viii. 6, § 6; ix. 1, § 2; Pliny, "Historia Naturalis," xii. 31). Frankincense was imported mainly from Arabia (especially from Saba; Isa. lx. 6; Jer. vi. 20), and as it was needed for sacrificial purposes (according to the critical school, only after the priestly codification: see INCENSE), stores of it were kept in the Temple (I Chron. x. [A. V. ix.] 29; Neh. xiii. 5, 9). Voluntary offerings of it are mentioned (Jer. xvii. 26, xli. 5, R. V.). It is also referred to as among the luxuries of the wealthy (Cant. iii. 6), and may have been used as an ingredient in the perfumes burned in honor of dead kings (see CREMATION; Jer. xxxiv. 5; II Chron. xvi. 14, xxi. 19).

In southern Arabia (Sprenger, "Die Alte Geographie Arabiens," 1875, pp. 296–297; Glaser, "Skizze der Gesch. und Geographie Arabiens," 1880, ii. 167–168), in a mountainous district, is found a tree of shrub-like appearance, with compound leaves, five-toothed calyx, five petals, ten stamens, and a triangular, three-celled fruit, with winged seeds (the *Boswellia sacra*). This tree, which was known even to the classical writers, furnishes frankincense. It is, however, also very likely that in remote antiquity (according to Egyptologists, in the seventeenth pre-Christian century) Somaliland was one of the countries whence this coveted luxury and sacerdotal necessity was imported. India, too, produced it. In the latter country it is the *Boswellia thurifera* or *Boswellia serrata* which furnishes the resin (olibanum). The bark is slit and the gum oozes out. hence the Greek name *σταγονίας*. Sometimes palm mats are spread on the ground to catch the exuding gum; otherwise no further care is required (see Pliny, *l.c.* xii. 32; Theophrastus, "Plants," ix. 4). The Indian product is perhaps the finer and purer—*i.e.*, the "white"—frankincense (hence the name לבונה, from לבן, "white"), called "lebonah zakkah" (Ex. xxx. 34; LXX. *διαφανής*; Vulg. "lucidissimum"); it was one of the ingredients of the holiest incense (comp. Matt. ii. 11), and was identical, it seems, with that which was used by the Arabs in their sacrificial ritual (Doughty, "Arabia Deserta," i. 452, ii. 144, Cambridge, 1888). It is white, brittle, and bitter to the taste, while the ordinary species is a gum of yellowish color.

In the Talmud this frankincense is enumerated as one of the eleven components of the incense (Ker. 6a, b). It was not to be sold to an idolater ('Ab. Zarah i. 5). It is also mentioned as an ingredient in the preparation intended to stupefy an individual about to undergo capital punishment (see CRUCIFIXION; Sanh. 43a).

BIBLIOGRAPHY: Hastings, *Dict. Bible*; Cheyne and Black, *Encyc. Bibl.*; Tristram, *Natural Hist. of the Bible*, p. 356, London, 1889; F. A. Flückiger, *Pharmakognosie des Pflanzenreiches*, 2d ed., 1883; Levy, *Die Semitischen Fremdwörter*, 1895, pp. 44-45; Guthe, *Kruzes Bibelwörterb.*, 1903, s.v. *Weihrauch*; Löw, *Aramäische Pflanzennamen*, 1881, p. 235.
E. G. H.

FRANKISTS. See FRANK, JACOB.

FRANKL, LOTHAR AMADEUS, RITTER VON HOCHWART: Austrian neuropathist; born at Vienna June 12, 1862; son of Ludwig August FRANKL; educated at the Schottengymnasium and at the university of his native town, graduating as doctor of medicine in 1886. Until 1888 Frankl was assistant at the First Medical Clinic; and until 1889, at the psychiatrical hospital of the university, in which year he became chief of the neuropathical dispensary of the First Medical Hospital. In 1891 he was admitted, as privat-docent of neuropathy, to the medical faculty of Vienna University, receiving in 1898 the appointment of assistant professor.

Frankl has published many works and essays on neurology, especially upon tetanus, Menière's vertigo, and nervous diseases of the bladder, all of which appeared in Nothnagel's "Handbuch der Speciellen Pathologie und Therapie." To the medical journals he has contributed articles upon trigeminus neurology, the anatomy of the brain, intentional convulsion, and traumatical neurosis, and (with Dr. Fröhlich) experimental studies on the innervation of the rectum, paralysis of the facial nerves, psychosis after ocular operations, etc.

S. F. T. H.

FRANKL, LUDWIG AUGUST, RITTER VON HOCHWART: Austrian poet and writer; born at Chrast, Bohemia, Feb. 3, 1810, died at Vienna March 12, 1894. He received his early education at the Piarists' gymnasium of Prague and at the Piarists' college of Leitomischl, his teacher in Hebrew being Zecharias Frankel. During 1828–37 he studied medicine at Vienna and in Italy, and received the degree of M.D. from the University of Padua. During his stay in Italy he became acquainted with Thorwaldsen, Mezzofanti, Leopardi, Niccolini, and other men of renown. He practised but a short time as physician. In 1838, upon the advice of his friend Josef Wertheimer, he accepted the position of secretary and archivist of the Vienna Jewish congregation. This position he held over forty years. His first poetical production, "Das Habsburglied, Historische Balladen" (Vienna, 1832), gained him an acknowledged position among Viennese writers. These patriotic songs were followed by "Episch-Lyrische Dichtungen" (Vienna, 1834); "Sagen aus dem Morgenlande" (Leipsic, 1834), an imitation of Oriental poetry; and the romantic epos "Christoforo Colombo" (Stuttgart, 1836). He translated Byron's "Parisina" (Leipsic, 1835), and "Paradise and the Peri," part of Thomas Moore's poem "Lalla Rookh" (Vienna, 1835). He was editor of the "Oesterreichisches Morgenblatt" in 1841, and published Josef Emanuel Hilscher's poems after the latter's death. A collection of his "Dichtungen" appeared in 1840 (Leipsic), the Biblical-romantic poem "Rachel" in 1842 (7th ed., Vienna, 1880), and "Elegien," in which he gave expression to his feelings on the unhappy condition of his Jewish brethren, likewise in 1842. At the same time he founded the "Sonntagsblätter," one of the best literary organs in Austria. He edited it until March, 1848, when it was suppressed by the government. In 1846 appeared an epos by him entitled "Don Juan de Austria" (Leipsic; 3d ed., Prague, 1884).

Ludwig August Frankl, Ritter von Hochwart.

The Revolution of 1848.

The Vienna Revolution of March, 1848, was greeted by Frankl with the enthusiasm of an idealist. His poem "Die Universität," reechoing the liberal ideas of that great movement, was set to music by nineteen composers and circulated to the extent of 500,000 copies in Austria and Germany. As a member of the Students' Legion he was wounded (Oct. 6, 1848) in the uprising against the government. Under the title "Gusle" he published, in German, a collection of Servian national songs (Vienna, 1852). In the following poems: "Hippocrates und die Moderne Medicin" (5th ed., Vienna, 1860), "Die Charlatane" (3d ed., *ib.* 1862), "Hippocrates und die Cholera" (3d ed., *ib.* 1864), "Medicin und Mediciner in Knittelversen" (7th ed., Vienna, *ib.* 1861), "Nach 500 Jahren: Satire zur Säkularfeier der Wiener Universität" (Leipsic, 1865), he satirized medical charlatanism. His "Zur Geschichte der Juden in Wien" appeared in Vienna in 1853. In the poem "Der Primator" (Prague, 1861), published in many editions, he gives a touching description of the persecutions and sufferings of Jews. Other productions of his prolific pen are:

Helden- und Liederbuch. Prague, 1861 (2d ed., 1863).
Ahnenbilder. Leipsic, 1864.
Libanon, ein Poetisches Familienbuch. Vienna, 1867 (4th ed.).
Tragische Könige, Epische Gesänge. Vienna, 1876 (2d ed., 1880).
Lyrische Gedichte. Stuttgart, 1880 (5th ed.).
Episches und Lyrisches. Stuttgart, 1890.
Beiträge zu den Biographien Nikolaus Lenau's, Ferdinand Raimund's, Friedrich Hebbel's, Franz Grillparzer's. Vienna, 1882–85.
Andreas Hofer im Liede. Innsbruck, 1884.
Biographie des Malers Friedrich von Amerling. Vienna, 1889.
Lenau und Sophie Löwenthal, Tagebuch und Briefe des Dichters. Stuttgart, 1891.
Gesammelte Poetische Werke (except the satirical poems). 3 vols., Vienna, 1880.
His correspondence with Anastasius Grün (1845–76) was published by his son Bruno von Frankl ("Aus dem 19ten Jahrhundert," vol. i., Berlin, 1897).

Philanthropic Work.

At the request of Elise v. Herz-Lämel he went to Jerusalem (1856), and with her help founded there a Jewish school and philanthropic institution. His journeys in Asia and in Greece are vividly depicted, in verse and prose, in a work of two volumes, "Nach Jerusalem" (Leipsic, 1858), which has been translated into several languages, among them Hebrew. Later he added a third volume, "Aus Aegypten" (Vienna, 1860). Frankl advocated the erection of an asylum for the blind near Vienna, on an eminence called "Hohe Warte." The institution was established mainly through the generosity of Baron Jonas von Königswarter. Through Frankl's efforts a European congress of superintendents and teachers of asylums for the blind, over which he presided, was convened at Vienna in 1873. The Schiller monument in Vienna was also the result of his initiative. On the day of its dedication, Nov. 10, 1876, the emperor Francis Joseph, in recognition of Frankl's great services, conferred on him the hereditary title "Ritter von Hochwart"; in 1880 Vienna honored him with the freedom of the city. In 1851 he was appointed professor of ethics at the

Conservatorium der Gesellschaft der Musikfreunde of the Austrian Empire; later he became a member of the Vienna school board.

True to the impressions of his youth, he kept in remembrance the Jewish life of his parental home, which he visited only a few weeks before his death; his feelings on that occasion found expression in a poem entitled "Chrast," his swan-song. Another of his later poems is the touching elegy which he dedicated to the memory of Adolf Fischhof (March 28, 1893), a fellow patriot in the stormy days of 1848.

BIBLIOGRAPHY: Wurzbach, *Biographisches Lexikon der Oesterreichisch-Ungarischen Monarchie*; Brockhaus, *Konversations-Lexikon*; *Meyers Konversations-Lexikon*; *La Grande Encyclopédie*; *Die Neuzeit*, 1894, No. 11; *Oesterreichische Wochenschrift*, 1894, No. 11.

S. S. MAN.

FRANKL, OTTO: Austrian jurist; born in Prague Oct. 4, 1855; studied at the universities of Prague, Göttingen, and Leipsic; made privat-docent (1883), and professor of law at Prague (1891). His principal sphere lies in mining and bankruptcy law. Among his most important works are: "Die Formerfordernisse der Schenkung nach Oesterreichischem Rechte," Gratz, 1883; "Der Freischurf," Prague, 1885; "Der Concurs der Offenen Handelsgesellschaft," Prague, 1890; "Die Haftpflicht für Bergschäden nach Oesterreichischem Rechte," Bonn, 1892; "Zur Revision des Oesterreichischen Concursrechtes," Vienna, 1896. He is also one of the editors of the "Juristische Vierteljahrsschrift" and of the "Grundriss des Oesterreichischen Rechts in Systematischer Darstellung" (Leipsic). S.

FRANKL, PINKUS FRIEDRICH: German rabbi; born at Ungarisch-Brod, Moravia, Jan., 1848; died at Johannisbad Aug. 22, 1887. After attending the yeshibah at Presburg, Frankl prepared himself for the rabbinate at the seminary in Breslau, and at the same time studied Orientalia at the university of that city, graduating (Ph.D.) in 1870. In 1875 he became the secretary of the Wiener Israelitische Allianz, and in 1877 succeeded Abraham Geiger in the rabbinate of Berlin. Four years later Frankl added to his rabbinical duties those of teacher in the Lehranstalt für die Wissenschaft des Judenthums. At that time he became the associate of Grätz in the publication of the "Monatsschrift." He wrote: "Ein Mutazilitischer Kalam aus dem X. Jahrhundert," first printed in the "Sitzungsberichte" of the Vienna Academy of Science, 1872; "Studien über die Septuaginta und Peschitta zu Jeremiah," 1872; "Karäische Studien," 1876; a series of articles in "Ha-Shaḥar," 1876–77, under the title "Aḥar Reshef le-Baḳḳer," being a criticism on Pinsker's "Liḳḳuṭe Ḳadmoniyot"; "Beiträge zur Literaturgeschichte der Karäer, 1887; "Predigten," 1888. Frankl also published some piyyuṭim of Eleazar ha-Ḳalir, under the title "Piyyuṭe ben Ḳalir," in the "Zunz Jubelschrift" (Hebrew part, pp. 201–207), Berlin, 1884.

BIBLIOGRAPHY: Abraham Yafeh, in Sokolov's *Ha-Asif*, iv. 74; F. de Sola Mendes, in *American Hebrew*, Sept. 9, 1887.

S. M. SEL.

FRANKL-GRÜN, ADOLF: Austrian rabbi; born at Ungarisch-Brod, Moravia, Jan. 21, 1847. He received his education at the schools of his native town, at Leipnik, and at Eisenstadt (Hungary), where he became teacher of Hebrew at Dr. Hildesheimer's rabbinical school. He then attended the universities of Breslau and Jena and the theological seminary at Breslau, receiving in 1877 the degree of doctor of philosophy from Jena and the rabbinical degree from Breslau. In the same year he became rabbi at Kremsier, Austria, and religious teacher at both colleges of that city. He still (1903) occupies both positions.

He is the author of several volumes of sermons and has written numerous essays. His principal works are: "Die Ethik des Juda Hallewi," 1885; "Geschichte der Juden in Kremsier," 3 vols., 1896; "Varianten in Parallelen der Bibel"; and "Jüdische Zeitgeschichte und Zeitgenossen," Vienna, 1903.

S. F. T. H.

FRANKLIN, BENJAMIN A.: Jamaica merchant; born at Manchester, England, 1811; died at Kingston, Jamaica, April 26, 1888. He went to the island about the year 1837, and engaged in business, becoming a magistrate and consul for Denmark. The tonnage dues on shipping were abolished mainly at his representation. Franklin founded the Hebrew Benevolent Society in 1851, and promoted the union of the Sephardic and Ashkenazic communities. He was for many years chairman of the Hebrew National Schools, and aided in establishing the Kingston Sailors' Home (in 1864). After returning for ten years to England, he went back to Jamaica and died there.

BIBLIOGRAPHY: *Jewish Chronicle*, June 1, 1888.

J. G. L.

FRANKLIN, FABIAN: American mathematician, editor, and author; born in Eger, Hungary, Jan. 18, 1853; son of Morris Joshua and Sarah Heilprin, of a family which has had several distinguished representatives in the United States. He was graduated B.A. from Columbian University, Washington, D. C., in 1869, and engaged in civil engineering and surveying up to 1877. In that year he became, by invitation, a fellow of Johns Hopkins University (Ph.D. 1880), where he exhibited unusual ability in mathematics, being successively appointed assistant, associate, associate professor, and professor of mathematics in that university (1879–95). Franklin has always been greatly interested in economic and public questions, and in 1895 he retired from his professorship and assumed editorial charge of the "Baltimore News." He has contributed to the "American Journal of Mathematics" and other mathematical publications, to the "Nation," and to the "North American Review." Franklin is an associate fellow of the American Academy of Arts and Sciences, Boston.

BIBLIOGRAPHY: Lamb, *Biographical Dictionary of the United States*; *Who's Who in America.*

A.

FRANKLIN, JACOB ABRAHAM: English journalist and philanthropist; born at Portsmouth 1809; died Aug. 3, 1877. On his retirement from business he went to London and took an active part in communal affairs there. He established a weekly periodical, "The Voice of Jacob"—the first organ in the Anglo-Jewish community—in which to express his views against the Reform movement of 1842. Franklin represented the Manchester community at the board of deputies; was chairman of a committee of the Jewish board of guardians; was a founder of the Anglo-Jewish Association, and a member of its executive. Animated by a zeal for Jewish education, he was anxious to establish a Jewish board-school in London, and succeeded in obtaining participation by the Jewish schools in parliamentary grants. He was a fellow of the Society of Arts, and read a number of papers on decimal coinage, education, etc., being examined on the latter subject before a parliamentary committee. At his death he bequeathed the bulk of his property for the carrying out of certain educational projects, among them the publication of Jewish text-books. Under the auspices of the Franklin Fund appeared such works as N. S. Joseph's "Natural Religion," Lady Magnus' "Outlines of Jewish History," and Friedländer's "The Jewish Religion."

BIBLIOGRAPHY: *Jew. Chron.* Aug. 10, 17, 1877; Nov. 13, 1891; *Jew. World*, Aug. 10, 1877.

J. G. L.

FRANKS: American Jewish family which included a number of officers of some distinction engaged on both sides in the American Revolutionary war. The earliest known member appears to have been Jacob Franks, a merchant who settled in New York at the beginning of the eighteenth century.

David Franks: Loyalist in the war of the American Revolution; born in New York Sept. 23, 1720; died in Philadelphia Oct., 1793; the son of Jacob Franks. He went to Philadelphia early in life, and soon became well known in both business and social circles. He was elected a member of the provincial assembly in 1748; during the French and Indian war he was engaged by the government to supply the army with provisions; in 1755, upon the defeat of General Braddock, he helped to raise a fund of £5,000 for the further defense of the colony; on Nov. 7, 1765, he signed the Non-Importation Resolution; his name is also appended to an agreement to take the king's paper money in lieu of gold and silver. During the war with England he was an intermediary in the exchange of prisoners as well as an "agent to the contractors for victualing the troops of the King of Great Britain." In 1778 Franks was imprisoned by order of Congress, his intentions being considered "inimical to the safety and liberty of the United States"; he was shortly released, only to be arrested two years later as an enemy to the American cause. Later, ruined in fortune, he left for England, but returned in 1783 and engaged in the brokerage business in Philadelphia, in which he continued until his death from yellow fever during the epidemic of 1793.

BIBLIOGRAPHY: Hyman Polock Rosenbach, *The Jews in Philadelphia Prior to 1800*, Philadelphia, 1883; Morris Jastrow, Jr., in *Publications Am. Jew. Hist. Soc.* vol. i.; Herbert Friedenwald, *ib.* vols. i. and vi.; N. Taylor Phillips, *ib.* vol. iv.; Max J. Kohler, *Rebecca Franks*, 1894; Henry S. Morais, *The Jews of Philadelphia*; *Journals of the Continental Congress*; Westcott, *History of Philadelphia*; *Pennsylvania Archives*, *Colden Papers*, in *New York Hist. Soc. Col.*; *Pennsylvania Magazine*; *Records of Christ Church, Philadelphia* (MS.).

David Salisbury Franks: American diplomatic agent, and officer in the American Revolutionary army. He probably left England at an early age, for he is described as a "young English merchant" in a document of 1775; he settled in Montreal, Canada, in 1774, and engaged in business. He was active in congregational affairs, and in 1775 was president of the Shearith Israel congregation (see CANADA). He early evinced an attachment for the American cause, and on May 3, 1775, was arrested for speaking disrespectfully of the king, but was discharged six days later. When General Montgomery took possession of Montreal, Franks advanced money for the support of the army. In 1776 General Wooster appointed him paymaster to the garrison at Montreal, and when the army retreated from Canada he enlisted as a volunteer, and later joined a Massachusetts regiment. Upon the recommendation of the Board of War he was ordered in 1778 to serve under Count d'Estaing, then commanding the sea forces of the United States; upon the failure of the expedition he went to Philadelphia, becoming a member of General Benedict Arnold's military family. In 1779 he went as a volunteer to Charlestown, serving as aide-de-camp to General Lincoln, but was recalled to attend the trial of General Arnold for improper conduct while in command of Philadelphia, in which trial Franks was himself implicated. He was aide-de-camp to Arnold at the time of the latter's treason in Sept., 1780; suspicion was directed against him, and on Oct. 2 he was arrested, but when the case was tried the next day, he was honorably acquitted. Not satisfied with this, he wrote to Washington asking for a court of inquiry to examine into his conduct; on Nov. 2, 1780, the court met at West Point and completely exonerated him. In 1781 he was sent by the superintendent of finance, Robert Morris, to Europe as bearer of despatches to Jay in Madrid and Franklin in Paris; on his return Congress reinstated him in the army with the rank of major. On Jan. 15, 1784, Congress resolved "that a triplicate of the definitive treaty [of peace] be sent out to the ministers plenipotentiary by Lieut.-Col. David S. Franks," and he left again for Europe. The next year he was appointed vice-consul at Marseilles; in 1786 he served in a confidential capacity in the negotiations connected with the treaty of peace and commerce made with Morocco, and on his return to New York in 1787 brought the treaty with him. He applied to Washington in 1789 and to Jefferson in 1790 for a position in the consular service, but nothing came of these requests. On Jan. 28, 1789, he was granted four hundred acres of land in recognition of his services during the Revolutionary war. Major Franks was one of the original members of the Society of the Cincinnati, Pennsylvania division.

Trial for Treason.

BIBLIOGRAPHY: Oscar S. Straus, *New Light on the Career of Colonel David S. Franks*, in *Publications Am. Jew. Hist. Soc.* vol. x.; Abraham S. Wolf Rosenbach, *Documents Relative to Major David S. Franks While Aide-de-Camp to General Arnold*, *ib.* vol. v.; Herbert Friedenwald, *ib.* vol. i.; Max J. Kohler, *ib.* vol. iv.; Leon Hühner, *ib.* vol. x.; *Journals of the Continental Congress*; *Pennsylvania Archives and Colonial Records*; *Proceedings of Court Martial of General Arnold*, Philadelphia, 1780; *Magazine of American History*, viii. 717–733; Wharton, *Diplomatic Correspondence of the American Revolution*, iv. 752–754, 784; v. 121; *Archives of the Department of State*; *The Remembrancer*, 1775; *Massachusetts Soldiers and Sailors in the War of the Revolution*, vi. 19, Boston, 1899; *Journals of Congress*, 1775, 1776, 1782, 1784.

Isaac Franks: Officer in the American Revolutionary army; born in New York May 27, 1759; died in Philadelphia March 4, 1822. At the outbreak of the war in June, 1776, when only seventeen years old he enlisted in Colonel Lesher's regiment, New York Volunteers, and served with it in the battle of Long Island; on Sept. 15 of the same year he was taken prisoner at the capture of New York, but effected his escape after three months' detention. In 1777 he was appointed to the quartermaster's department, and in Jan., 1778, he was made forage-master, being stationed at West Point until Feb. 22, 1781, when he was appointed by Congress ensign in the Seventh Massachusetts Regiment; he continued in that capacity until July, 1782, when he resigned on account of ill health. In 1789 Franks was appointed a notary and tabellion public of the Commonwealth of Pennsylvania; in 1794 Governor Mifflin commissioned him lieutenant-colonel of the Second Regiment, Philadelphia county. It was in his house at Germantown, a suburb of Philadelphia, that President Washington resided during the prevalence of yellow fever in the city in 1793. He was appointed in 1795 a justice of the peace for the townships of Germantown and Roxborough. On Feb. 18, 1819, he was made prothonotary of the Supreme Court of Pennsylvania, and help that position until his death three years later. Colonel Franks' portrait was painted by Gilbert Stewart, and is now in the Gibson Collection of the Pennsylvania Academy of the Fine Arts, Philadelphia, with whose permission it is reproduced here.

Col. Isaac Franks.

BIBLIOGRAPHY: Morris Jastrow, Jr., *Documents Relating to the Career of Col. Isaac Franks*, in *Publications Am. Jew. Hist. Soc.* vol. v.; Leon Hühner, in *ib.* vol. x. 168–170; *Massachusetts Soldiers and Sailors in the War of the Revolution*, vi. 20, Boston, 1899; *Papers of the Supreme Court of Pennsylvania* (MSS. in the possession of the Pennsylvania Historical Society, Philadelphia).

Michael Franks: Private in the French and Indian war; his name is included in a list of Captain van Braam's company, dated July 9, 1754, and in a list of those "who have received His Excellency's bounty money."

BIBLIOGRAPHY: Cyrus Adler, in *Publications Am. Jew. Hist. Soc.* ii. 180–181; *Journal of Colonel George Washington*, ed. by J. M. Toner, pp. 177, 194, 203, Albany, 1893.

Rebecca Franks: Prominent member of Philadelphia loyalist society during the Revolution; born in Philadelphia about 1760; died in Bath, England, March, 1823; daughter of David Franks. During the Revolutionary war her sympathies, like her father's, were with the mother country, and during the British occupation of Philadelphia in 1778 she assisted in the "Meschianza," the celebrated fête given in honor of General Howe, and at which Major André presided. "The Times, a Poem by Camilio Querno, Poet Laureate of the Congress," a loyalist composition, has been attributed to her. Her literary ability, as well as her vivacity and wit, were well known; she carried on a correspondence with prominent men, and General Charles Lee, of the Continental army, addressed to her a letter which attracted much attention, being published in the magazines of the day. In 1782 she married, in New York, Lieutenant-Colonel, afterward General, Henry Johnson, G.C.B., and removed to England, residing in Bath until her death.

BIBLIOGRAPHY: Max J. Kohler, *Rebecca Franks, an American Jewish Belle of the Last Century*, New York, 1894; Hyman Polock Rosenbach, *The Jews in Philadelphia Prior to 1800*, Philadelphia, 1883; Henry S. Morais, *The Jews of Philadelphia*; Edward Langworthy, *Memoirs of the Life of the Late Charles Lee, Esq.*, London, 1792; Lossing's *American Historical Record*, vol. ii.; Mary E. Robins, in *Jewish Exponent*, Feb. 6, 1903.

A. A. S. W. R.

FRANZOS, KARL EMIL: Austrian author; born Oct. 25, 1848, in Podolia, Russia; died in Berlin, Jan. 28, 1904. His childhood was spent at Czortkow, Galicia, the "Barnow" of his stories. Franzos attended the German gymnasium at Czernowitz and studied law at the universities of Gratz and Vienna After passing the state examination he entered journalism, and traveled (1872–76) through Europe, Russia, the countries of the Danube, Turkey, Asia Minor, and Egypt. In 1877 he settled in Vienna, and published as the fruit of his travels "Aus Halb-Asien" (Leipsic, 1876; 4th ed., Berlin, 1900), "Vom Don zur Donau" (Leipsic, 1878; 2d ed., 1890), and "Aus der Grossen Ebene" (Stuttgart, 1888). In these three books, which have been translated into many European languages, he gives brilliant sketches of the social conditions of the countries he visited. From 1882 to 1885 he edited the "Neue Illustrirte Zeitung," and in 1886 founded the "Deutsche Dichtung," which he edited himself. In 1887 he moved to Berlin.

Franzos' childhood was spent in a Jewish-Polish village, surrounded by the narrowness of Orthodox Galician Judaism. His father had seen German life and received a German education. Returning to Galicia as a district physician, he became a benefactor to his poor countrymen, who, although they loved and admired him as their physician, stood aloof from him, unable to understand how he, one of themselves, could dispense with regulations which for them were religion. Of these Galician Jews Karl Franzos gives a vivid description in "Die Juden von Barnow" (Stuttgart, 1877; 6th ed., Leipsic, 1900) and in "Moschko von Parma" (Breslau, 1880; 3d ed., 1898). In 1888 he published in Breslau "Judith Trachtenberg" (4th ed., 1900), also dealing with a Jewish subject. Franzos claims the authorship of the well-known epigram, "Every country

Karl Emil Franzos.

has the Jews that it deserves" (Jedes Land hat die Juden die es verdient). Differing from Auerbach, Bernstein, and Kompert, Franzos lays stress on the tragic sides of Jewish life, the fateful conflict of old and new, of internal and external forces.

Although his fame is based on his remarkable sketches of life and character in Galician ghettos, he is not merely a ghetto novelist. His pen secured him a place among the chief authors of contemporary Germany. In 1887 appeared his most important work, "Ein Kampf ums Recht," Breslau, 4th ed., 1900, in which he describes the fight of a Bukowina farmer for what he imagines his right, and the conflict between his traditional race-right and the law of the many-tongued modern Austrian empire.

Besides the works mentioned Franzos wrote:

Junge Liebe, Breslau, 1878; Von den Türken in Europa (a translation of James Baker's "Turkey in Europe"), Breslau, 1878; Stille Geschichten, Dresden, 1880; Mein Franz, a short story in verse, Leipsic, 1881; Der Präsident, Berlin, 1884; Die Reise nach dem Schicksal, Stuttgart, 1885; Trug, Stuttgart, 1885; Die Schatten, Stuttgart, 1888; Der Gott des Alten Doktors, Jena, 1892; Die Suggestion und die Dichtung, a collection of literary studies, Berlin, 1892; Der Wahrheitssucher, Berlin, 1893; Ungeschickte Leute, Berlin, 1894; Ein Opfer, Berlin, 1894; Der Kleine Martin, Berlin, 1894; Leib-Weihnachtskuchen und Sein Kind, Berlin, 1894; Allerlei Geister, Berlin, 1895; Mann und Weib, Berlin, 1899; Heine's Geburtstag; Aus Anhalt und Thüringen, both Berlin, 1900; Ernst Schulze und Caecilie, Berlin, 1901.

In 1879 Franzos published "Georg Büchner's Sämmtliche Werke und Handschriftlicher Nachlass"; in 1883 he edited "Deutsches Dichterbuch aus Oesterreich" (Leipsic); in 1895, "Die Geschichte der Erstlingswerke" (Berlin), autobiographical sketches of the first efforts of contemporaneous German authors; in 1899, "Konrad Meyer" (Berlin), a study of that well-known German novelist. Nearly all of his books have been translated into English, French, and other European languages.

Franzos has always taken an interest in Jewish affairs, and has held several communal offices in Vienna and Berlin. His wife is **Ottilie Benedikt**, born at Vienna Sept. 24, 1856, who published (under the nom-de-plume "F. Ottner") two novels: "Das Adoptivkind und Andere Novellen" (1896) and "Schweigen" (1902).

Bibliography: Leixner, *Gesch. der Deutschen Litteratur*, pp. 1040 *et seq.*, Leipsic, 1894; *Meyers Konversations-Lexikon.*

S. F. T. H.

FRAT MAIMON or **SOLOMON BEN MENAHEM**: Provençal scholar; flourished in the second half of the fourteenth century. The name "Frat" is, according to Neubauer, abbreviated from "Frater." Frat Maimon was the author of four works, which are known only by quotations made from them by three of his disciples: (1) "'Edut le-Yisrael," probably a controversial treatise on religion; (2) "Neẓer Maṭṭa'i," on the philosophical explanations of the haggadot found in the Talmud; (3) a commentary on the poem "Batte ha-Nefesh" of Levi ben Abraham; (4) comments on Genesis.

Bibliography: Zunz, *G. S.* ii. 34; Steinschneider, *Hebr. Bibl.* xvi. 126; Geiger, *Jüd. Zeit.* iii. 285; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 753.

G. I. Br.

FRATERNITATEA. See Periodicals.

FRATERNITIES: Societies for mutual benefit. If it be true that "the origin of the friendly society is probably in all countries the burial club" ("Encyc. Brit." ix. 780), Jewish organizations of that nature may be traced back nearly two thousand years. Fraternities for the burial of the dead are mentioned in the Talmud (M. Ḳ. 27b). The ḥebra ḳaddisha, or burial society, was known in its present form early in the fifteenth century, and numerous associations resembling it more or less closely have existed ever since. But the modern fraternal organization with its insurance or endowment features belongs with few exceptions to the second half of the nineteenth century. The history of such Jewish fraternities, whether ancient or modern, still remains to be written (Steinschneider, "Allg. Einleitung in die Jüd. Lit. der Mittelalters," in "J. Q. R." xv. 314, 315). There are many thousands of Jewish societies scattered among communities in all parts of the world; but the present article is restricted to the larger "orders," which flourish mostly in the United States. These orders not only offer pecuniary benefits and cheap insurance, but also serve as social centers, and have afforded the machinery for national Jewish organization throughout the United States. Besides the B'nai B'rith (see Jew. Encyc. iii. 275) the most important are:

Ahavas Israel, Independent Order: Founded 1890; 124 lodges; 121,499 members (1902).

American Israelites, Independent Order: Founded 1894; 3,000 male and 2,500 female members (1899). Headquarters in New York.

American Star, Order: Founded 1884; 5,500 members in 1899. (Defunct?)

B'nai B'rith, Improved Order: Founded 1887; 40 lodges and 1,500 members (1901).

B'rith Abraham, Order: Founded 1859; 288 lodges; 42,000 members of both sexes. Headquarters in New York.

B'rith Abraham, Independent Order: Founded 1887 (an offshoot of the preceding); 302 lodges; 56,949 members. Headquarters in New York.

Free Sons of Benjamin, Independent Order: Founded 1879; 192 lodges; 14,088 male, 1,361 female, members (1901). Headquarters in New York.

Free Sons of Israel, Independent Order: Founded 1849; 103 lodges; about 11,000 members. Headquarters in New York. There are also an "Improved Order" and a "Junior Order" of the same name.

Free Sons of Judah, Independent Order: 119 lodges; 6,447 members (1901).

Kesher Shel Barzel, Order: Founded 1860 (offshoot of Order B'rith Abraham); dissolved 1903.

Progressive Order of the West: 1,082 members (1901).

Sons of Abraham, Independent Order: Founded 1892; 2,400 members (1899). Headquarters in New York.

United Israelites, Independent Order: Founded in Philadelphia 1886; reported to have had 200 lodges in 1894.

Western Star, Independent Order: An offshoot of Order American Star; about 5,000 members, chiefly in Chicago and other parts of the West.

England is probably the only other country which has Jewish fraternal organizations of this kind. "The Jewish Year Book" for 1901–02 records, besides four Jewish "courts" of the **Ancient Order of Foresters** and seven Jewish "beacons" of the **Order of Ancient Maccabeans**, the following fraternities:

Ancient Order of Mount Sinai: Six lodges.
Grand Order of Israel: Fourteen lodges.
Hebrew Order of Druids: Seven lodges.
Order Achei Berith: Sixteen lodges.

There are, besides, numerous lodges of Freemasons and other nominally non-Jewish fraternal societies which are composed wholly or mostly of Jews. Many Jews have attained high rank in such bodies, as, for instance, Max Selanick, who in 1903 was the highest official of the Knights of Pythias in the state of New York. See FREEMASONRY.

BIBLIOGRAPHY: Stevens, *Cyclopedia of Fraternities*, pp. 206, 210, New York, 1899; Morais, *The Jews of Philadelphia*, pp. 184–187, Philadelphia, 1894; *American Jewish Year Book*, 1900–01, 1901–02, 1902–03; Levi, *Proper Function of Jewish Fraternal Organizations*, in *Jewish Comment*, April 12, 1901.

A. P. WI.

FRAUD AND MISTAKE: Where in a transaction one of the parties loses by the fraud, *i.e.*, the misrepresentation, of the other, or by his suppression of the truth, the law gives relief either by rescinding the contract or by awarding damages. In some cases such relief is afforded when the loss occurs through mistake, without any evil intent on the part of him who gains by it. The Mosaic and rabbinical law forbids many fraudulent practises under religious and punitive sanctions. The law also sets aside some sales or purchases simply for excess or deficiency of price. The implied warranty that an article sold will come up to its description in quality and quantity may also be treated in connection with the subject of fraud and mistake.

I. Forbidden Practises: 1. The written law is very severe against the use of false measures of length, false weights, false hollow measures, and untrue scales (Lev. xix. 35, 36); and it speaks of the possession of twofold weights or measures, one great and one small, as an abomination to the Lord (Deut. xxv. 13–16). This law applies in dealings with Gentiles as well as Jews (B. Ḳ. 113b). It is the duty of the courts to appoint inspectors of scales, weights, and measures (baraita to B. B. 89a), and to punish offenders by floggings, and, in later times, by fines also (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 231, 2). A deficient bushel should not be kept in the house for any purpose, lest somebody measure with it. In many places the custom required all measures to be sealed by authority.

2. It is as unlawful to cheat a Gentile as an Israelite. If there is a blemish in an article about to be sold, the buyer must be informed. Flesh or hide of a "fallen" beast must not be sold, even to a Gentile, as that of a slaughtered beast. "They must not furbish up man or beast," says the Mishnah (B. M. iv. 12). Thus, one must not dye a bondman's beard black; nor drug an animal so as to raise and stiffen its hair; nor paint old implements to make them look like new.

Adulteration.

Many similar tricks are named. Bad grain should not be mixed with good grain and the whole sold as good. Water must not be put into wine at all. A merchant may put corn from five thrashing-floors into one bin, and pour wine from many presses into one barrel; for all know that he does not grow his grain or his grapes (B. M. 60a).

3. A man must not assume false appearances to gain his neighbor's good opinion (גונב דעת); thus, for instance, though good manners force you to invite to dinner even one who, as you well know, can not accept, you must not press such a one to accept (Ḥul. 94a)

4. For special rules as to weights and measures see WEIGHTS AND MEASURES; but the moral aspect may be stated here, namely, that the heavenly punishment of the falsifier is very hard; for his is a sin for which there can hardly be real atonement; since he is a robber of the public, and he can not restore the money to those he has wronged, which is the first condition for receiving pardon (B. B. 88b).

II. Grounds for Rescission: Whenever a sale is made, a mistake in measure, weight, or number, no matter how small it may be, gives to the injured party the right to have the transaction set aside, to have the goods returned to the seller, and the price to the buyer, whether the mistake was made in the goods or in the money; and this at any time when the mistake is discovered. For it is a "purchase by mistake"; and such a purchase is void (Ḳid. 42b; Giṭ. 14a). He who receives money from his neighbor, whether as the price in a sale, or as a loan, or as a payment, and finds an excess, must return it, even unasked (B. M. 63b).

Blemish.

On the other hand, in the sale of land or of slaves or of chattels, if the thing bought has a blemish in it which was unknown to the purchaser, the latter may return it at any time. Maimonides deduces this from the authorities given above as to mistake in weight or number. But whenever the purchaser uses the thing with knowledge of the blemish, he is barred (by analogy to the case put in Ket. 76a). Neither party can, without consent of the other, ask a reduction or proportional return of the price: the seller must take back his goods; the buyer must return them or pay in full. However, if houses at a distance have been sold, and it turns out they have been injured by trespassers before the sale, the injury being such as can be remedied by repairs, the seller may, by deducting the cost of repairs from the price, make the sale stand good; for here the blemish is temporary (Ṭur. v. 96, 6, on the authority of Asheri; see Ḥoshen Mishpaṭ, 232, 5).

What is a blemish within these rules depends in the main on the custom of the place. Every buyer has the right to expect that the thing bought is free from all blemish. Even if the seller proclaims that he will not be responsible for any fault, the buyer may still rescind on finding a blemish that has not been specially declared; for the waiver of the buyer is void unless he knows what he waives.

When the seller names several blemishes in the thing on sale, and it has only one of them, the court may conclude that the other faults were named only to put the buyer off his guard, and may rescind the contract (see the illustrations of a cow and a bondwoman in B. M. 80a). In a bondman or bondwoman only such blemishes are to be considered as interfere with his or her capacity for work; for slaves are not kept for pleasure. It is a blemish in a bondman that he is an "armed bandit," or that he is "inscribed to the king" (for punishment), but not that he is a thief or a gambler or a drunkard; for slaves are not presumed to be very moral (B. B. 92b).

III. Fitness for a Purpose: The Mishnah (B. B. vi. 1) says: "If one sells grain to his neighbor, and he sows it, but it will not sprout, the seller is not liable on a warranty. Simeon b. Gamaliel says (not contradicting what precedes): 'For garden seeds that are not eaten, he is liable.'" In other words, the seller must have either actual notice of the purpose for which the article is bought, or implied notice in the nature of the article. It seems that there is no implied warranty that flaxseed will sprout; for though it is most frequently bought to be sown, it is also bought for linseed-oil; and "in money matters we do not go by the majority of cases." So also, when an ox is bought, and it turns out vicious, the seller may not be liable, for he can say, "I have sold it for butchering." But herein the great masters Rab and Samuel differed, the former insisting that farmers buy oxen so generally for the plow that the seller should presume this as the purpose.

Adaptability to an End.

Where the goods sold do not meet the description, there is no sale (Mishnah B. B. v. 6). Either party may object. So, when red wheat is delivered for white, or white for red; olive-wood for sycamore, or sycamore for olive, etc., either party may insist that there was a mistake; for every man has his own preference. But when the mistake is made of delivering a low grade for a high grade, the seller may not rescind; or if a high grade instead of a low one, the buyer may not rescind—even though, by reason of a great rise or fall in the market price, it may be of advantage to do so.

IV. Damages: Cases have been enumerated in which a return of the faulty article is impracticable, because it has been consumed before the fault is discovered; it might also be at such a distance that the cost of bringing it back would exceed the value. In these cases the seller must return the price, deducting only so much thereof as the buyer has been benefited. On the other hand, where the seller has sold an article unfit for the purpose for which the purchaser procured it, with knowledge of the purpose and of the unfitness therefor, he is liable not only for the return of the price, but also for the useless outlays to which the buyer has been put, such as in the sowing of seeds or in the transportation of goods to a foreign market. This liability for extra damages is asserted, though without authority in the Talmud, by the Ṭurim and the Shulḥan 'Aruk (Ḥoshen Mishpaṭ, 232, 21).

Full details are also found in the codes for cases in which the goods sold by fraud or mistake are lost or are further injured in the hands of the buyer, before or after the discovery of the blemish (*ib.* 232, *passim*).

V. The Talmud takes notice not only of direct fraud between two parties dealing with each other, but also of wrongs done through their collusion (קינוניא=*κοινωνία*) to third parties. Hence the rule not to return a lost bond; because it may have been redeemed already, yet the debtor and creditor may collusively put it in force against the purchasers of the former's lands (see FINDER). Under EXECUTION it has been shown (1) that the debtor, to clear himself from the ban, must satisfy the court that no property is held by another, as ostensible owner, for his benefit, and (2) that any property held is bound for his debts; in short, that feigned conveyances of the debtor's property are void as against his creditors. While fraudulent conveyances and the remedies against them occupy such a wide field in English and American law, the Talmud says nothing, and the codes hardly anything, as to how the creditor may proceed to overcome a fraud thus attempted against his rights.

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S. S. L. N. D.

FRAUENSCHUL or **WEIBERSCHUL:** That part of the synagogue which is reserved for women, whether an annex, as in the Altneuschul of Prague and in the synagogue of Worms, or a gallery; the latter is generally in the rear of the building, on the west side, but sometimes on the north or south side. Modern synagogues have often two galleries, one above the other.

The separation of the sexes in synagogues is most likely coeval with synagogal services, although it is not mentioned in the old sources, and the ruins of ancient synagogues found in Palestine are not in such a state of preservation that conclusions can be reached in regard to their interior arrangements. According to Talmudic reports, which most likely present a genuine tradition, there was in the Temple at Jerusalem a women's gallery, so built that its occupants could witness the ceremonies, while a grating hid them from the view of the men (Sukkah v. 2, 51b; Tamid ii. 5; Maimonides, "Yad," Bet ha-Beḥirah, v. 9).

The rabbinical codes are silent in regard to the Frauenschul. Joseph Saul Nathansohn (d. 1875), in discussing the question whether the sexton of a synagogue who lived in the building was permitted to make use of the women's synagogue as a dining-room on the occasion of the circumcision of a child, quotes no precedent on the subject, but decides that the women's synagogue has not the same degree of sacredness as the part reserved for men ("Sho'el u-Meshib," vi. 1, No. 3, Lemberg, 1890).

Modern synagogues of the Reform rite frequently have pews for men and women on one floor, as in some synagogues in Vienna and in the Reform synagogue of Berlin. In America, family pews have been introduced in the Reform synagogues; and even some of the conservative congregations, otherwise following the old ritual, have adopted the practise of seating men and women in the same pews. See also GALLERY.

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A. D.

FRAUENSTÄDT, CHRISTIAN MARTIN JULIUS: German student of philosophy; born at Bojanowo, Posen, April 17, 1813; died at Berlin Jan. 13, 1879. He was educated at the house of his uncle at Neisse, and embraced Christianity in 1833. Studying theology and, later, philosophy at Berlin, he formed the acquaintance of Schopenhauer, and took up his residence in Berlin in 1848.

Frauenstädt was a disciple of Schopenhauer, as is shown by his works. He wrote: "Studien und Kritiken zur Theologie und Philosophie," Berlin, 1840; "Ueber das Wahre Verhältniss der Vernunft zur Offenbarung," Darmstadt, 1848; "Aesthetische Fragen," Dessau, 1853; "Die Naturwissenschaft in Ihrem Einfluss auf Poesie, Religion, Moral, und Philosophie," *ib.* 1855; "Der Materialismus, Seine Wahrheit und Sein Irrthum," *ib.* 1856 (written against Büchner); "Briefe über die Natürliche Religion," *ib.* 1858; "Lichtstrahlen aus Immanuel

Kant's Werken," *ib.* 1872. Schopenhauer made Frauenstädt his literary executor, to undertake the editing of his works. Among Frauenstädt's works relating especially to Schopenhauer are:

"Briefe über die Schopenhauer'sche Philosophie," Leipsic, 1854; "Lichtstrahlen aus Schopenhauer's Werken," *ib.* 1862, 7th ed. 1891 (with Otto Lindner); "Schopenhauer, von Ihm und über Ihn," Berlin, 1863; "Aus Schopenhauer's Handschriftlichem Nachlass," Leipsic, 1864; "Das Sittliche Leben," *ib.* 1866; "Blicke in die Intellektuelle, Physische, und Moralische Welt," *ib.* 1869; "Schopenhauer-Lexikon," *ib.* 1871; "Neue Briefe über die Schopenhauer'sche Philosophie," *ib.* 1876. He edited "Gesammtausgabe der Werke Schopenhauer's," 6 vols., *ib.* 1873–74, 2d ed. 1877.

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S. F. T. H.

FRAUENTHAL, MAX: American soldier; born at Marienthal, Rheinpfalz, Bavaria, in 1836; emigrated to America in 1851; lived for a time in Texas and Louisiana, finally settling in Brookhaven, Miss. On the outbreak of the Civil war he, with several coreligionists, enlisted at Summit, Miss., in a company subsequently known as "Company A, Sixteenth Regiment, Mississippi Volunteers." Frauenthal accompanied Gen. Stonewall Jackson through the valley of Virginia, and served till the end of the war, escaping with slight wounds. In the presence of several officers, General Ewell among the number, Frauenthal was highly complimented by his colonel. "If I had ten thousand men like Frauenthal," said the colonel, "I would drive the Yankees into the Potomac before night." Frauenthal particularly distinguished himself at the "Bloody Acute Angle" in the battle of Spottsylvania Court House (May 12, 1864). In a letter to the "Galveston Daily News," Colonel A. T. Watts, now judge at Dallas, Texas (who was a private in the same company as Frauenthal), contributes an account of the "grand, terrific, sustained fighting in the Angle of Livid Hell and Darksome Death." After describing in detail the formation of the "Acute Angle," Judge Watts concludes: "Frauenthal, a little Jew, had the heart of a lion. For several hours he stood at the immediate point of contact (the apex of the angle), amid the most terrific hail of lead, and coolly and deliberately loaded and fired without cringing."

Frauenthal is now (1903) living in Conway, Ark., and is commander of the Conway Camp of United Confederate Veterans.

BIBLIOGRAPHY: H. Cohen, *A Modern Maccabean*, in *Publications Am. Jew. Hist. Soc.* No. 6, 1897; *Galveston Daily News*, July 15, 1893.

A. H. C.

FREDERICK II. (surnamed the Great): King of Prussia; born 1712; reigned from 1740 till his death in 1786. He was not friendly to the Jews, although he issued a "Schutzjude" patent to Moses Mendelssohn in October, 1763.

The "General-privilegium," 1750.

During the early years of Frederick's reign the Jews were left in comparative peace under the law of 1730. Soon after Frederick had made a treaty of peace with Maria Theresa of Austria, he proceeded to issue a series of anti-Jewish edicts. His policy was to maintain the proportion between Jews and Christians in Prussia at a definite, fixed ratio. On April 17, 1750, a "neue revidierte Generalprivilegium und Schutzbrief vor die Judenschaft in Preussen und der Mark Brandenburg" was enacted, but was not promulgated till 1756. It was particularly oppressive. The Berlin community, consisting of 333 families (estimated at 1,945 souls), at this time had the number of its Schutzjuden fixed arbitrarily at 150; and only the eldest sons could succeed to their fathers' rights. All other Jews were declared to be "extraordinary," which meant that they were not allowed to transmit their privilege of residence to their children. Throughout the kingdom this law was enforced with much rigor. In Silesia and West Prussia no Jews could live in the open country ("plattes Land"). Jewish servants were not allowed to marry; and Jewish beggars and pedlers were inhibited.

During Frederick's entire reign the Prussian Jews continually protested against harsh edicts, but without much success. In 1763, however, succession to the rights of the Schutzjuden was extended to second sons on condition that these take up manufacturing. For this privilege the Jews had to pay 70,000 thalers. For further privileges the Jews had to purchase a definite number of pieces of porcelain from the royal porcelain manufactory. These pieces were often specially made in grotesque shapes, as in the form of apes, and for this reason were afterward much valued by collectors. In addition to such exactions the Jews paid regular taxes.

While the Jews were prohibited from following certain trades and occupations (flax-spinning, 1761; agriculture, 1763; flour and wood industries) because of the jealousy of Christian competitors, they were compelled in 1768 to take charge of the stocking and cap manufactories at Templin and to become absolutely responsible for their financial success.

By the rescript of 1750, severe penalties were imposed on those Jews who practised usury. In 1752–53 interest rates were fixed at 12 per cent per annum, and in 1755 at 6 per cent and 7 per cent. Bankrupts were harshly dealt with; and the entire Jewish community of a locality was made responsible for the crimes committed by Jewish thieves (1773). In 1770 the oppressive usury laws were somewhat modified by repeal acts.

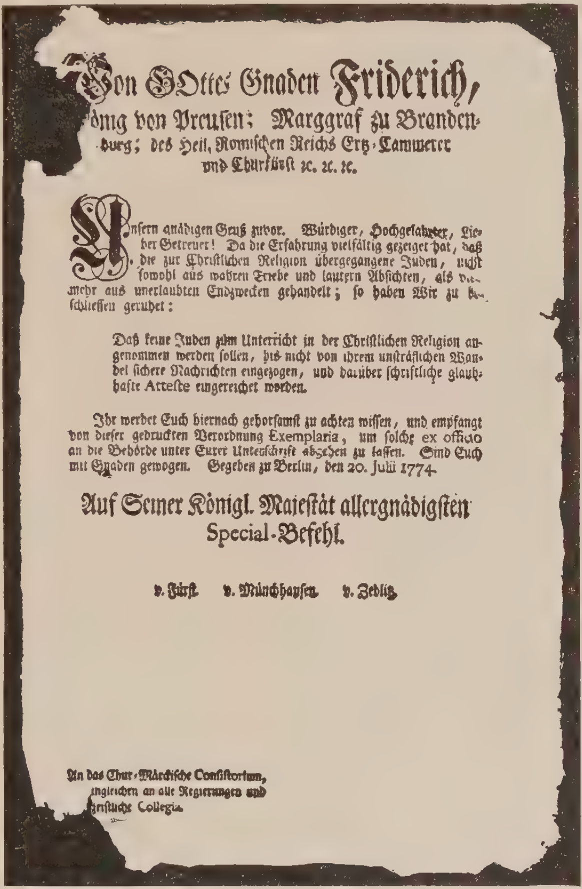
Restrictive Measures.

Payments of protection-money often caused trouble for the Jews in Frederick's reign. During the Seven Years' war Frederick would have no Jewish soldiers in his army; a yearly tax was paid instead. The Jews had also to bear a share of the ransom imposed on Berlin by the Russian invaders of 1763. During the war, moreover, the Jews had to lend large sums of money to the king. In 1765 the 438 Jewish families in Berlin had to pay a tax of 25,000 thalers; hitherto an annual tax of but 15,000 thalers had been paid for 250 families. In 1770 the Jews were not allowed to pass buckets at fires; a yearly tax was imposed instead. In 1773 the Jews had to deliver a certain quantity of silver to the royal treasury. Additional edicts were promulgated in 1773, 1777, 1782; and as late as 1785 a law was passed against surreptitious begging by Jews.

Although Frederick declared that absolute justice must be meted out to Jews in the law courts, the "more Judaico" was required again (1747). Jews had to take this oath in the synagogue in the presence of ten adults and be clothed with the "arba' kanfot" and tefillin. On especially solemn occasions they had to sit on coffins and hold slaughtering-knives. This requirement was modified, however, in 1782.

There were nineteen factories and mills owned by Jews during Frederick's reign, among them Daniel Itzig's lead-factory at Sorge and his oil-mill at Berlin (Geiger, "Geschichte der Juden in Berlin," ii. 93). Among the king's Jewish mint-masters ("Münzjuden") were Ephraim, 1754; Moses Isaac and Daniel Itzig, 1756; Daniel Itzig and Ephraim, 1758; and Veitel Heine Ephraim, 1773.

With the inner life of the Jews Frederick had nothing to do. Although in 1771 he struck Mendelssohn's name from the list of members of the proposed Berliner Akademie der Wissenschaften, yet in 1783 he spoke of him as "the famous Jewish scholar." Dohm's "Ueber die Bürgerliche Verbesserung der Juden" (1781) failed to influence Frederick toward a greater liberality in the treatment of his Jewish subjects. It was Voltaire's somewhat ambiguous transactions with Abraham Hirsch or Hirschel which caused Frederick to break off relations with him (Carlyle, "Frederick the Great," book v.).



Von GOttes Gnaden Friderich,
önig von Preuſen; Marggraf zu Branden-
burg; des Heil. Römiſchen Reichs Ertz-Cammerer
und Churfürſt ꝛc. ꝛc. ꝛc.

Unſern gnädigen Gruß zuvor. Würdiger, Hochgelahrter, Lieber Getreuer! Da die Erfahrung vielfältig gezeiget hat, daß die zur Chriſtlichen Religion übergegangene Juden, nicht ſowohl aus wahren Triebe und lautern Abſichten, als vielmehr aus unerlaubten Endzwecken gehandelt; ſo haben Wir zu beſchlieſſen geruhet:

Daß keine Juden zum Unterricht in der Chriſtlichen Religion angenommen werden ſollen, bis nicht von ihrem unſträflichen Wandel ſichere Nachrichten eingezogen, und darüber ſchriftliche glaubhafte Atteſte eingereichet worden.

Ihr werdet Euch hiernach gehorſamſt zu achten wiſſen, und empfangt von dieſer gedruckten Verordnung Exemplaria, um ſolche ex officio an die Behörde unter Eurer Unterſchrift abgeben zu laſſen. Sind Euch mit Gnaden gewogen. Gegeben zu Berlin, den 20. Julii 1774.

Auf Seiner Königl. Majeſtät allergnädigſten
Special-Befehl.

v. Fürſt v. Münchhauſen v. Zedlitz

An das Chur-Märckiſche Conſiſtorium,
ingleichen an alle Regierungen und
geiſtliche Collegia.

Edict of Frederick the Great with Regard to the Conversion of Jews.

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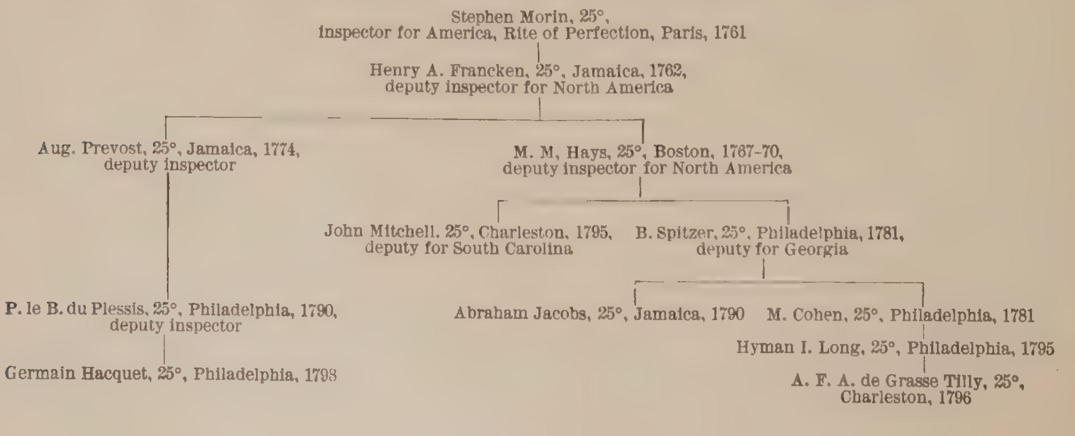
D. A. M. F.

FREEMASONRY: The institutions, rites, and principles of a secret society devoted to the promotion of fraternal feeling and morality among the members of the order. In its modern form it appears to have arisen in London in 1717, and thence spread through the British Isles to the Continent, reaching North America about 1729. In the preliminary stages which led up to freemasonry, there are traces of the influence of Judah Templo, the constructor of a model of Solomon's Temple, who visited England in the reign of Charles II. A coat of arms said to have been used or painted by him resembles greatly that adopted later by the freemasons of England ("Transactions Jew. Hist. Soc. Eng." ii.). The society claims affiliation with the ancient craft of working masonry, and by this means traces back much of its symbolism and ritual to the building of the First Temple by Solomon. So far does this tendency go that G. Oliver, in his "Antiquities of Freemasonry" (London, 1823), attempts to show that Moses was a grand master. One of the higher grades of the order is connected with the legend of the death of Hiram "Abif" (a misunderstanding of II Chron. ii. 13). According to Masonic legend, he was killed by three workmen just at the completion of the Temple; and there is a mystery about his death as represented in the Masonic rites. This may possibly trace back to the rabbinic legend that while all the workmen were killed so that they should not build another temple devoted to idolatry, Hiram himself was raised to heaven like Enoch (Pesiḳ. R. vi. 25a, ed. Friedmann). In the early stages of freemasonry, however, nothing was said of Solomon (Fort, "Early History and Antiquities of Freemasonry," p. 181, Philadelphia, 1875), and nothing is said of the Hiram legend in the earliest printed constitution of 1723 (R. F. Gould, "History of Freemasonry," iv. 365).

The technical language, symbolism, and rites of freemasonry are full of Jewish ideas and of terms like "Urim and Thummim," "Acharon Schilton," "Rehum," "Sephirot," "Jachin," "Ish Chotzeb" (comp. I Kings v. 18, list of terms on following page), but these may have been derived, without any Jewish intermediation, from commentaries on the Old Testament. Many of these terms are derived from the Biblical account of the building of Solomon's Temple (I Kings v. *et seq.*), and the two pillars Jachin and Boaz take a predominant position in Masonic symbolism. In the Scottish Rite the dates of all official documents are given according to the Hebrew months and Jewish era, and use is made of the older form (Samaritan or Phenician) of the Hebrew alphabet. The impostor Cagliostro appears to have introduced some of the terms of the Cabala into his "rite of Misraim," but this again might have been derived from the Christian Cabala.

Modern anti-Semites, especially among the Roman Catholics, attempt to identify freemasonry with Jewish propagandism, going so far as to state that the whole movement is ruled by five or six Jews acting secretly as its head. But the only specific instance of Jewish influence mentioned by them is the introduction of the degree of "kohen" by one Martinez Paschalis. There is, however, no evidence that he was a Jew. Mackey ("Encyclopedia of Freemasonry") states that he was a German who made himself acquainted with the Jewish Cabala during his travels in the East. It is also claimed that Stephen Morin, founder of the Scottish Rite in America, was a Jew. There is no evidence of this, but it is probable that M. M. Hays and Isaac da Costa who derived the degrees from Morin, and introduced them into South Carolina about 1801, were Jews; yet so far the only evidence of specifically Jewish influence consists in the fact that this particular branch of a certain section of freemasonry appears to have been introduced into South Carolina by Jews.

There is even some doubt about this affiliation. Freemasonry itself was introduced into South Carolina as early as 1736 (De Saussure, "History of Freemasonry in South Carolina," p. 5, Charleston, 1878). The Ancient Accepted Scottish Rite, with its additional thirty-third degree, appears to have been instituted in 1786 at Charleston, though the actual organization of the higher council was not effected till 1801. But the Jews who received their degrees directly or indirectly from Morin never appear to have reached any higher degree than the twenty-fifth, of the Rite of Perfection, as can be seen from the following genealogy derived from Steven's "Cyclopedia of Fraternities" (p. 50, New York, 1899):


Stephen Morin, 25°,
inspector for America, Rite of Perfection, Paris, 1761
Henry A. Francken, 25°, Jamaica, 1762,
deputy inspector for North America
Aug. Prevost, 25°, Jamaica, 1774,
deputy inspector
M. M, Hays, 25°, Boston, 1767-70,
deputy inspector for North America
John Mitchell. 25°, Charleston, 1795,
deputy for South Carolina
B. Spitzer, 25°, Philadelphia, 1781,
deputy for Georgia
P. le B. du Plessis, 25°, Philadelphia, 1790,
deputy inspector
Abraham Jacobs, 25°, Jamaica, 1790
M. Cohen, 25°, Philadelphia, 1781
Hyman I. Long, 25°, Philadelphia, 1795
Germain Hacquet, 25°, Philadelphia, 1798
A. F. A. de Grasse Tilly, 25°,
Charleston, 1796

All the later stages had gone out of Jewish hands before 1801. It is also claimed that the Jews introduced freemasonry into Rhode Island.

Jews have been most conspicuous in their connection with freemasonry in France since the Revolution. One of the branches of the craft, the Supreme Council of the Orient, had Adolphe Crémieux as its S.G.C. (Sovereign Grand Councilor) from 1868 to 1880. He introduced the practise of having the S.G.C. confirmed by the lodges instead of being arbitrarily selected by his predecessor. In Germany for a long time Jews were not permitted entrance into the lodges. In 1836 the Amsterdam Grand Lodge protested to the Grand Lodge of Germany against the refusal to admit some of its members because they were of the Jewish faith. From 1868 to 1876 the question of the affiliation of Jewish members was discussed with some heat. Although in the latter year the majority of the lodges favored the affiliation, the requisite two-thirds majority was not obtained (Gould, *l.c.* v. 248-250). In England a number of lodges exist formed exclusively of Jews, but as a rule the latter have joined the ordinary lodges, in which some of them have reached a very high rank.

The following list contains the chief technical terms of freemasonry which are connected with Jewish ideas and expressions:

Abaddon.
Abda (I Kings iv. 6).
Abif.
Adonai (see GOD, NAMES OF).
Adon Hiram (see ADONIRAM).
Ahiah (I Kings iv. 3).
"Ahiman Rezon" (title given to the book of constitutions of the Grand Lodge of Ancient York, supposed to be Hebrew for "the Law of the Selected Brethren").
Aholiab.
Bagulkal (significant word in the higher degrees, supposed to be Hebrew).
Bel (used erroneously to represent the Tetragrammaton).
Bendekar (I Kings iv. 9).
Bereith.
Breastplate.
Cedars of Lebanon.
Cherubim.
Chesed.
Cohen.
Dedication of the Temple.
Emeth.
Enoch.
Ephod.
Ephraimites.
Ezel (I Sam. xx. 19).
Gabaon (see GIBEON AND GIBEONITES).
Gedaliah.
Giblim (I Kings v. 18).
Haggai.
High Priest.
Hiram Abif (architect of Solomon's Temple).
Hiram, King of Tyre.
Holy of Holies.
Horns for the Altar.
I Am What I Am.
Immanuel.
Jachin.
Jacob's Ladder.
Jah.
Jehoshaphat (place where the lodge is built).
Jehovah.
Kabbala.
Kadosh.

Kamea ("amulet").
Lebanon.
Levites.
Maacha (I Kings ii. 39).
Manna, Pot of.
Melchizedek.
Melech.
Miter.
Mizraim, Rite of.
Naamah.
Peleg (supposed to be the architect of the Tower of Babel; twentieth degree of the Scottish Rite).
Pentalpha (see Solomon's Seal).
Rabbanaim.
Rabboni.
Sabbaoth.
Sanhedrin.
Seal of Solomon.
Sephiroth.
Shaddai.
Shamir.
Shekel.
Shekinah.
Shem Hamphoresch.
Shiboleth.
Shield of David.
Signet of Zerubbabel.
Tabernacle.
Temple.
Tetragrammaton.
Tomb of Adoniram.
Tubal Cain.
Twelve-Lettered Name.
Two-Lettered Name.
Zabud (I Kings iv. 5).
Zadok.
Zedekiah.
Zeredatha.
Zerubbabel.

The majority of the above names and terms, derived from Mackey's "Lexicon of Freemasonry," are mostly used in the higher degrees of the Scottish Rite, sometimes erroneously, as can be seen by referring to the separate items in this ENCYCLOPEDIA.

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A. J.

FREETHINKERS AND FREETHOUGHT. See AGNOSTICISM; SKEPTICS.

FREE WILL: The doctrine that volition is self-originating and unpredictable. That man is free to choose between certain courses of conduct was regarded by rabbinical Judaism as a fundamental principle of the Jewish religion. Although generally following the ethical system of the Stoics, Philo, influenced by Judaism, professed the doctrine of free will ("Quod Deus Sit Immutabilis," ed. Mangey, p. 279), and Josephus states that the Pharisees maintained it against both the Sadducees, who attributed everything to chance, and the Essenes, who ascribed all to predestination and divine providence ("Ant." xiii. 5, § 9; xviii. 1, § 5). "All is in the hands of God except the fear of God" is an undisputed maxim of the Talmud (Ber. 33b; Niddah 16b).

Influence of Islam.

The discussions that arose between the Kadarites, the Islamic partizans of free will, and their opponents, the Jabbarites, attracted the attention of Jewish thinkers, who thereupon endeavored to reconcile the principle of free will with a belief in divine providence and omniscience; the latter was considered by the Jewish philosophers of the Middle Ages the most important objection to the doctrine of free will. Saadia propounds the difficulty thus: "If God, in His omniscience, knows beforehand all events, He must necessarily know who will disobey Him; in that case the very fact of God's knowledge compels man to act accordingly" ("Kitab al-Imanat wal-I'tiḳadat," iii. 154). To this Saadia answers that God's knowledge is not causative; for, were it so, everything that comes into existence must have existed from eternity, since God's knowledge of it was from eternity. But may it be inferred that man can act contrary to the knowledge of God? "No," says Saadia, "because God knows things as they really are." As soon as man makes a choice between alternatives God knows it. In other words, the decision of man precedes God's knowledge.

Baḥya contented himself with asserting the principle of free will without discussing the details of the subject. He passes over without comment the objection raised by the fact of God's omniscience, and evades that of divine providence by declaring the problem too complicated for solution ("Ḥobot ha-Lebabot," iii. 8). Judah ha-Levi followed Saadia with regard to God's omniscience. For him, too, the decisions of man precede God's knowledge, which he divides into two categories, creative or causative, and accidental ("Cuzari," ed. Cassel, p. 418). However, he went further than Saadia in that he endeavored to reconcile the principle of free will with the belief in divine providence, which was entirely neglected by the author of "Emunot we-De'ot." Following the doctrine of the Stoics on this subject, Judah ha-Levi distinguishes between principal and secondary causes. To the first belong the immutable laws of nature, which proceed directly from the first cause; to the second belong natural causes, which are traceable to the first cause through a series of linked causes. Man's freedom is the last link in the chain of secondary causes, and is also traceable indirectly to the first cause. The act decided upon being thus an effect of the secondary cause, free will, which presupposes alternatives, comes into play; but as it is indirectly traceable to the first cause, man's freedom of choice does not limit the freedom of divine providence.

Abraham ibn Daud.

Abraham ibn Daud resolves the problem of divine providence in the same way as Judah ha-Levi, but offers a simpler solution of the problem of God's omniscience. He distinguishes two kinds of possibilities: a subjective one, which has ignorance for cause, and a relative one. For instance, for one who is sojourning in Spain there may be doubt whether at the moment the King of Babylon is alive or dead: either is a possibility. But for one who is in the presence of the king there is no possibility: one or the other is a certainty. Such subjective possibility must be eliminated from God as quite irreconcilable with His omniscience; but the notion of possibility in the strictest sense is by no means a limitation of His omniscience. It is perfectly conceivable that from the beginning God so regulated creation that in certain cases both alternatives should be possible events. It is not detracting from God's omniscience to believe that in order to give room to man's will to assert itself freely He left certain actions undecided in His own mind ("Emunah Ramah," p. 96).

So far the solution of the problem of God's omniscience is in a certain degree the same: a greater or smaller limitation of God's knowledge with regard to human actions. Such a solution could not be accepted by Maimonides, for, according to his theories of the divine attributes, God could not at any given time acquire knowledge which He had not previously possessed. God's knowledge of human actions, therefore, must date from the beginning. The objection made to the principle of free will on the ground of God's omniscience rests, according to Maimonides, on an error. Misled by the use of the term

Maimonides.

"knowledge," people believed that all that is requisite for their knowledge is requisite also for the knowledge of God. The truth is "that the fact that God knows things while they are in a state of possibility—when their existence belongs to the future—does not change the nature of 'possible' in any way; that nature remains unchanged; and the knowledge of the realization of one of several possibilities does not yet affect that realization" ("Moreh," iii. 20). As to the question of divine providence, Maimonides did not even attempt to bring it into harmony with the principle of free-will.

Abraham ben David of Posquières reproaches Maimonides with having in his "Yad" heaped questions around the principle of free will without offering any reasonable solutions. Indeed, this reproach is not unfounded, for on this point Maimonides formulates a dogma rather than gives reasons. His theory may be summed up thus: The principle of free will must be admitted, for otherwise there would be neither punishment nor reward. The question of God's omniscience can not be conceived any more than can His essence, for His knowledge is quite different from ours. Abraham ben David proposes therefore the following solution: Being a microcosm, man is subjected to sidereal influences which determine his fate. This fate, however, is not immutable, for through his freedom of choice he has the power to change it by his religious and moral conduct. God, indeed, knows the decrees of the constellations and the resolutions of man; still, in annulling the stellar decrees man is acting in opposition not to God, but to the constellations.

Gersonides.

The weakness of this solution is evident. Whether God's knowledge of man's fate be direct or indirect, the fact remains that it may turn out otherwise than God foresaw it. A more rational solution in this direction is furnished by Levi ben Gershon. According to him, all sublunary events are determined by the celestial bodies. Man, however, may successfully oppose their determinations in so far as his own person is concerned. God knows all that is determined by the celestial bodies; but as man's freedom may annul their determinations He knows them only as possibilities. "To affirm that God knows the possible only as possible is not detracting from His supreme intelligence, for to know things as they are means to know them well" ("Milḥamot," iii. 106). The same solution may be applied to the question of divine providence, since through freedom of choice man can annul the stellar determinations.

Ḥasdai Crescas.

Moses Narboni devoted to free will a special treatise entitled "Ma'amar bi-Beḥirah." It was directed against Abner of Burgos' "'Iggeret ha-Gezerah," in which the convert propounds the Asharitic doctrine of predestination. Narboni's solution is in essence, if not in form, the same as that given by Abraham ibn Daud with regard to the question of God's omniscience, and as that given by Judah ha-Levi with regard to the question of divine providence. A new stand was taken by Ḥasdai Crescas, who, in opposition to all his predecessors, inclined toward the rejection, or at least toward the limitation, of free will. According to him, the law of causality is so universal that human conduct can not escape its operations. Man, unconscious of the cause, may believe his choice is a free one, but in reality it is not, because there exists always that which determines his resolution. Still the Torah teaches freedom of choice and presupposes self-determination. Crescas, therefore, concludes that human will is free in certain respects, but limited in others. Will acts as a free agent when considered alone, but operates by necessity when regarded in relation to the remote cause; or will operates in freedom, both per se and with regard to the provoking cause, but it is bound if analyzed with reference to the divine omniscience. Man feels himself free; therefore he is responsible, and must be rewarded or punished. The praise or blame attachable to good or evil actions is proportionate to the willingness of those by whom they are performed ("Or Adonai," ii. 4 *et seq.*). Crescas' views had considerable influence on SPINOZA.

Albo follows Maimonides both in the question of God's omniscience and in that of divine providence ("'Iḳḳarim," iv., ch. 3, 7–10). The Zohar repeatedly asserts the principle of free will, and solves the problems of omniscience and providence by adopting the Aristotelian view that God has a knowledge of universals only, and not of particulars (see JEW. ENCYC. iii. 473).

Karaites.

Like the Motazilites, the first Karaite teachers called themselves "Aṣhab al-'Adl wal-Tauḥid," because professing the principles of free will. Joseph al-Baṣri and Aaron of Nicomedia treated of the relation between free will and God's omniscience and providence, but they contributed nothing original to the solution of the problem, merely copying the views of the Rabbinite thinkers, chiefly Saadia.

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FREE-WILL OFFERING ("nedabah"): A term applied to gifts presented out of the benevolence or religious impulse of heart of the giver, and not in fulfilment of any obligation, promise, or vow. It is used as the term for the contributions of Israel to the construction and furnishings of the Tabernacle in the wilderness (Ex. xxxv. 29, xxxvi. 3); for the materials presented for the building of the First Temple (I Chron. xxix. 5b–9, 14); for the gifts for the support of the Temple service under King Hezekiah (II Chron. xxxi. 14); for the contributions toward the building of the Second Temple in Jerusalem, mentioned in the decree of Cyrus (Ezra i. 4); for the gifts of Israel in its own land toward religious services (Ezra iii. 5); and for the material wealth carried back by Ezra (viii. 28).

A free-will offering may be a burnt offering or a peace-offering (Ezek. xlvi. 12; Lev. xxii. 18, 21); the term is also used of promises or vows made by the worshiper (compare Deut. xxiii. 21–23; Ps. cxix. 108).

A further classification is made (Lev. vii. 11 *et seq.*) wherein the Peace-Offering includes the praise-offering ("zebaḥ ha-todah"), the votive offering ("zebaḥ neder"), and the free-will offering ("zebaḥ nedabah"). The ceremonial of these offerings (Lev. vii. 29, 30, 34) provided that the fat parts should be burned as in the regulations of the Burnt Offering, but that the breast should be Aaron's and his sons' (verse 31), and the other flesh should be eaten only on the day of sacrifice in the case of the praise-offering, but also on the second day in the case of the votive and free-will offerings (Lev. vii. 16; xix. 5, 6). According to the general statement (Lev. xxii. 21, 22) the animal presented must be perfect, with no blemish. But in the next verse (23) an exception is made in favor of the free-will offering, which may have "anything superfluous or lacking" in its parts. In Lev. xxii. 18–21 there seem to be but two divisions of the peace-offering, namely, (1) the votive and (2) the free-will offering; while in Num. xv. 8 "peace-offerings" is apparently used as synonymous with "free-will offering" (compare verse 3).

Free-will offerings were made especially on great feast-days: (1) the Feast of Unleavened Bread (II Chron. xxxv. 7–9; compare xxx. 24), (2) the Feast of Weeks (Deut. xvi. 10; compare xxvi. 1–11), (3) the Feast of Tabernacles (Ezra iii. 4, 5; compare Num. xxix. 39; Lev. xxiii. 37, 38).

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J. Jr. I. M. P.

FREIDUS, ABRAHAM SOLOMON: Bibliographer; born in Riga, Russia, May 1, 1867. He went to Paris in 1886, and thence to the United States in the autumn of 1889. In March, 1897, he entered the service of the New York Public Library as assistant cataloguer, and was soon assigned to the department of Hebraica and Judaica, of which he is still (1903) in charge. This department now includes 15,000 volumes and pamphlets, and has become one of the most frequently consulted Jewish collections in the world. Freidus' scheme of classification of the Jewish department contains nearly 500 subdivisions, and may be considered the first elaborate scheme of classifying Jewish literature for library purposes (see Bibliography; Library Classification).

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A. P. Wi.

FREIHEIM, J. B.: American lawyer and soldier; born in Bavaria 1848; died at Camden, Ark., Aug. 22, 1899. Freiheim was an early Jewish resident of Louisiana, where he was reared. He studied at the Louisiana State Military Academy, and at the outbreak of the Civil war enlisted in the Confederate army. He served in Company F, Twelfth Louisiana Infantry, throughout the struggle. At Franklin, Tenn., he led his company—he had been promoted to sergeant—after every commissioned officer had been killed.

At the close of the war Freiheim returned to Louisiana, and later settled in Arkansas. Although not twenty-one years of age, he was admitted to the bar and began to practise law at Camden, Ark., where he resided for the rest of his life. In later years he was register of the local land-office of the United States.

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A. A. M. F.

FREIMANN, AARON: German librarian and historian; born Aug. 5, 1871, at Filehne, Posen. He is the son of Israel Meïr Freimann, and grandson, on his mother's side, of the chief rabbi of Altona, Jacob Ettlinger. He attended the high school of Ostrowo, and in 1893 entered the University of Berlin (Ph.D., 1896), where he studied history and Oriental languages, devoting himself at the same time to the study of archival and library systems. Since 1897 he has been chief of the Hebrew department at the Stadtbibliotek in Frankfort-on-the-Main, and since 1900 one of the editors of "Zeitschrift für Hebräische Bibliographie." He is the author of "Die Isagoge des Porphyrius in den Syrischen Uebersetzungen" (1896), and "Geschichte der Israelitischen Gemeinde Ostrowo" (1896). To the "Ḳobeẓ al-Yad," a collective work published by the Meḳiẓe Nirdamim Society, he contributed articles on the history of the Jews in Prague S.

FREIMANN, ISRAEL MEÏR: German rabbi; born Sept. 27, 1830, at Cracow; died Aug. 21, 1884, at Ostrowo. He received his education from his father and in various Talmudical schools of Hungary. After a short stay in Leipsic (1850) he went to Breslau; from 1856 to 1860 he studied philosophy and Oriental languages. He graduated (Ph.D., Jena) in 1860, and was called in the same year to the rabbinate of Filehne, Posen. On Sept. 7, 1871, he was made rabbi of Ostrowo, which office he occupied until his death. He declined the position of rector of the rabbinical seminary of Breslau after Zachariah Frankel's death. The great esteem in which he was held by his fellow citizens is shown by the naming, in 1900, of a street "Freimannstrasse." His edition of the midrashic work "We-Hizhir" (1st part, Leipsic, 1873; 2d part, Warsaw, 1890), to which he added some valuable notes, is indisputable evidence of his learning. The responsa ("Binyan Ẓiyyon") of his father-in-law Jacob Ettlinger contain many of his essays.

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S.

FREITAGABEND, DER. See Periodicals.

FRENKEL, ISRAEL: Russian Hebraist and teacher; born at Radom, Russian Poland, Sept. 18, 1853. He was a pupil in Talmudic literature of Samuel Mohilever, chief rabbi of Radom; and at the same time studied Hebrew, German, and French. Frenkel has been a teacher in the Talmud Torah at Radom since its foundation in 1882. His translations into Hebrew include: Lessing's drama "Miss Sarah Sampson," under the title "Sarah Bat Shimshon," Warsaw, 1887; the songs in metric verse in

Radner's translation of "Wilhelm Tell," Wilna, 1878; (from the Polish) Kozlovski's "Esterka," under the title "Massa' Ester," drama in six acts, the heroine of which is Esther, the Jewish mistress of Casimir III. the Great, Warsaw, 1889. Frenkel is a correspondent of "Ha-Ẓefirah."

Bibliography: Sokolov, *Sefer Zikkaron*, p. 96; Zeitlin, *Bibl. Post-Mendels.* pp. 93, 286, 437.

H. R. M. Sel.

FRENKEL, ISRAEL: Russian physician; born at Rypin, government of Plotzk, June 29, 1857. At the age of twelve he had received only a religious education. One of his teachers, however, Ḳalman Pivover, who from a simple "melammed" became later a distinguished physician, had inspired him with a desire for secular knowledge. Frenkel graduated from the gymnasium of Plotzk, and then studied medicine at the University of Warsaw. Graduating in 1885 as an M.D., he settled in Warsaw. He was greatly attracted by Hebrew studies, and began contributing to Jewish papers while still attending the gymnasium. Afterward, at the university, he contributed to Hebrew scientific papers articles on recent discoveries in medicine and biology. Later Frenkel became a regular contributor to "Ha-Ẓefirah," and published a Hebrew work on nervous and venereal diseases entitled "Shomer ha-Beri'ut," Warsaw, 1889.

Bibliography: Sokolov, *Sefer Zikkaron*, p. 200; Zeitlin, *Bibl. Post-Mendels.* p. 93.

H. R. I. Br.

FRENSDORFF, SOLOMON: German Hebraist; born at Hamburg Feb. 24, 1803; died at Hanover March 23, 1880. While pursuing his studies at the Johanneum gymnasium in his native city, he was introduced into Hebrew literature by Isaac Bernays, who exerted considerable influence upon his later attitude toward Judaism and religion in general. He studied philosophy and Semitic languages at the University of Bonn. In that city he became acquainted with Abraham Geiger, who, in various letters to his friends, repeatedly expressed the highest esteem for Frensdorff's character and learning.

In 1837 Frensdorff became head master of the Jewish religious school at Hanover, and in 1848 was appointed principal of the new Jewish seminary for teachers in that city, which position he held until his death.

Frensdorff throughout his career devoted himself chiefly to the critical examination and publication of Masoretic works. His writings on these are valued highly for their accuracy. They are: "Fragmente aus der Punktations- und Accentlehre der Hebräischen Sprache," with the Hebrew text ("Darke ha-Niḳḳud weha-Neginot"), ascribed to R. Moses Punctator, Hanover, 1847 (dedicated to Bernays); "Oklah we-Oklah," *ib.* 1864; "Die Massora Magna," part i.: "Massoretisches Wörterbuch," Leipsic and Hanover, 1876; "Aus dem Sefer ha-Zikronot des Elias Levita," in "Monatsschrift," xii. 96 *et seq.*

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S. H. M.

FRESCO, DAVID: Turkish writer; descendant of Spanish exiles; born at Constantinople about 1850. He edited successively five Judæo-Spanish periodicals: "El Nacional" (1871: changed in 1872 to "El Telegraphe," later [1872] to "El Telegrafo"); "El Sol" (1879); "El Amigo de la Familla" (1886); "El Instructor" (1888); "El Tiempo" (1889); the last is the best edited and most widely circulated paper in the East. Fresco, who is very popular, has translated many works into Ladino. Among them are: "Los Judios y la Sciencia," from Schleiden's "Die Bedeutung der Juden für Erhaltung und Wiederbelebung der Wissenschaften im Mittelalter" (Constantinople, 1878); "La Ley Natural," from Volney's "Natural Law" (*ib.* 1879); "Jerusalem," from Mendelssohn's "Jerusalem" (*ib.* 1879); "Amor de Sion," from Abr. Mapu's work of the same name (*ib.* 1880); "Los Marraños de España," from Philippson's "Die Marranen" (*ib.* 1880); "La Calomnia de la Sangre," from the Hebrew (*ib.* 1880); "Una Victima de la Iñoranza" (*ib.* 1881); "Los Mysterios de Paris," from the original of Eugene Sue. He also translated several novels by Emile Richebourg, and other French writers.

Bibliography: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 273–281.

S. M. K.

FRESCO, MOSES: Turkish Talmudist; born at Constantinople 1780; died there 1850. He succeeded Samuel Ḥayyim as ḥakam bashi (chief rabbi) of the Ottoman empire (1839). He is the author of a collection of responsa, "Yadaw shel Mosheh," Salonica, 1818, much quoted by the rabbis of the East.

Bibliography: Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 151, 266.

S. M. Fr.

FREUD, SIGMUND: Austrian physician; born May 6, 1856, at Freiberg in Moravia. He received his education at the University of Vienna, where he was graduated as M.D. in 1881. He was admitted to the University of Vienna as privat-docent in 1885. From 1885 to 1886 he attended the lectures of Charcot at Paris, and, returning to Vienna, became a specialist of neuropathy. In 1903 he received the honorary title of professor from the university. Freud has published various medical works, especially on histology, anatomy of the brain, and nervous diseases, the most noteworthy being: "Ueber Coca," 1884; "Zur Auffassung der Aphasien," 1891; and, together with J. Breuer, "Studien über Hysterie," 1895.

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S. F. T. H.

FREUDENTHAL, BERTHOLD: Professor of law at the Academy of Frankfort-on-the-Main; born at Breslau, Aug. 23, 1872; son of Jacob Freudenthal. Freudenthal received his education at the gymnasium of Breslau and the universities of Breslau, Berlin, Halle, and Tübingen, becoming a member of the judicial court of his native city in 1898, and lecturer at the university there in the following year. In 1901 he was called to the same position, and in 1903 was appointed professor, in the Akademie für Sozial- und Handelswissenschaften at Frankfort-on-the-Main. He has published: "Die Wahlbestechung, eine Strafrechtliche Untersuchung," Breslau, 1896; "Die Begegnungsdelikte, ein Beitrag zur Lehre von der Nothwendigen Theilnahme," *ib.* 1899; "Die Nothwendige Theilnahme am Verbrechen," *ib.* 1901.

S. F. T. H.

FREUDENTHAL, JACOB: German philosopher; born June 20, 1839, at Bodenfelde, province of Hanover, Prussia. Freudenthal received his education at the universities of Breslau and Göttingen, and at the rabbinical seminary of Breslau. After graduating from the University of Göttingen (1863) he became teacher of the Samson school in Wolfenbüttel (1863–64), whence he removed to Breslau as teacher in the rabbinical seminary there, a position which he resigned in 1888. In 1875 he became lecturer in philosophy at the University of Breslau; in 1878 he was elected assistant professor, in 1888 professor, of philosophy. He was a member of the senate of the university in 1894–96, and dean of the philosophical faculty in 1898–99. The Prussian Academy of Science sent him to England in 1888 to study English philosophy, and in 1898 to the Netherlands to prosecute researches on the life of Spinoza. He died June 1, 1907.

The results of these voyages were his "Beiträge zur Englischen Philosophie," in the "Archiv für Geschichte der Philosophie" (iv. 450 *et seq.*, v. 1 *et seq.*), and "Die Lebensgeschichte Spinoza's," Leipsic, 1899. He contributed various essays to the publications of the Prussian Academy of Science, to the "Rheinische Museum," to the "Archiv für Geschichte der Philosophie," to "Hermes," to the "J. Q. R.," to "Monatsschrift Allg. Zeit. des Judenthums," etc. He published, besides the above-named works: "Ueber den Begriff der *Φαντασία* bei Aristoteles" (1863); "Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Vernunft," 1869; "Hellenistische Studien" (1875–79); and "Ueber die Theologie des Xenophanes" (1886).

S. F. T. H.

FREUDLINE. See NAMES.

FREUND, ERNST: American jurist; born in New York Jan. 30, 1864; attended gymnasia at Dresden and Frankfort-on-the-Main, and the universities of Berlin and Heidelberg, receiving from the latter the degree of J.U.D., and later, from Columbia University, New York, the degree of Ph.D.

Freund was lecturer on administrative law at Columbia University (1892–93); instructor, assistant professor, and associate professor of jurisprudence and public law at the University of Chicago (1894–1902), and is now (1903) professor of law at the University of Chicago Law School. He has published "The Legal Nature of Corporations" (1897), and contributed to the "Political Science Quarterly," the "Harvard Law Review," and the "American Law Review." A.

FREUND, ERNST: Austrian physician; born at Vienna Dec. 15, 1863; educated at the University of Vienna, whence he was graduated as M.D. in 1888. Soon afterward he became physician at the Allgemeine Krankenhaus, continuing at the same time his studies in the chemical laboratory of Professor Ludwig. In 1891 Freund was appointed chief of the chemical laboratory of the Rudolfinum. His scientific activity has centered in medical chemistry; and he is the author of the following works: "Zur Diagnose des Carcinoms," Vienna, 1885; "Ein Beitrag zur Kentniss der Blutgerinnung," in "Medicinische Jahrbücher," 1886; "Ueber das Vorkommen von Cellulose in Tuberkeln und im Blute bei Tuberculose," *ib.*; "Ueber die Ursache der Blutgerinnung," *ib.*; "Ueber Zusammensetzung der Blutasche," in "Wiener Medicinische Wochenschrift," 1887, No. 40; "Ueber die Ausscheidung von Phosphorsauerem Kalk als Ursache der Blutgerinnung," *ib.* 1889; and, with F. Obermayer, "Ueber die Chemische Zusammensetzung Leukämischen Blutes," in "Zeitschrift für Physiologische Chemie," 1891.

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S. I. BR.

FREUND, SAMUEL BEN ISSACHAR BÄR: Bohemian Talmudist; born at Tuschkau Dec., 1794; died at Prague June 18, 1881. After studying under Eleazar of Triesch and Baruch Fränkel of Leipnik he went to the yeshibah at Prague, where he studied under Bezalel Ronsperg (Rosenbaum). A few years later Freund became rabbi of Lobositz. In 1832 he was called to Prague, where he was appointed assistant dayyan to Samuel Landau, son of Ezekiel Landau. When Landau died (1834) Freund acted alone as chief dayyan until two colleagues were appointed to share his labors. He officiated up to 1879, when he resigned. Freund wrote: "Zera' Ḳodesh," a commentary on the treatises Berakot, Peah, and Demai (Prague, 1827); "Musar Ab," a commentary to Proverbs (Vienna, 1839); "Ḳeren Shemu'el," a responsum regarding the eating of leguminous plants on Passover (Prague, 1841); "'Et le-Ḥenenah," a treatise on the Mishnah division Mo'ed and its commentaries (*ib.* 1850); "Hesped," a funeral oration on the death of Joseph Lieben (*ib.* 1857); "'Ir ha-Ẓedeḳ," a compendium of the "Sefer Miẓwot ha-Gadol" (SeMaG), with notes and glosses of his own (*ib.* 1863); "Amarot Ṭohorot," glosses and corrections to the commentaries on the Mishnah division Ṭohorot (*ib.* 1867); "Ketem Paz," a commentary to Abot (*ib.* 1870).

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S. S. M. SEL.

FREUND, WILHELM: German philologist and lexicographer; born Jan. 27, 1806, at Kempen, province of Posen; died June 4, 1894, at Breslau. He studied in Berlin and Breslau from 1824 to 1828, when he opened a Jewish religious school in the latter city, but was forced to close it on account of the opposition of the Orthodox. From 1848 to 1851 he was provisional director of the gymnasium of Hirschberg, Silesia, and from 1855 to 1870 of the school of the Jewish community of Gleiwitz, which he organized according to plans of his own. He then devoted himself exclusively to literary labors in the field of philology.

Freund's principal work, "Wörterbuch der Lateinischen Sprache" (4 vols., Leipsic, 1834–45), supplemented by his "Gesammtwörterbuch der Lateinischen Sprache" (2 vols., Breslau, 1844–45) and the "Lateinisch-Deutsche und Deutsch-Lateinisch-

Griechische Schulwörterbuch" (2 parts, Berlin, 1848–55), was the foundation of all the Latin-English dictionaries now in existence, and the standard book of reference of its kind for a generation of scholars. It was translated and edited by E. A. Andrews in 1850, and has been from that time in extensive use throughout England and America. Its competitors in the schools and colleges of both countries are substantially reprints or abridgments of Freund's work.

Besides his magnum opus, Freund has published Cicero's "Pro Milone," with a facsimile of the "Codex Erfurtensis," Breslau, 1838; the "Präparationen zu den Griechischen und Römischen Schulklassikern," in small-sized and cheap instalments, which proved a very popular auxiliary handbook for many generations of German and Austrian students. Together with Marx he attempted, but with less success, a similar work on the Old Testament, 7 parts, Leipsic, 1862–93.

His "Prima," a collection of essays in letter form; "Wie Studiert Man Philologie?" 5th ed., Leipsic, 1885; and "Triennium Philologicum, oder Grundzüge der Philologischen Wissenschaften," 6 vols., 2d ed., 1878–85, place Freund among the most eminent educators in the department of classical philology. Mention should also be made of his "Tafeln der Griechischen, Römischen, Deutschen, Englischen, Französischen, und Italienischen Litteraturgeschichte," *ib.* 1873–75; "Cicero Historicus," *ib.* 1881; and "Wanderungen auf Klassischem Boden," 5 parts, *ib.* 1889–92.

Freund took an active share in the inner struggle of the Jewish community of Breslau, as well as in the movement for the emancipation of the Jews of Prussia. He was the most influential factor in bringing Abraham Geiger to Breslau. He also edited (1843–44) a monthly under the title "Zur Judenfrage in Deutschland," which contains many important contributions by prominent writers, and is of permanent value for the history of both the movements with which Freund identified himself. The "Preussisches Judengesetz" of July 23, 1847, which still to-day forms the basis of the legal status of the Jewish communities in Prussia, was one of the consequences of Freund's activity.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*; *Allg. Zeit. des Jud.* 1886, pp. 93, 108; *Aḥiasaf*, 1894–95, pp. 466–467.

S. A. R.

FREUND, WILHELM ALEXANDER: German gynecologist; born at Krappitz, Silesia, Aug. 26, 1833. He studied medicine at the University of Breslau, where he received his degree in 1855, engaging in practise as gynecologist in that city in the same year. In 1857 Freund became privat-docent and in 1874 assistant professor in the medical faculty of his alma mater. Since 1879 he has been professor at and director of the obstetrical-gynecological hospital at Strasburg University.

Freund is one of the leading gynecologists of Germany, and has published many essays in the medical journals. Among his works may be mentioned: "Beiträge zur Histologie der Rippenknorpel," Breslau, 1858; "Der Zusammenhang Gewisser Lungenkrankheiten mit Primären Rippenknorpelanomalien," Erlangen, 1858; "Eine Neue Methode der Exstirpation des Uterus," in Volkmann's "Sammlung Klinischer Vorträge," 1885, No. 133; "Die Gynäkologische Klinik," with a map, Strasburg, 1891.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v., Vienna, 1901.

S. F. T. H.

FRIARS: Before the institution of the mendicant friars the monastic orders did not play a prominent part in Jewish persecutions. The Cistercian BERNARD OF CLAIRVAUX actively supported the Jews at the time of the Crusaders' massacres in 1147. On the other hand, it was the Cistercian Arnold who led his Crusaders to the massacre of the Toledo Jews in 1212. The establishment of the Dominicans and Franciscans early in the thirteenth century changed the whole aspect of affairs; the former order constituted themselves the sword of the Church, and from that time Dominicans were in the forefront of nearly every persecution for four hundred years. Even the Franciscans, who were not so aggressive, showed in many ways their antipathy to Jews. Thus on first going to Cambridge they obtained possession of the synagogue (Brewer, "Monumenta Franciscana," pp. 17, 18). But it was the Dominicans who came more often in conflict with the Jews, to procure whose conversion Gregory IX. arranged for a distinctive propaganda on the part of the Dominicans.

Dominican Raymund de Peñaforte.

The chief agent of Gregory IX. in Aragon and Castile was the Dominican general Raymund de Peñaforte, the confessor to James I. of Aragon; he began by erecting seminaries for the teaching of Hebrew, in the hope of subduing his adversaries with their own weapons. Among his disciples was a baptized Jew named Pablo CHRISTIANI, who held a public disputation with Moses Naḥmanides at Barcelona in 1263. Naḥmanides was afterward banished for publishing an account of the disputation, and the consequence was that Christiani was appointed a traveling missionary to the Jews at their own expense. His efforts meeting with small success, in the following year a commission of Dominicans and Franciscans was appointed by the papacy to examine the Talmud. On this commission were Peñaforte, Pablo Christiani, and three other Dominicans, one of whom, Raymund Martin, was the author of several anti-Jewish works, the "Pugio Fidei" being the most important. The result of this commission was the censorship and extirpation of offending parts of the Talmud, and holocausts of copies.

Action of Franciscans.

In every country subject to Rome the Dominicans were entrusted with the execution of her policy. In England the Dominicans had equal malice but less power. Ever since the time of the first Norman kings the English monarchs had resisted papal aggression, and, furthermore, the Franciscans, elsewhere ready to assist the Dominicans in their zealous works, appear to have been in a state of rivalry toward the latter. When a number of Jews were imprisoned in the Tower of London in 1255, awaiting execution for the supposed murder of Hugh of Lincoln, the Franciscans ("for a consideration," says Matthew Paris) interceded for them; nevertheless eighteen were hanged (the "Annals" of Burton, however, attribute this intervention to the Dominicans). A few years later the Franciscans figure again in the history of the English Jews, this time in opposition to them. In the year 1270 the Jews petitioned the king and council that they might retain the right of advowson with their estates. This request was being favorably considered when one of the Franciscans cried out that it was contrary to the honor of God that Christians should be subject to Jews, at the same time accusing the Jews of plotting secretly against the Church. The result of this was that fresh anti-Jewish legislation was adopted (see ENGLAND).

The English Dominican Robert de Reddinge, studying Hebrew for the purpose of better opposing Judaism, became converted, took the name of "Haggai," and a few years afterward married a Jewess. Edward I. handed him over to the Archbishop of Canterbury for punishment, but in some manner he escaped. Enraged at this, the Dominicans persuaded the queen-mother to inaugurate a series of persecutions and expulsions of Jews from various cities under her influence, notably Cambridge.

In France and England the persecutions came mainly from the crown, in Germany from the populace, but in Spain it was the papacy that directed the attack. The rise of the Flagellants had been attended by Jewish massacres. Among these zealots was the Dominican Vicente FERRER (since canonized), who had given up a life of ease to wander through Europe with his bands of ascetics. The Spanish Jews, then at the height of their power, he completely humbled by compelling the issue of humiliating restrictions. In the years 1412 and 1413 he caused the conversion of about 20,000 Jews in Aragon and Castile. Don John I. of Portugal, however, stood out resolutely against him and threatened him with death should he cross the frontier.

In Bohemia the crusade against the Hussites was made the excuse for a fresh attack upon the Jews by the Dominicans. The alleged crucifixion of a Moor in Majorca was the excuse for the persecution of the large Jewish community in that island. A mixed court of Franciscans and Dominicans investigated the affair, and the Jews saved themselves from death only by going over in a body to Catholicism (1391).

But the Dominicans were not the only zealots. In the later years of the fifteenth century BERNARDINUS OF FELTRE, a Franciscan, went up and down Italy denouncing the Jews. In Holy Week of 1475 the body of a child was found caught in a grating in the River Adige, close to a Jew's house. The usual story of ritual murder was set afloat, and all the Jews were burned, except four who accepted Christianity; this was brought about by Bernardinus, aided by the Franciscans and Dominicans. In other parts of Italy he was not so fortunate. The Duke of Milan forbade him to preach. In Florence and Pisa, and then in Venice and Padua, he was also prohibited, and ordered out of the country.

Another Franciscan who devoted his life to Jewish persecution was John of CAPISTRANO, a man of the same type and life as Ferrer. He visited all the provinces of Germany, and incited the fanatical dukes Louis and Albert of Bavaria to the issue of fresh laws against the Jews. Even in Ratisbon, where the Jews had long been almost on a footing with their fellow citizens, his influence was felt. Bishop Godfrey of Würzburg, who had granted the Jews most favorable treatment, was constrained to expel them from his diocese. Capistrano thence went to Silesia. A host-tragedy was immediately bruited abroad; all the Jews of Breslau were imprisoned, of whom forty-one were burned and the rest banished (1454). Even in Poland, where the Jews had long enjoyed exceptional privileges, they were degraded to the level of their coreligionists in the rest of Europe, through the influence of Capistrano. For the part taken by the Dominicans in Spain after the capture of Granada see INQUISITION. The chief Dominican actors were Alfonso de Ojeda, one of the chief agents in its establishment; Miguel Morillo, the inquisitor of Roussillon; and Thomas de Torquemada. For the share of the Dominicans in the Reuchlin-Pfefferkorn controversy see PFEFFERKORN, JOHN; REUCHLIN, JOHN.

BIBLIOGRAPHY: Graetz, *Hist.* iii. 519 *et al.*; *Liber de Antiquis Legibus.*

J. V. E.

FRIDAY. See SABBATH.

FRIEDBERG, ABRAHAM SHALOM ("HAR SHALOM"): Russian Hebraist; born at Grodno Nov. 6, 1838; died in Warsaw March 21, 1902. At the age of thirteen he was apprenticed to a watchmaker; three years later he went to Brest-Litovsk, and afterward to southern Russia, spending two years in Kishinef. On returning to Grodno in 1858 he acquired a knowledge of German and Russian, and became a teacher in wealthy families. Later he engaged in business, but was financially ruined in 1881–82. He then devoted himself exclusively to literary work. In 1883 he became associate editor of "Ha-Meliẓ" in St. Petersburg; in 1886 he accepted a similar position on "Ha-Ẓefirah," and settled in Warsaw; in 1888 he became editor of "Ha-Eshkol," a Hebrew encyclopedia, of which only a few instalments appeared. In the same year he became government censor of Hebrew books in Warsaw, which position he retained until 1891.

Friedberg's first Hebrew work was "'Emeḳ ha-Arazim" (Warsaw, 1875; 2d ed., *ib.* 1893), an adaptation of Grace Aguilar's "Vale of Cedars." His "Rab le-Hoshia'" (Warsaw, 1886), which was first published in "Ha-Ẓefirah," is a translation of Sammter's "Rabbi von Liegnitz." In the year-book "Keneset Yisrael" for 1886 appeared his "'Ir u-Behalot," a translation of L. Lewanda's humorous story "Gnev i Milost Magnata"; and in the "Ha-Asif" of the same year his translations of three short stories by Daudet, Turgenef, and D. Levy respectively. His "Ḳorot ha-Yehudim bi-Sefarad" (Warsaw, 1893) is a history of the Jews in Spain, compiled after Grätz, Kayserling, and other authorities. His "Zikronot le-bet Dawid" (3 vols., *ib.* 1893–95) is an adaptation of Rekkendorf's "Geheimnisse der Juden." His last work was "Ha-Torah weha-Ḥayyim," a translation of Güdemann's "Geschichte des Erziehungswesen," with notes, additions, and a preface (3 vols., *ib.* 1896–99). He also wrote a pamphlet of memoirs, and an interesting article on his experiences with J. L. Gordon and Zederbaum in St. Petersburg, besides numerous articles, feuilletons, and translations.

Bibliography: *Sefer Zikkaron*, pp. 94–95, Warsaw, 1890; Lippe, *Bibliographisches Lexicon*, new series, p. 111, Vienna, 1899; Sokolov, in *Sefer ha-Shanah* for 5660 (= 1900), pp. 238–253.
H. R. P. Wi.

FRIEDBERG, BERNARD: Austrian Hebraist; born at Cracow Dec. 19, 1876. Besides numerous contributions to Hebrew and other periodicals, he has published the following works, most of them being written in Hebrew: "Rabbi Joseph Karo" (1895); "Epitaphien von Grabsteinen des Israelitischen Friedhofes zu Krakau, Nebst Biographischen Skizzen" (1897; 2d ed., 1903); "Abraham Braude und Seine Nachkommenschaft" (1897); "Shabbethai Kohen: ש״ך" (1898); "Nathan Spira of Grodno" (1899); "History of Hebrew Typography in Cracow" (1900); "Contributions to the History of Hebrew Typography in Lublin" (1900); "History of the Family Schorr" (1901); "Die Raszower Rabbinen" (1903). S.

FRIEDBERG, HEINRICH VON: German statesman; born at Märkisch-Friedland, West Prussia, Jan. 27, 1813; died at Berlin June 2, 1895. Friedberg studied law at the University of Berlin, taking his degree in 1836. He was attached to the Kammergericht at Berlin, where he became district attorney in 1848. Transferred to Greifswald, he was appointed (1850) attorney, and became privat-docent at the university. In 1854 he was called to the Prussian Department of Justice in Berlin. He became member of the Prussian Upper House (1872); assistant secretary of the Prussian Department of Justice (1873); and "Kronsyndikus" (treasurer of the crown of Prussia 1875;) was appointed (1876) German secretary of justice ("Reichsjustizminister), and received (1879) the same portfolio for Prussia. In 1888 he was knighted and decorated with the Prussian Order of the Black Eagle. He resigned from his official positions in 1889.

Early in his career Friedberg became a Protestant. Among his works may be mentioned "Entwurf einer Deutschen Strafprozessordnung," Berlin, 1873

Bibliography: *Meyers Konversations-Lexikon*, s.v.
S. F. T H

FRIEDBERG, HERMANN: German physician, born at Rosenberg, Silesia, July 5, 1817, died at Breslau March 2, 1884 He studied at the universities of Berlin, Vienna, Prague, Paris, and Breslau, receiving from the last-named the degree of doctor of medicine in 1840. From 1849 to 1852 he was assistant at the surgical hospital of the University of Berlin, and in 1852 was admitted as privat-docent in surgery and pharmacology to the medical faculty of the Berlin University, at the same time conducting a private hospital for the treatment of surgical and ophthalmological diseases. In 1866 he was appointed professor of pharmacology at the University of Breslau

Friedberg wrote many essays on surgical and pharmacological topics, but latterly devoted himself especially to medical jurisprudence He was a collaborator on Eulenberg's "Handbuch des Oeffentlichen Sanitätswesens" and a contributor to the "Vierteljahresschrift für Gerichtliche Medizin und Oeffentliches Sanitätswesen" and to Virchow's "Archiv für Pathologische Anatomie und Physiologie und für Klinische Medizin." He is also the author of: "Pathologie und Therapie der Muskellähmung," Vienna, 1858 (2d ed., Leipsic, 1862); "Die Vergiftung Durch Kohlendunst," Berlin, 1866; "Gerichtsärztliche Gutachten, Erste Reihe," Brunswick, 1875; "Gerichtsärztliche Praxis: Vierzig Gutachten," Vienna and Leipsic, 1881.

Bibliography: Hirsch, *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.
S. F. T. H.

FRIEDENTHAL, KARL RUDOLPH: Prussian statesman; born in Breslau Sept. 15, 1827; died on his estate, Giesmannsdorf, near Neisse, March 7, 1890. He was a nephew of Markus Bär Friedenthal, the author, and later became a convert to Christianity. He attended the gymnasium at Neisse (1839–44), studied law at Breslau, Heidelberg, and Berlin, and became (1854) "Kammergerichtsassessor." He also made himself practically acquainted with agriculture in the management of his property.

In 1856 Friedenthal was elected district deputy from Neisse, and in 1857 deputy to the Prussian Landtag. In 1860 he published the pamphlet "Salus Publica Suprema Lex," urging the reorganization of the army. Elected to the Reichstag of North Germany in 1867, he joined the "Altliberalen," but after the following election he became a "Freiconservative" ("Reichspartei"). Successively member of the Zollparlament and of the imperial Reichstag, Friedenthal was prominent in the proposal and passage of many bills. During the Franco-Prussian war he took part, on Bismarck's invitation, with Blankenburg and Bennigsen in the deliberations at Versailles on the constitution of the empire. He was elected to the Prussian Chamber of Deputies in 1870, and became in 1873–74 its second vice-president. In 1874 he was appointed minister of agriculture; and in 1879 the Department of Domains and Forests, till then under the minister of finance, was put in his charge. From Oct., 1877, to March, 1878, during the absence of Eulenberg, he was head of the Ministry of the Interior. In 1879, being unable to accept Bismarck's new economical policy, he resigned, declining a patent of nobility. The same year he was elected member of the Upper House, but in 1881 resigned, and retired to the management of his estate. Besides his doctor dissertation, "De Rerum Litigiosarum Alienatione ex Jure Romano," 1845, Friedenthal published "Reichstag und Zollparlament"

Bibliography: Brockhaus, *Konversations-Lexikon*, 1902; *Meyers Konversations-Lexikon*.
S. N. D.

FRIEDENTHAL, MARKUS BÄR: German banker and scholar; born in 1779; died at Breslau Dec. 3, 1859. Although one of the leading bankers at Breslau, he devoted much time to study and to communal affairs. His special interest lay in the field of religious philosophy and dogma, which he treated rather in an apologetic than in a purely scientific manner. His works nevertheless betrayed great sagacity, and had the merit, coming as they did from a conservative, of opening to the Talmudists the field of modern critical studies. Friedenthal wrote: "'Iḳḳare Emunah," on the dogmas of Jewish religion, proving that Mosaism is in accordance with the aims of humanity (Breslau, 3 vols., 1816–1818); "Yesod ha-Dat," a characterization of Jewish law (*ib.* 7 vols., 1821–23); "Mishpaṭ ha-Aḥizah we-Mishpaṭ ha-Zekiyyah," on the law of property, a summary of the preceding work (*ib.* 1838); "Miktab le-Ḥakme Yisrael," an open letter to Jewish scholars concerning Jewish dogmas (*ib.* 1825); "Ma'amar Mordekai," a defense of the institutions of the great synagogue at Breslau, with notes on the use and form of the prayers (*ib.* 1834); "Ha-Ḥokmah, ha-Tebunah, weha-Dat," on intelligence, comprehension, and religion, in 4 parts (*ib.* 1843–46). Several of these works were translated into German by R. J. Fürstenthal and by Wilhelm Freund. Friedenthal was also the author of many pamphlets written in German, dealing with the communal affairs of Breslau.

Bibliography: *Allg. Zeit. des Jud.* 1860, No. 1.

S. I. Br.

FRIEDENWALD: An American Jewish family, established in Baltimore, Md., by Jonas Friedenwald. His children were Bernard Stern, stepson (1820–73); Betzy Wiesenfeld (1820–94); Joseph (1826–); Isaac (1830–), who established a well-known printing-press in Baltimore; Moses (1838–89); and Aaron Friedenwald (1836–1902).

Aaron Friedenwald: Physician; youngest son of Jonas Friedenwald; born in Baltimore Dec. 20, 1836; died there Aug. 26, 1902. He early entered upon a business career, but devoted his spare time to the study of mathematics, general literature, and German, French, and Hebrew. At the age of twenty-one he began the study of medicine at the University of Maryland He graduated in the spring of 1860, and soon afterward sailed for Europe to continue his studies at Berlin, Prague, Vienna, and Paris. He devoted himself especially to ophthalmology throughout his professional life. In July, 1862, he returned to Baltimore, and entered upon the practise of medicine. In 1873 he was elected to the professorship of diseases of the eye and ear in the College of Physicians and Surgeons in Baltimore, which chair he held until his death. He soon became a prominent member of the local medical societies and president of the Medical and Chirurgical Faculty of Maryland (1889–90); and was a member of the medical staffs of a number of hospitals

One of his most important medical achievements was the calling into being of the influential Association of American Medical Colleges in 1890. He was among the most active workers in all the local and national Jewish charities and other associations, was a founder, and for thirty-three years a director, of the Baltimore Hebrew Orphan Asylum, chairman of the Baron de Hirsch committee in Baltimore, president of the Baltimore branch of the Alliance Israélite Universelle, one of the founders and vice-president of the Jewish Theological Seminary Association, of the Jewish Publication Society, of the Federation of American Zionists, of the Union of Orthodox Congregations of America, etc. In 1898 he visited the Holy Land to study the conditions of the Jewish colonies. He was a successful lecturer, and made important contributions to medical literature. His publications of general interest are a number of addresses on the study of medicine, the history of hospitals, Jewish immigration, and the Jewish colonies in Palestine, the most important of them is "Jewish Physicians and the Contributions of the Jews to the Science of Medicine" ("Publications, Gratz College," vol. i., 1897).

Harry Friedenwald: Physician; son of the preceding; born in Baltimore 1864. He was educated at Johns Hopkins University, and graduated (M.D., 1886) from the College of Physicians and Surgeons, Baltimore, at which he became professor of ophthalmology and otology. He has contributed numerous articles to medical literature, and is prominent in Jewish communal work.

Herbert Friedenwald: Son of Moses Friedenwald; born in Baltimore 1870. He was educated at Johns Hopkins University and at the University of Pennsylvania (Ph.D., 1893). He was the first superintendent of the manuscript department of the Library of Congress after its reorganization, and has edited a separate calendar of the Washington papers in the National Library. He has devoted himself specially to the study of the early history of the United States, his writings being chiefly upon the history of the Continental Congress. He has been one of the secretaries of the American Jewish Historical Society since its organization, and has made numerous contributions to its publications.

Jonas Friedenwald: Born 1801; died Sept 2, 1893. He emigrated to America during the winter of 1831–32, from Altenbusick, near Giessen, Germany, accompanied by his aged father, Ḥayyim, his wife, a stepson, and his three children In Baltimore he soon entered actively upon the communal work of the small Jewish community, devoting the latter half of his life entirely to philanthropic and congregational work. He was among the most active in founding the Hebrew Benevolent Society (for many years he was its treasurer), the Hebrew Hospital and Asylum, and the Hebrew Orphan Asylum. Seceding from the Baltimore Hebrew Congregation because of innovations introduced into the service, he founded the Orthodox congregation Chizuk Emunah (1871), and was for many years its president.

Julius Friedenwald: Physician, son of Aaron Friedenwald, born in Baltimore 1866. He was educated at Johns Hopkins University, and graduated from the College of Physicians and Surgeons, Baltimore (M.D., 1890). He is clinical professor of diseases of the stomach, and director of the clinical laboratory, at the College of Physicians and Surgeons. His writings are limited to subjects concerning internal and experimental medicine.

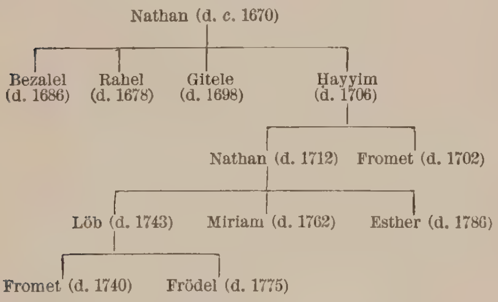
A. H Fr.

FRIEDJUNG, HEINRICH: Austrian journalist and author; born at Rostschin, Moravia, Jan. 18, 1851; studied at Prague, Berlin, and Vienna (Ph.D.). In 1874 he was appointed professor at the Vienna Handelsakademie, but was obliged to resign in 1881 for political reasons. In 1883 he became editor of "Die Deutsche Wochenschrift," founded by himself; and in 1886 was editor-in-chief of "Die Deutsche Zeitung," organ of the German club of the Austrian Chamber of Deputies. From 1891 to 1895 he was a member of the Vienna municipal council. He has been a regular contributor to the Munich "Allgemeine Zeitung," and a correspondent of other influential journals. His chief publications have been: "Kaiser Karl IV. und Sein Antheil am Geistigen Leben Seiner Zeit" (Vienna, 1876); "Der Ausgleich mit Ungarn" (Leipsic, 1877); "Ein Stück Zeitungsgeschichte" (2d ed., Vienna, 1887); "Der Kampf um die Vorherrschaft in Deutschland" (2 vols., 1896; 5th ed., Stuttgart, 1902). He has besides edited "Benedek's Nachgelassene Papiere" (Leipsic, 1901).

Bibliography: Eisenberg, *Das Geistige Wien*, i., *s.v.*; Brockhaus, *Konversations-Lexikon*, 1902, vii.; *Meyers Konversations-Lexikon*.

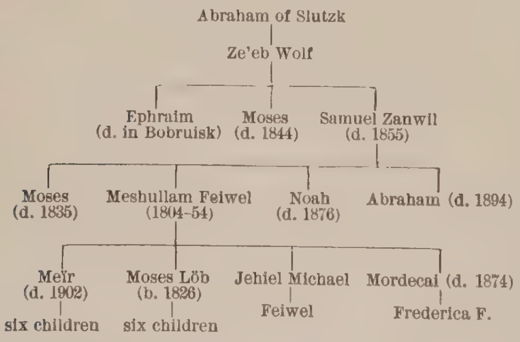
S. N. D.

FRIEDLAND: A family which came presumably from Friedland in the German duchy of Mecklenburg-Strelitz (or perhaps from the Bohemian town of that name), and settled in Prague. Nathan Friedland, "head of the ḳahal and of the country of Bohemia," was the earliest known member of the Prague branch of the family, of which the following is the genealogy:



All these belong to Prague. Meïr of Zülz had a son, Mordecai (d. 1742), and a daughter, Rebecca, who married the dayyan Lipman Ḳadish (d. 1736); both lived in Prague. Israel Issar, son of Phinehas of Zülz, was a prominent man in Frankfort-on-the-Oder in 1708, as is narrated in the last note of Eliezer b. Joseph's "Mishnat de-Rabbi Eliezer," which was printed there in that year.

There is also a Friedland family of Russia, whose geneaology is as follows:



It is supposed that the founders of this family, and Meïr and Phinehas Friedland of Zülz, Silesia (end of seventeenth and first half of eighteenth century), were related to the Bohemian branch of the Friedlands. The most prominent members of the Russian branch were the philanthropist Meïr and his brother Moses Aryeh Löb Friedland; the earliest known member was Abraham of Slutzk (government of Minsk). Meshullam Feiwel Friedland settled at Dwinsk in 1846, but his sons removed to St. Petersburg.

Bibliography: Eisenstadt-Wiener, *Da'at Ḳedoshim*, pp. 233-245, St. Petersburg, 1897-98.

J. P. Wi.

FRIEDLAND, MOSES ARYEH LÖB: Russian philanthropist; born at Dünaburg, government of Vitebsk, Jan. 8, 1826; died at St. Petersburg Nov. 21, 1899. He was for more than thirty years general army-contractor for the Russian government; he was an honorary citizen of St. Petersburg, and received several medals from the government. An orphan asylum, to which a school of handicrafts is attached, was founded at St. Petersburg by Friedland, as well as a home for aged Jews (Moshab Zeḳenim) at Jerusalem. But his name is chiefly connected with the Bibliotheca Friedlandiana, a large library of Hebrew books, which Friedland presented (1890) to the Asiatic Museum of the Imperial Academy of Sciences. It contains three hundred volumes in manuscript, most of them on parchment, and more than ten thousand printed volumes, representing altogether 14,000 works, a great many of which are incunabula. The catalogue was compiled by Samuel Wiener; at present (1903) only the first four fascicles (through the letter ק, Nos. 1-3711), printed at the expense of Friedland, and under the title of "Ḳehillat Mosheh," have appeared.

Bibliography: *Ḳehillat Mosheh*, Preface to part ii., St. Petersburg, 1896; *Jew. Chron.* Dec. 8, 1899.

H. R. M. Sel.

FRIEDLÄNDER, CAMILLA: Austrian painter; born in Vienna Dec. 10, 1856; daughter and pupil of Friedrich Friedländer. She has devoted herself to still-life subjects, producing many pictures of church and house interiors, etc. Her oil-painting "Orientalische Gegenstände," exhibited at the twentieth annual exposition of the Künstlerhaus in Vienna, was bought by the Emperor of Austria.

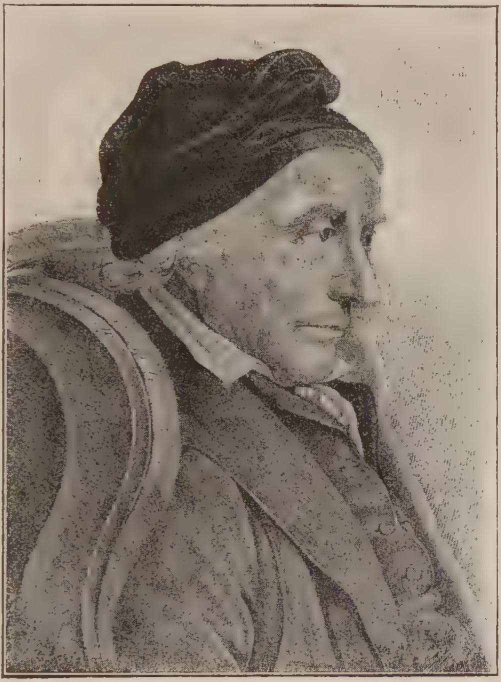
Bibliography: Singer, *Künstler-Lexikon*, i., *s.v.*; Eisenberg, *Das Geistige Wien*, i., *s.v.*

S. N. D.

FRIEDLÄNDER, DAGOBERT: Member of the Prussian Upper House; born in Kolmar, Posen, Feb. 19, 1826. From 1846 to 1857 he conducted a book business in Wollstein; in the latter year he removed to Bromberg, exchanging his former occupation for that of a banker. He was a member of the Prussian Upper House from 1874 to 1881. During his term of membership the law concerning the withdrawal of members from the Jewish communities in Prussia, to which he offered an amendment, was passed. Since 1882 Friedländer has resided at Villa Breitenstein, near Ermatingen, in Switzerland.

S.

FRIEDLÄNDER, DAVID: German writer and communal leader; born at Königsberg Dec. 6, 1750; died Dec. 25, 1834, at Berlin, where he had settled in 1771. As the son-in-law of the rich banker Daniel Itzig, and the friend and pupil, and subsequently the successor, intellectually, of Moses Mendelssohn, he occupied a prominent position in both Jewish and non-Jewish circles of Berlin. His endeavors in behalf of the Jews and Judaism included the emancipation of the Jews of Berlin and the various reforms connected therewith. Frederick William II., on his accession, called a committee whose duty was to acquaint him with the grievances of the Jews, Friedländer and Itzig being chosen as general delegates. But the results of the conference were such that the Jews declared themselves unable to accept the reforms proposed, and not until after the French Revolution did the Jews then living on Prussian territory succeed in obtaining equal rights from Frederick William III. (edict of March 11, 1812).



David Friedländer.
(From Breza, "Gallerie der Ausgezeichnetsten Israeliten.")

Friedländer and his friends in the community of Berlin now turned their attention to the reform of worship in harmony with modern ideas and the changed social position of the Jews. The proposition in itself was perfectly justified, but the propositions of Friedländer, who had meanwhile been called (1813) to the conferences on the reorganization of the Jewish cult held in the Jewish consistory at Cassel, were unacceptable to even the most radical members, as they tended to reduce Judaism to a mere colorless code of ethics.

Friedländer was more successful in his educational endeavors. He was one of the founders of a Jewish free school (1778), which he directed in association with his brother-in-law, Isaac Daniel Itzig. In this school, however, exclusively Jewish subjects were soon crowded out. Friedländer also wrote text-books, and was one of the first to translate the Hebrew prayer-book into German. But in spite of all these labors he was not filled with the true Jewish spirit, being more concerned with endeavors to facilitate for himself and other Jews entry into Christian circles. This disposition was evidenced by his anonymous petition to the "Oberconsistorialrat" Teller "in the name of many Jewish heads of families," who agreed to accept Christianity and even baptism, if they were not required to believe in Jesus and might evade certain ceremonies. Teller, who did not even suspect Friedländer of this lack of character, answered with due severity. This "Sendschreiben an Seine Hochwürden Herrn Oberconsistorialrath und Probst Teller zu Berlin, von einigen Hausvätern Jüdischer Religion" (Berlin, 1799), called forth many replies. In 1816, when the Prussian government decided to improve the situation of the Polish Jews, Malziewsky, Bishop of Kujawia, consulted Friedländer. Friedländer gave the bishop a circumstantial account of the material and intellectual condition of the Jews, and indicated the means by which it might be ameliorated.

Friedländer displayed great activity in literary work. Induced by Moses Mendelssohn, he began the translation into German of some parts of the Bible according to Mendelssohn's commentary. He translated Mendelssohn's "Sefer ha-Nefesh," Berlin, 1787, and "Ḳohelet," 1788. He wrote a Hebrew commentary to Abot and also translated it, Vienna, 1791; "Reden der Erbauung Gebildeten Israeliten Gewidmet," Berlin, 1815–17; "Moses Mendelssohn, von Ihm und über Ihn," *ib.* 1819; "Ueber die Verbesserung der Israeliten im Königreich Polen," *ib.* 1819, this being the answer which he wrote to the Bishop of Kujawia; "Beiträge zur Geschichte der Judenverfolgung im XIX. Jahrhundert Durch Schriftsteller," *ib.* 1820.

Friedländer was assessor of the Royal College of Manufacture and Commerce of Berlin, and the first Jew to sit in the municipal council of that city. His wealth enabled him to be a patron of science and art, among those he encouraged being the brothers Alexander and Wilhelm von Humboldt.

BIBLIOGRAPHY: I. Ritter, *Gesch. der Jüdischen Reformation*, ii., *David Friedländer*; Ludwig Geiger, in *Allgemeine Deutsche Biographie*, vii.; Fuenn, *Keneset Yisrael*, pp. 250 *et seq.*; Rippner, in *Gratz Jubelschrift*, pp. 162 *et seq.*; *Sulamith*, viii. 109 *et seq.*; *Der Jüdische Plutarch*, ii. 56–60; *Museum für die Israelitische Jugend*, 1840; *Zeitschrift für die Geschichte der Juden in Deutschland*, i. 256–273.

S. A. Ku.

FRIEDLÄNDER, FRIEDRICH: Genre painter; born Jan. 10, 1825, at Kohljanowitz, Bohemia. He studied at the Vienna Academy, and later under Professor Waldmüller, and visited Italy in 1850, Düsseldorf in 1852, and finally Paris. He devoted himself at first to historical pictures, creating a genuine sensation with his painting entitled "The Death of Tasso." Since 1854 he has painted genre pictures exclusively, taking his subjects chiefly from military life and the local life of Vienna. His scenes from Swabian folk-life are also justly celebrated.

The following are a few of Friedländer's best productions: “People Pouring out of a Public Building into the Street,” 1859 (Imperial Gallery, Vienna); “The Politician in the Workshop,” 1863; “The Incendiary Caught in the Act,” 1864; “The Evening Hour,” 1865; “The Pawnbroker’s Shop,” 1866 (now in the possession of the Duke of Coburg); “The Wine-Test,” 1866; “The New Comrade,” 1868; “The Invalids,” 1871; “The Declaration of Love,” 1872; and “The Strawberry-Venders,” 1872 (Imperial Gallery, Vienna). Since 1866 he has been a member of the Vienna Academy; in 1865 he received the Order of Francis Joseph and the Bavarian Order of Michael, and in 1867 the gold medal with crown for merit. He has recently been elevated to the nobility with the suggestive title of “Von Mahlheim.” Many of his paintings are in the Imperial Gallery at Vienna.

Bibliography: Seybert, *Künstler-Lexikon*; *Meyers Konversations-Lexikon*.

s. J. So.

FRIEDLÄNDER, JOSEPH ABRAHAM: German rabbi; born at Kolin, Bohemia, 1753; died at Brilon, Westphalia, Nov. 26, 1852. He was the nephew of David Friedländer, from whom he imbibed a great enthusiasm for progressive Judaism. After attending the Talmud school of Ezekiel Landau at Prague, he went to Presburg. In 1784 he became chief rabbi of Westphalia and the principality of Wittgenstein, retaining this office until his death.

Friedländer was one of the first German rabbis to advocate through speech and pen the reform of Judaism. He abolished in his district the second day of the festivals; openly and decisively opposed many obsolete Jewish mourning customs; and declared, in his responsum on “Die Verträglichkeit der Freien Forschung mit dem Rabbineramte,” that the dicta of the Mishnah and the Talmud are not binding for all time. He published “Shoresh Yosef,” on abolishing the second day of the festivals (in Hebrew and German; Hanover and Brilon, 1834), and “Mahadura Bathra,” a supplement to the foregoing, and containing a correspondence with Aaron Chorin on questions of Reform (Hanover, 1835).

Bibliography: Jost, *Neuere Gesch. der Israeliten*, i. 316, iii. 175; L. Stein, *Israelitischer Volkslehrer*, ii. 295 *et seq.*

s. M. K.

FRIEDLÄNDER, JULIUS: German numismatist; born in Berlin June 25, 1813; died there April 4, 1884. After studying at the universities of Bonn and Berlin, and traveling in Italy (1838–39), he obtained a position at the Königliche Sammlung der Antiken-Münzen in Berlin (1840). In 1868 he became director of the numismatic section of the Berlin Museum. In 1872 he was elected a member of the Berlin Academy of Sciences. Besides numerous papers in numismatic journals, he wrote: “Die Münzen des Johanniterordens auf Rhodos,” Berlin, 1843; “Die Münzen Justinians” (with Pinder), 1843; “Die Münzen der Ostgothen,” *ib.* 1844; “Die Münzen der Vandalen,” *ib.* 1849; “Die Oskischen Münzen,” Leipsic, 1850; “Das Königliche Münzkabinet” (with Von Sallet), 2d ed., Berlin, 1877; Supplement, 1882; “Die Italienischen Schaumünzen des 15. Jahrhunderts,” *ib.* 1880–82; “Verzeichnis von Griechischen Münzen, Welche aus Modernen Stempeln Geprägt Sind,” *ib.* 1883. He edited G. Schadow’s “Aufsätze und Briefe,” Düsseldorf, 1864; 2d ed., Stuttgart, 1890. From his literary remains Weil published “Repertorium zur Antiken Numismatik,” a supplement to Mionnet’s “Description des Médailles Antiques,” Berlin, 1885.

Friedländer’s entire family embraced Christianity.

Bibliography: Brockhaus, *Konversations-Lexikon*, vii., 1902, *s.v.*; *Meyers Konversations-Lexikon*, vi., *s.v.*; *Zeitschrift für Numismatik*, pp. 116–119, Berlin, 1885; *Proceedings of the (London) Numismatic Society*, pp. 30-32; *Jahrbuch der Königl. Preussischen Kunstsammlungen*, 1884, v. 149-151.

s. N. D.

FRIEDLÄNDER, LUDWIG: German philologist; born at Königsberg July 16, 1824. He studied at the universites of Königsberg and Leipsic from 1841 to 1845. In 1847 he became privat-docent of classical philology at Königsberg, in 1856 assistant professor, and in 1858 professor. He retired in 1892 to Strasburg, and became honorary professor at the university. His chief work is “Darstellungen aus der Sittengesch. Rom’s in der Zeit von August bis zum Ausgang der Antonine” (3 vols., 1862–71; 6th ed., 1889–90). This work is considered one of the most noteworthy philological productions of the nineteenth century (translated into French by Ch. Vogel, Paris, 1865–74, and into Italian and Hungarian). Friedländer’s other publications include: “Nicanoris *περὶ ’Ιλιακῆς Στιγμῆς* Reliquiæ Emendatiores” (1850); “Ueber den Kunstsinn der Römer in der Kaiserzeit” (1852); “Aristonici Alexandrini *περὶ Σημείων ’Ιλιάδος* Reliquiæ Emendatiores” (1853); “Die Homerische Kritik von Wolf bis Grote” (1853). He edited and annotated Martial (2 vols., 1886); Petronius’ “Cena Trimalchionis” (with translation, 1891); and Juvenal (1895). Friedländer embraced Christianity. He died December 24, 1909.

Bibliography: *Meyers Konversations-Lexikon*; De le Roi, *Gesch. der Evangelischen Juden-Mission*, p. 215.

S.

FRIEDLÄNDER, LUDWIG HERMANN: German physician; born April 20, 1790, at Königsberg, Prussia; died 1851 at Halle, Saxony. He entered the Königsberg University at the age of fifteen, and studied medicine (M.D. 1812), evincing at the same time a predilection for philological, literary, and esthetical studies which led to a lifelong friendship with Max von Schenkendorf. He took part in the campaign of 1813 and went with the army to Paris, where he was promoted to the office of chief physician of a camp-hospital. In 1814 he resigned from military service and went to Carlsruhe; there, through the intervention of his friend Schenkendorf, he became acquainted with Jung-Stilling, John Ludwig Ewald, and Mme. Krüdener, whose mystical tendencies exercised a deep influence upon his mind. After a short stay in Carlsruhe he went to Vienna, and in 1815 to Italy, through his companion, the painter Philipp Veit, where he associated chiefly with artists. He described the impressions of his journey in a book published 1818–20 in Leipsic (“Ansichten von Italien Während einer Reise in den Jahren 1815–1816”).

Upon his return to Germany (1817) Friedländer was admitted as privat-docent in medicine at Halle. In 1819 he was appointed assistant professor, and in 1823 professor, of theoretical medicine; he held this chair till his death.

Friedländer wrote: “De Institutione ad Medicinam Libri Duo,” a methodology of medicine, Halle, 1823; "Fundamenta Doctrinæ Pathologicæ sive de Corporis Animique Morbi Ratione Atque Natura," a text-book of general pathology, 3 vols., Leipsic, 1828; "Guilielmi Heberdeni Opera Medica Recognovit; Vitam Auctoris Adjecit Atque Edidit," Leipsic, 1831; "Vorlesungen über die Geschichte der Heilkunde," 2 vols., Leipsic, 1838–39; "Historiæ Ord. Medic. Halensis ante Hos Centum Annos Brevis Expositio," Halle, 1840. Friedländer embraced Christianity at an early age.

BIBLIOGRAPHY: De le Roi, *Juden-Mission*, i. 241, Leipsic, 1899; *Allgemeine Deutsche Biographie*, vii. *ib.* 1878.

S. B. B.

FRIEDLÄNDER, MAX: Journalist; born June 18, 1829, at Pless, Prussian Silesia; died April 20, 1872, at Nice. After studying law at the universities of Berlin, Breslau, and Heidelberg, he became assessor at the city court of Breslau, and while holding this position he published his book on copyright, "Der Ausländische und Einheimische Rechtsschutz Gegen Nachdruck und Nachbildung," Leipsic, 1857. He began his journalistic career in 1856 by contributing to the Vienna "Presse," and soon afterward moved to Vienna to become a member of the editorial staff of that paper, his articles on political economy and finance attracting the attention of influential statesmen and financiers.

After the Italian war Friedländer conducted a successful journalistic campaign against the policy of Schmerling, and advocated strongly the granting of a liberal constitution. In Sept., 1864, he founded the "Neue Freie Presse," of which publication he remained editor-in-chief until his death.

BIBLIOGRAPHY: *Meyers Konversations-Lexikon*, s.v.; De le Roi, *Juden-Mission*, p. 243.

H. R. S.

FRIEDLÄNDER, MAX: German writer on music and bass concert-singer; born in Brieg, Silesia, Oct. 12, 1852. A pupil of Manuel Garcia (London) and Stockhausen (Frankfort-on-the-Main), he made his début at the London Monday Popular Concerts in 1880. From 1881 to 1883 he lived at Frankfort-on-the-Main; since then his home has been in Berlin, where he is (since 1894) lecturer on music at the university. In 1887 he received the Ph.D. degree from the University of Rostock, his dissertation being "Beiträge zu einer Biographie Franz Schubert's." He edited the Peters collection of Schumann's and Schubert's songs (1884–87). He also published the following: "Gluck's Klopstocksche Oden" (1886); "Ein Hundert Deutsche Volkslieder" (1886); "Beethoven's Schottische Lieder" (1889); "Chorschule" (1891); "Wiegenlieder" (1894); "Gesänge von Beethoven" (1896); "Goethe's Gedichte in der Musik" (1896); "Haydn's Canons" (1899); "Beethoven's Klavier-Rondo" (1900).

BIBLIOGRAPHY: Baker, *Biog. Dict. of Musicians*; H. Riemann, *Musik-Lexikon*; *Meyers Konversations-Lexikon*, Supplement, 1899–1900.

S. N. D.

FRIEDLÄNDER, MICHAEL: Principal of Jews' College, London; born at Jutroschin, Prussia, April 29, 1833. He studied at the universities of Berlin and Halle (Ph.D. 1862), and concurrently with his university studies he read Talmud. Settling in Berlin, he was appointed principal of the Talmud school, which position he resigned in 1865 to accept that of principal of Jews' College, London, in succession to Barnett Abrahams. In 1867 he published a German commentary upon the Song of Songs, and later he took an active part in the educational progress of the community at large.

Friedländer displayed considerable literary activity. As a member of the Society of Hebrew Literature he published under its auspices: (1) "The Commentary of Ibn Ezra on Isaiah"; (2) "An Essay on the Writings of Ibn Ezra"; and (3) a translation from the original Arabic, with notes, of Maimonides' "Guide of the Perplexed." He also edited a "Jewish Family Bible" in English and Hebrew; compiled a "Handbook of the Jewish Religion," and a larger work, "The Jewish Religion"; made calculations on the Jewish calendar; and contributed articles to the "Jewish Quarterly Review," the "Dictionary of National Biography," and other publications. He died December 6, 1910.

BIBLIOGRAPHY: *Jewish Year Book*, 1899; *Jewish Chronicle*, May 8, 1903.

J. G. L.

FRIEDLÄNDER, MORITZ: Austrian theologian; born in Bur Szt. Georgen, in the Kingdom of Hungary, in the year 1842. He was educated at the University of Prague, where he also attended the Talmudic lectures of Chief Rabbi Rapoport. His liberal views kept him from the rabbinical career. For a short period he filled the position of religious instructor in a gymnasium in Vienna; in 1875 he became secretary of the Israelitische Allianz zu Wien. In 1881–82, sometimes in company with Charles Netter, he made frequent journeys to Brody to cooperate with the delegates of the Alliance Israélite Universelle of Paris in assisting exiled Russian Jews to the United States. The wretchedness and misery he witnessed on these occasions he described in "Fünf Wochen in Brody." As secretary of the Allianz he succeeded, in spite of vehement opposition of the ultra-Orthodox party (Ḥasidim), in establishing in Galicia the first Jewish public school. Friedländer's memoir on his second journey to Galicia fell into the hands of Baron de Hirsch; the latter's munificent foundation (Baron de Hirsch Fund), enabling the Jewish youth in Galicia to secure an education and to acquire a trade, was a direct expression of his sympathy for his unfortunate coreligionists. Friedländer became the secretary of this fund, and established personally fifty schools in those localities of Galicia where there were large numbers of Jews. It was at his instance also that the baroness Clara de Hirsch established a fund of five million francs to found technical schools for girls and to clothe poor school-children in Galicia.

Friedländer wrote: "Patristische und Talmudische Studien" (1878); "Lessing's Nathan der Weise" (1880); "Apion: ein Culturbild aus dem Ersten Christlichen Jahrhundert" (1882); "Zur Entstehung des Christenthums" (1894); "Die Drei Belfer: ein Culturbild aus Galizien" (under the pseudonym "Marek Firkowitz": 1894); "Das Judenthum in der Vorchristlichen Griechischen Welt" (1897); "Der Vorchristliche Jüdische Gnosticismus" (1898); "Reiseerinnerungen aus Galizien" (1900); "Der Antichrist" (1902); "Geschichte der Jüdischen Apologetik" (1903); and "Der Freiwellige des Ghetto: Kulturbilder aus Vergangenheit und Gegenwart." He has also contributed to the "Nation," "Die Zeit," the "Revue des Etudes Juives," the "Jewish Quarterly Review," and to various Jewish weeklies.

S.

FRIEDLÄNDER, SOLOMON: Preacher and physician; born at Brilon, Westphalia, Oct. 23, 1825; died in Chicago Aug. 22, 1860. He studied in Bonn and Heidelberg, and graduated (Ph.D.) in 1844. In 1847 he was elected associate preacher to Dr. Holdheim of the Reform Congregation of Berlin, and later accepted a professorship in the Jewish Teachers' Seminary at Münster, in which city he also officiated as preacher. He remained there for three years. He wrote: "Geschichte des Israelitischen Volkes," of which only the first three volumes appeared (Leipsic, 1847); "Sermons," delivered in the Temple of the Jewish Reform Congregation at Berlin (1847); "Samuel," twenty-five sermons, the first volume of a projected series entitled "Das Leben der Propheten" (1850); "Gesch. der Münsterschen Seminars" (1850). Friedländer next studied medicine, won the degree of M.D., and emigrated to America in 1855. Finding the medical profession uncongenial, he accepted (1860) the position of teacher and (shortly after) preacher to the Congregation (Kehillath) Anshe Maarab, Chicago.

S. E. SCHR.

FRIEDMAN, AARON ẒEBI: Shoḥeṭ; born in Stavisk, Poland, March 22, 1822; died in New York city May 17, 1876. At the age of seventeen Friedman became shoḥeṭ for the city of Stavisk and the neighboring country. He removed to Bernkastel-on-the-Moselle, Germany, where he became rabbi and shoḥeṭ in 1844. Four years later he went to New York, where he was chosen as shoḥeṭ of one of the largest abattoirs in the city. Friedman held this position until his death. Owing to charges of cruelty made by Henry Bergh, president of the American Society for the Prevention of Cruelty to Animals, Friedman wrote (1874) a defense of sheḥiṭah entitled "Ṭub Ṭa'am," translations of which were two years later made from the Hebrew into English, French, and German. His strict Orthodoxy and learning caused him to be widely known as the "Ba'al Shem" of America.

BIBLIOGRAPHY: Drachman, *Neo-Hebraic Literature in America*, in the *Seventh Biennial Report of the Jewish Theological Seminary Association*, pp. 65, 96; *Harper's Monthly*, Oct., 1878, pp. 768, 769.

A.

FRIEDMAN, LÖB BEHR (Aryeh Dob): Author and pedagogue; born in 1865 at Suwalki, Russian Poland. He was educated at Boskowitz, Moravia, afterward removing to Warsaw, where he became one of the promoters of Zionism, founding there, in conjunction with R. Samuel Mohilever, a Zionist society. In 1892 he went to America and became the editor of "Ha-'Ibri." Friedman has written a considerable number of school-books and other works, among which may be mentioned: "Ha-Padegug ha-'Ibri"; "Allufe Yisrael," biographies of the Talmudists; "Shulḥan 'Aruk li-Bene ha-Ne'urim," a book on rabbinic law for the young, in Judæo-German; "Liḳḳuṭim Nifla'im," stories from the Talmud; "Talmudische Perlen"; "Rabbis of Ancient Times" (in collaboration with Fromenson); "Maxims and Proverbs of Bible and Talmud." He has written also various novels and articles for Hebrew journals.

A. H. MA.

FRIEDMANN, ALFRED: German poet and author; born at Frankfort-on-the-Main Oct. 26, 1845. Brought up as a goldsmith, he renounced that occupation and studied at the universities of Heidelberg and Zurich (Ph.D. 1870). Friedmann resided in Vienna until 1886, when he moved to Berlin. His works include: "Savilia" (1873); "Aus Hellas" (songs, 1874); "Merlin-Orpheus" (songs, 1874); "Biblische Sterne" (three idyls, 1875); "Die Feuerprobe der Liebe Angioletta" (3d ed., 1879); "Leichtsinnige Lieder" (1878); "Gedichte" (1882); "Lieder des Herzens" (1888). Besides these lyrical productions Friedmann wrote the drama "Don Juan's Letztes Liebesabenteuer" (1891), and numerous novels, among which are: "Zwei Ehen" (3d ed., 1880; this has been translated into Italian); "Schnell Reich" (1891); "Die Heckenrose" (1893); "Die Danaiden" (1893); "Der Todesring," "Falsche Freundschaft," "Der Letzte Schuss," and "Russische Rache" (all four published in Reclam's "Universalbibliothek").

BIBLIOGRAPHY: *Meyers Konversations-Lexikon.*

S.

FRIEDMANN, BERNÁT: Hungarian jurist and criminal lawyer; born in Grosswardein Oct. 10, 1843; studied law at the "Rechtsakademie" there and at the University of Budapest. He won general sympathy through his manly conduct in connection with the notorious Tisza-Eszlár trial. He wrote: "Hazai Bányászatunk Nemzetgazdasági és Statisztikai Szempontból," Budapest, 1866; "A Népbirák és Esküdtszèkek Intezménye," *ib.* 1876 (which won the grand academical prize); "A Felebbvitel Bünügyekben Tekintettel a Közvetlen Szóbelisègre," *ib.* 1878; "Eszrevètelek a Magyar Bünvádi Eljarási Javaslat Iranyeszméi Felett," 1889.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Tára*; *Pallas Nagy Lexicon.*

S. M. W.

FRIEDMANN ("ISH SHALOM"), MEÏR BEN JEREMIAH: Austrian scholar; born at Kraszna, in the district of Kashau, Hungary, July 10, 1831. At the age of thirteen he entered the yeshibah at Ungvar, where he was attracted to Ḥasidism and the Cabala. Fortunately, however, at the age of sixteen he was led by the "Bi'ur" of Mendelssohn to the study of the Bible, and became deeply interested in Hebrew poetry, especially in Wassely's "Shire Tife'ret." At twenty, while living at Miskolcz, where he earned his livelihood by giving instruction in Talmudical literature, he took up secular studies. In 1858 he entered the University of Vienna. When, in 1864, the Vienna bet hamidrash was founded he was chosen as teacher of the Bible and Midrash; which office he held until 1903. Later he was elected a professor in the Israelitisch-Theologische Lehranstalt.

Friedmann devoted himself principally to the editing of old Midrashim, to which he appended critical notes and valuable introductions. These notes, written in classical rabbinical style, are models of precision and are of great value. Friedmann published the following works in Hebrew: The Sifre, Vienna, 1864; the Mekilta, *ib.* 1870; "Eshet Ḥayil," a commentary on Prov. xxxi. *ib.* 1878; the Pesiḳta Rabbati, *ib.* 1880; "Ha-Ẓiyyon," a rational interpretation of Ezek. xx. *ib.* 1882; "Dabar ʻal Odot ha-Talmud," on the question whether the Talmud can be accurately translated, *ib.* 1885; "Masseket Makkot," a critical edition of the Talmudical treatise Makkot, with a commentary, *ib.* 1888; "Sefer Shofeṭim," notes to Judges, *ib.* 1891; "Me'ir ʻAyin," a commentary on the Passover Haggadah, *ib.* 1895; "Tanna debe Eliyahu," *ib.* 1900. Friedmann's German publications are: "Worte der Erinnerung an Isaac Noa Mannheimer," *ib.* 1873; "Die Juden ein Ackerbautreibender Stamm," *ib.* 1878; "T. G. Stern, Gedenkrede," *ib.* 1883; "Zerubabel," German explanation of Isa. lii. 19 and liii. *ib.* 1890; "Worte zur Feier des 100 Jahrigen Geburtstages des Seligen Predigers Isaac Noa Mannheimer," 1893; "Onkelos und ʻAḳylos," *ib.* 1896. From 1881 to 1886 Friedmann published, together with Isaac Hirsh Weiss, the monthly "Bet Talmud," devoted to rabbinical studies. To this periodical Friedmann contributed, under the signature "Ish Shalom," many valuable essays, of which the most noteworthy are on the arrangement of the Pentateuch and on Samuel. He died November 27, 1908.

Bibliography: Brainin, in *Luaḥ Ahiasaf*, pp. 343 *et seq.*, 1901; *Ha-Shiloaḥ*, p. 573, 1901; S. Schechter, in *Jew. Chron.* p. 17, June 28, 1901.

S. I. Br.

FRIEDMANN, MORITZ: Hungarian cantor; born in Hrabócz, Hungary, March 7, 1823; died in Budapest Aug. 29, 1891. Up to 1848 he filled several positions in minor provincial congregations. At the outbreak of the revolution in that year he enlisted in the Hungarian army, and participated in the campaign against Austria.

Upon his return to civil life Friedmann became a member of the choir of Solomon Sulzer in Vienna, and in 1850 was elected cantor, teacher, and secretary of the congregation at Fünfhaus, a suburb of the Austrian capital. Seven years later he became chief cantor of the Jewish congregation of Budapest, a position which he retained until his death. In 1875 Emperor Francis Joseph conferred upon him the decoration of the Golden Cross. In 1882 he founded a union of Jewish congregation officials, of which he remained president till his death. In 1877 he was appointed professor of vocal instruction at the rabbinical seminary at Budapest. Friedmann published a song-book, "Izraelita Vallásos Énekek," which is in use in most congregations of Hungary.

S. A. Kai.

FRIEDMANN, PAUL: German philanthropist; born at Berlin in the middle of the nineteenth century. Friedmann is of Jewish descent, and is connected with the family of Moses Mendelssohn. Much exercised over the fate of the Russian Jews after the persecutions of 1882–90, in 1890 he visited the land of Midian and resolved to found a colony there. He had a steam-yacht ("Israel") built in Scotland, and went to Cracow personally to select the first immigrants. Twenty-four of these, under the leadership of Friedmann, Baron von Seebach, and Lieutenant Thiele, with a doctor, a chemist, and a builder, left Cairo in the middle of November, 1891.

A landing was made at Sharm al-Moza on the east side of the Gulf of Akabah; but the new colony did not last for more than two months. Internal dissensions broke out between the leaders, who were all Christians, and the Jews. The Egyptian government also feared complications with the Turkish soldiers encamped not far off, and ordered the undertaking to be abandoned. Friedmann, who had sunk 170,000 marks in the project, brought suit against the Egyptian government for £25,000. The Russian consul in Cairo also opened an investigation, and violent denunciatory articles appeared in the Egyptian press, especially in connection with the death of one of the settlers who had been forced to leave the encampment because of insubordination. In connection with the venture, Friedmann privately published "Das Land Madian," Berlin, 1891.

Bibliography: *Israelit*, pp. 177, 262, 365, 407, 906, 1146, Mayence, 1892; *Israelitische Wochenschrift*, Nov. 24, 1893, p. 369; *Allg. Zeit. des Jud.* Nov. 4, 1892; *New York Times*, June 30, 1891; *New York Herald*, May 1, 1892.

D. G.

FRIEDMANN, SIEGWART: German actor; born at Budapest April 25, 1842. He was a pupil of Dawison, who not only educated him for the stage, but took him into his own home and family. He made his début at Breslau Oct. 18, 1863, as *Ferdinand* in "Egmont," which was not successful.

In 1864 he made his reentry, with Dawison, at the Königliche Schauspielhaus, Berlin, where he remained until 1871. The next year was spent in Schwerin; from 1872 to 1876 he worked with Laube, at the Stadttheater, Vienna, and soon ranked as one of the best actors on the German stage. In 1876 he went to Hamburg, returning three years later to Vienna. His most important work in behalf of the stage was the founding of the Deutsche Theater, at Berlin, with Ludwig Barnay, Adolf l'Arronge, and Friedrich Haase (1883). In 1888 he went on a starring tour through Germany and Austria, retiring from the stage in 1892.

Friedmann's best rôles were those of modern writers, though he was excellent as *Charles IX.* (Lindner's "Die Bluthochzeit"), and in several of Shakespeare's male characters.

Bibliography: *Meyers Konversations-Lexikon*, s.v.

S. E. Ms.

FRIEDRICHSFELD, DAVID B. ZEBI HIRSCH: German and Hebrew author; born about 1755 in Berlin; died Feb. 19, 1810, in Amsterdam. In the Prussian capital he absorbed the scholarship and ideas of the contemporaneous Meassefim. In 1781 he went to Amsterdam, where he was one of the leaders in the fight for the emancipation of the Jews, writing in the promotion of this cause his "Beleuchtung . . . das Bürgerrecht der Juden Betreffend," Amsterdam, 1795, and "Appell an die Stände Hollands," etc., *ib.*, 1797. Besides contributing to the "Ha-Meassef," he wrote "Maʻaneh Rak," on the pronunciation of Hebrew among the Sephardim (being also a defense of Moses Leman's "Imrah Ẓerufah)," Amsterdam, 1808; and "Zeker Ẓaddiḳ," a biography of Hartwig Wessely, *ib.* 1809. Some of his works are still in manuscript (comp. Steinschneider, "Verzeichnis der Hebr. Handschriften der Königl. Bibliothek zu Berlin," ii., No. 255, pp. 110 *et seq.*).

Bibliography: Grätz, *Gesch.* 1st ed., xi. 134, 229; Steinschneider, *Cat. Bodl.* col. 987; Zeitlin, *Bibl. Post-Mendels.* p. 99.

S. H. B.

FRIEDRICHSTADT: Town in the government of Courland, Russia, with a population, before the European War, of about 8,000, fifty per cent of whom were Jews. When the Jews were admitted into Courland in the seventeenth century, a community was established there by settlers from neighboring Lithuanian towns and from White Russia. Friedrichstadt, owing to the rapids in the River Düna, proved a convenient halting-place in their voyages down the river, which was the main channel for a considerable trade in lumber, grain, etc., between White Russia and Riga, a city below Friedrichstadt.

The archives of the city of Riga for the eighteenth century show that in the opinion of its burghers the commercial prosperity of their city depended largely on the trade brought there by way of Friedrichstadt through the Jews of White Russia (Buchholz, "Geschichte der Juden in Riga," pp. 29, 44–48). The Jewish community of Friedrichstadt is mentioned in Russian documents of the year 1742, when a ukase dated Dec. 14 ordered the expulsion of the Jews from Russia. When this ukase was enforced the burghers of Riga petitioned the government to grant the Jews permission to reside at least temporarily in their city, saying that unless this permission was granted they would be commercially ruined. As this petition proved ineffective, new conditions arose that gave impetus to the commerce of the Jewish community of Friedrichstadt. Barges and rafts sailing down the Düna laden with cargoes for Riga were detained at Friedrichstadt, and thus the trade of the Riga merchants was so seriously hampered that they feared it might eventually be diverted into other channels; and to obviate this danger they sent a special commissioner to Friedrichstadt for the purpose of obtaining relief (*ib.* p. 47).

In 1771 the Jewish community of Friedrichstadt suffered severely from floods due to a sudden breaking of the ice in the Düna. On this occasion the greater part of the town was swept away. Another flood equally disastrous to them occurred there in 1837 (see "Mittheilungen aus der Geschichte Liv-Est's und Courland's," i. 360). By the beginning of the nineteenth century the town had become an important commercial center. A number of prominent Jewish firms were engaged there in foreign trade as middlemen between German importers and Russian merchants of the interior. The chief articles of commerce were hides, furs, and bristles, which were collected from over all Russia and exported to England, Germany, and the United States. Local industry also received an impetus, and factories for the manufacture of cigars, soap, needles, chocolate, etc., were started; but with the opening of the Riga-Düna-burg Railroad in 1862 the commercial importance of the town began to wane. Nevertheless, its population, which in 1850 aggregated 1,483 inhabitants, steadily increased. A government school was established there in 1858. Among the most prominent Jewish families of this town are the following: Kahn, Birkhahn, Rosenthal, and Heyman.

H. R.

FRIENDSHIP (אהבה, רעות, אחוה, ידידות): Personal attachment to an individual due to mutual interests or arising from close intimacy or acquaintance.

The historical books of the Bible furnish several instances of genuine friendship; and the pithy sayings of the Wisdom literature, of Talmud, and of Midrash contain a philosophy of friendship. The Bible endows friendship with a peculiar dignity by making it symbolical of the intimacy that exists between God and man. "And Yhwh spoke unto Moses face to face, as a man speaketh unto his friend" (Ex. xxxiii. 11; comp. Num. xii. 8). Also the prophet Isaiah makes God speak of Abraham as his friend (Isa. xli. 8; comp. II Chron. xx. 7).

The essential characteristic of genuine friendship is disinterestedness. The service one renders his friend must be prompted by the sole desire to be of use to him, and not for the sake of furthering one's own interests. Selfishness destroys friendship. This is tersely expressed in Ab. v. 16: "Friendship dictated by a selfish motive comes to an end together with its speculations; but friendship which is not based on any selfish motive comes never to an end."

Friendship of the selfish type is often referred to in Bible and Talmud; *e.g.*, "Every man is a friend to him that giveth gifts" (Prov. xix. 6b; comp. *ib.* xix. 4); "Ye would . . . make merchandise of your friend" (Job vi. 27b); "At the door of the rich all are friends; at the door of the poor there are none" (Shab. 32a); "A friend loveth at all times" (Prov. xvii. 17); "A friend that sticketh closer than a brother" (*ib.* xviii. 24b).

Historical Examples.

As historical examples of friendship have high value in determining the characteristics of the national soul, the following may be cited from Jewish history: The relations between Jonathan and David have become typical of true friendship. Jonathan's friendship for David is put to a severe test. Against his friendship there are arrayed filial duty and the personal interests of a prince; but friendship conquers (I Sam. xviii. 3, xix. 2–7, xxiii. 17–18). David is kind to the unfortunate Mephibosheth, a scion of the house of Saul, whom he befriends on account of Jonathan, his friend (II Sam. ix.). Barzillai's disinterested kindness for David is another instance (II Sam. xix. 31–39).

Because friends, owing to their intimate relation, influence each other, the utmost care should be exercised in the choice of a friend. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. xvii. 17; comp. *ib.* xxviii. 7); "Make no friendship with a man that is given to anger" (*ib.* xxii. 24a).

The Talmud furnishes many beautiful examples of friendship. An illustration of friendship as an ideal of spiritual fellowship is found in the relation between rabbis Johanan bar Nappaḥa and Simeon ben Laḳish (Yer. Beẓah v. 63d; Yer. Ta'an. 5a; see, also, Horodezky, "Ha-Goren," p. 22, on רמ״א and מהרש״ל).

The value set on friendship is shown by the following observations:

"It is easy to make an enemy; it is difficult to make a friend" (Yalḳ., Deut. 845); "If thou wouldest get a friend prove him first, and be not hasty to credit him" (Ecclus. [Sirach] vi. 7). "For some man is a friend for his own occasion, and will not abide in the day of thy trouble. And there is a friend who, being turned to enmity and strife, will discover thy reproach. Again, some friend is a companion at the table, and will not continue in the day of thine affliction. But in thy prosperity he will be as thyself. . . . If thou be brought low he will be against thee and will hide himself from thy face" (*ib.* verses 8–12). "A faithful friend is a strong defense: And he that hath found such a one hath found a treasure" (*ib.* verse 14; comp. verses 15–18).

That misplaced confidence gives cause for sorrow may be learned from many Biblical quotations. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. xli. 9). "All her friends have dealt treacherously with her, they are become her enemies" (Lam. i. 2a). "And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. xiii. 6, R. V.).

Not to forsake one's friend, but to aid and to assist him in every possible way, is the tenor of many sayings. "Thine own friend, and thy father's friend, forsake not" (Prov. xxvii. 10). "Change not a friend for any good, by no means" (Ecclus. [Sirach] vii. 18). "Do good unto thy friend before thou diest, and according to thy ability stretch out thy hand, and give to him" (*ib.* xiv. 13).

The highest office of friendship, the most thorough test of its genuineness, is justly reckoned to be the desire of friends to improve the moral and intellectual conditions of each other by frankness of reproof and counsel. "Thou shalt warn thy neighbor" (Lev. xix. 17a). "Better is open rebuke than love that is hidden. Faithful are the wounds of a friend, but the kisses of an enemy are profuse" (Prov. xxvii. 5–6). "Love him who corrects thee, and hate him who flatters thee" (Ab. R. N. ch. xxix.).

BIBLIOGRAPHY: Braunschweiger, *Die Lehrer der Mischnah*; Lazarus, *Die Ethik des Judenthums*, note 49.

E. C. A. G.

FRIES, JAKOB FRIEDRICH: Christian writer against the Jews; born at Barby, Saxony, Aug. 23, 1773; died at Jena Aug. 10, 1843. In 1801 Fries lectured on philosophy at the University of Jena, and in 1805 was appointed professor of philosophy, and in 1812 of physics, at Heidelberg. Here his anti-Semitic opinions began to color his utterances; and when, in 1816, he returned as professor to Jena, he published, first in the "Heidelberger Jahrbücher" (1816, pp. 241–264) and afterward in book form, his "Ueber die Gefährdung des Wohlstandes und Charakters der Deutschen Durch die Juden," a review of two pamphlets by Rühs against the Jews. This review, of which Goethe speaks with a certain delight, is very rude in its tone, recommending (p. 23) the princes to deal with the Jews as Pharaoh had done.

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D. A. M. F.

FRIESENHAUSEN, DAVID BEN MEÏR: Bavarian mathematician; born at Friesenhausen about the middle of the eighteenth century; lived at Berlin, and later at Hunfalu and Ujhely, Hungary; died at Gyula-Fehérvár March 23, 1828. Till the age of thirty he occupied himself with the study of the Talmud. Then he spent ten years in studying algebra, astronomy, mechanics, and optics, and wrote essays on these sciences. He wrote: "Kelil ha-Ḥeshbon," a Hebrew manual of algebra and geometry, Berlin, 1796; "Mosedot Tebel," a treatise on astronomy, in which he explains the Copernican system. This work, published in Vienna, 1820, contains also a proof for the eleventh axiom of Euclid and a testament to his children. Friesenhausen was the first to advocate the establishment of a rabbinical seminary in Hungary, and for this purpose prepared a plan which he submitted to the prince palatine Josef as early as 1806.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 252; Steinschneider, *Cat. Bodl.* No. 4804; Zeitlin, *Bibl. Post-Mendels.* p. 100; Fürst, *Bibl. Jud.* i. 304.

G. M. Sel.

FRIM, JAKOB: Hungarian educator; born in Körmend May 1, 1852. On his return from a prolonged journey abroad, where he had studied the organization of various asylums for the insane, he opened in Rákospalota, near Budapest, a model institution, named "Munka," for the education of feeble-minded children. This institution was later transferred to Ofen, and was taken over by the state in 1898. His brother, **Anton Frim,** is known as the founder of an asylum for the deaf and dumb, which receives pecuniary support from the city of Budapest.

S. M. W.

FRINGES (Hebr. "ẓiẓit"): Threads with a cord of blue entwined, fastened to the four corners of the Arba' Kanfot and the Ṭallit and pendent, like a tassel, in conformity with Num. xv. 38–40 and Deut. xxii. 12.

The ẓiẓit consisted, according to Bet Shammai, of four threads of white wool and four threads of blue, but according to Bet Hillel of two threads of each (Men. 41b). The "arba' kanfot," or "ṭallit ḳaṭon," was worn by day as an undergarment. The regular ṭallit, as an overgarment, was used only during the morning prayer.

A relaxation of the ẓiẓit observance has been noticeable since the Jews adopted the costumes of their Gentile neighbors, exceptions being readily made in the case of modern outer garments (Shulḥan 'Aruk, Oraḥ Ḥayyim, 10, 12). Indeed, it appears from the Tosafot that the wearing of ẓiẓit was not general even in the thirteenth century (see Shab. 32b; B. B. 74a; Ḳid. 61b).

To the wearer the ẓiẓit were a reminder of the duty of the Jew toward the Law. Like the phylacteries on the head and arm, and the mezuzah on the door-post, the ẓiẓit on the garment was a token of God's love for His people Israel (Men. 43b). In fact, they served as the Jew's uniform, whereby he was recognized and distinguished from the Gentile. Hence a Jew must not sell a fringed garment to a non-Jew unless the fringes are removed.

Resh Laḳish, picturing the future reward of the pious, declares that no less than 2,800 servants will attend every Jew who has observed the ẓiẓit regulation, quoting Zech. viii. 23: "In those days . . . ten men . . . out of all languages of the nations, even shall take hold of the skirt [Hebr. "a corner"] of him that is a Jew, saying, We will go with you." By calculating seventy standard languages, and multiplying the four corners by ten, the number 2,800 is obtained (Shab. 32b). It is narrated that the ẓiẓit once saved a ḥasid from sensuality, having appeared as living witnesses and "slapped him in the face" as a reproach (Men. 44a).

Blue and White.

The blue cord entwined in the fringe was its principal attraction and distinction. R. Meïr asked, "Why blue?" The answer was, "Because this color resembles the sea, the sea resembles the sky, and the sky resembles the "Chair of Glory," of which it is said, "Under His feet . . . a sapphire stone" (Men. 43b).

The blue cord of the ẓiẓit was dyed with the blood of the "ḥalzun" (snail), which appeared but once in seventy years (Men. 44a). The ḥalzun was scarce even in Mishnaic times; hence the authorities agreed that the blue cord might be dispensed with, and that white-wool threads alone need be inserted (Men. iv. 1). R. Meïr remarks that the punishment for dispensing with the white threads is greater than for dispensing with the blue, inasmuch as the latter is difficult to obtain, whereas the former is within everybody's reach. He uses the illustration of a king commanding one of his servants to procure a seal of clay, and another to procure a seal of gold; both having failed to comply, the king punishes the former more severely for neglecting such a simple and easy task (*ib.* 43b).

The Ḥalzun.

Some suppose that "ḥalzun" was another name for Haifa or the Bay of Acre. Haifa was known, in the Greek-Roman periods, as "Purpureon," from the purple-dye industry, which, with the extensive fishing of the ḥalzun, made the city famous. The area for ḥalzun-fishing, according to the Talmud, extended to the Phenician border, (Shab. 26a; see Rashi). It was also found on the mountains, as appears from Sanh. 91a. Doubtless there were various species of ḥalzun; some identify the *Helix jointhina* as one. It appears certain, however, that the genuine ḥalzun was found only in the land apportioned to the tribe of Zebulun, whose descendants were mostly engaged in this traffic (Meg. 6a; comp. Sifre, § 354 [ed. Friedmann, p. 147a]).

The Zohar is authority for the statement that the ḥalzun was found also in the Sea of Galilee (Zohar, Ex. Beshallaḥ, p. 48b; Lev. Beha'aloteka, p. 150a, ed. Wilna, 1882). The city of Luz is mentioned as the place where the tekelet was dyed (Soṭah 46b). Maimonides explains that the blood of the ḥalzun is red, and was chemically prepared to produce the tekelet-color ("Yad," Ẓiẓit, ii. 2). As the traditional color of tekelet is sky-blue, the ordinary purple ḥalzun of Haifa was probably not the genuine tekelet ḥalzun, although its dye may have been chemically changed to sky-blue. Perhaps there was also a rare blue species, such as is mentioned in the Talmud.

R. Gershon Enoch, in his "Sefune Ṭemune Ḥol" and "Petil Tekelet," recently published, attracted considerable notice by advocating the restoration of the blue cord in the ẓiẓit; he declared that the ḥalzun dye is obtainable in Italy, which place, he says, is referred to in Ezek. xxvii. 7 as the "isles of Elishah" (see Targ. Jonathan). He even secured there a specimen of the blue-blooded "fish-snail," and had some wool dyed, which he sold to the Ḥasidim at an exorbitant price, for use in their fringes. Mordecai Rabinovitz, in "Oẓar ha-Sifrut" (vol. iii.), criticized Gershon Enoch's innovation, and disputed his claim that he had found the ḥalzun, principally because the dyed material did not retain its color, and because the ḥalzun proper is found only in Palestine.

BIBLIOGRAPHY: Lewysohn, *Zoologie des Talmuds*, §§ 365–370; Schwartz, *Palestine*, p. 197, Philadelphia, 1850; *Pal. Explor. Fund*, 1877, pp. 187–190; Emden, *Maṭpaḥat Sefarim*, pp. 22, 23, Cracow, 1871; *Oẓar ha-Sifrut*, iii. 126, *ib.* 1889–90; Eisenstein, *Code of Life*, part i., ch. iii.

J. J. D. E.

FRISCHMAN, DAVID BEN SAUL: Russian Hebraist; born in Lodz 1863; now (1903) residing in Warsaw. Frischman began very early to write both poetry and prose in Hebrew periodicals, and his style and the originality of his views soon attracted attention. He was assistant editor of "Ha-Yom," in St. Petersburg (1886–87), and afterward editor of the weekly "Ha-Dor."

Frischman has contributed a large number of poems, short stories, and articles to the Hebrew periodicals during the last twenty years. His earlier writings are to be found in "Ha-Boḳer Or," "Ha-Shaḥar," "Ha-Asif," etc. His works include: the short story "Be-Yom ha-Kippurim," Warsaw, 1881; his successful translation of Aaron Bernstein's "Aus dem Reiche der Natur," under the title "Yedi'ot ha-Ṭeba'" (The Perceptions of Nature) (1882–85); "Tohu wo-Bohu," a scathing criticism of Hebrew journalistic methods, especially directed against "Ha-Meliẓ," with an appendix, "'Al ha-Nes," in which I. L. Lewin's translation of Disraeli's "Tancred" is severely criticized (*ib.* 1883); "Miktabim 'al Debar ha-Sifrut" (Notes on the History of Literature), a criticism against contemporary Hebrew literature (Warsaw, 1895). He also translated Julius Lippert's "Kulturgeschichte," under the title "Toledot Hashlamat ha-Adam," in three parts (*ib.* 1894–1901). A collection of his scattered articles and feuilletons is at present (1903) being published in Warsaw under the title "Ketabim Nibḥarim."

Frischman has also written considerably for Yiddish periodicals. The poem "Ophir" in the "Yiddische Volksbibliothek" deserves to be mentioned. He has done much to introduce Western methods into Neo-Hebrew literature.

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H. R. P. Wi.

FRIZZI, BENEDETTO (BENZION RAPHAEL KOHEN): Italian physician and writer; born at Ostiano, Mantua, in 1756; died there May 30, 1844. In his youth he was instructed by Jesuits at Mantua, where he was the first Jew to attend a public school; there he showed a special predilection for mathematics. Later he took the degree of M.D. at Pavia. He was especially noticed by Emperor Joseph II. on the latter's visit to the University of Pavia. In 1789 he settled as a physician in Triest, and in 1831 returned to his native city.

Frizzi's works include: "Dissertazione di Polizia Medica sui Riti e Cerimonie del Pentateuco," a large work in six volumes on the Mosaic law: the first and second volumes dealing with forbidden food; the third with marital laws; the fourth with laws on pregnancy, birth, and education; the fifth with diseases, mourning, and burial; and the sixth with streets and houses (Pavia, 1787–90); "Sulla Lebbra degli Ebrei," Triest, 1795; "Difesa contro gli Attacchi Fatti alla Nazione Ebrea nel Libro Intit. 'Della Influenza del Ghetto nello Stato,'" appearing anonymously in answer to an anonymous book attacking the Jews, Pavia, 1784. This polemic led Frizzi to further studies of Jewish life and law, resulting in the following works: "Dissertazione in cui si Esaminano gli Usi ed Abusi degli Ebrei nei Luoghi ed Effetti Sacri," Milan, 1809; "Dissertazione sulle Leggi Mosaiche Relative al Publico Diritto," Venice, 1811. He finally devoted himself to the Talmud, writing Hebrew notes thereto to show the extent and importance of its information, covering all branches of knowledge, and the correctness of its views. This work appeared under the title "Petaḥ 'Enayim" (1st ed., Leghorn, 1815; complete in 8 parts, *ib.* 1878–1880). Frizzi was also the author of a number of important works on medicine, mathematics, and music.

BIBLIOGRAPHY: *Vessillo Israelitico*, 1881, p. 40; Steinschneider, in *Monatsschrift*, xliv. 82.

S. I. E.

FROG (צפרדע): The Hebrew term generally occurs in the plural; twice only in the singular as collective, once with (Ex. viii. 2) and once without (Ps. lxxviii. 45) the article. Frogs are mentioned in the Bible only in connection with the plagues of Egypt (Ex. vii. 27–viii. 9; Ps. lxxviii. 45, cv. 30). The common frog of Egypt is the edible frog (*Rana esculenta*), essentially a water-frog. It abounds in all the streams of that land, and is quite common in Palestine also. It is probably the species which the author of the narrative of the plagues had in view. There is also in Palestine and in Egypt a small species of tree-frog (*Hyla arborea*), only one and a half inches long. Like the common frog of Egypt, it is edible, and its color is green, a feature common to all edible batrachians. As coming under the category of "shereẓ" (Lev. xi. 10), the frog must have been held by the Hebrews as unclean for food (see ANIMALS; DIETARY LAWS). According to the Talmud, contact with frogs does not defile (Ṭoh. v. 1). On the singular with article ("ha-ẓefardea'," Ex. viii. 2) see Sanh. 67b.

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E. G. H. H. H.

FROHBERG, REGINA: German writer; born at Berlin Oct. 4, 1783; date of death not known. She was the daughter of a very wealthy merchant by the name of "Salomo" (Kayserling gives it as "Saaling"). When only eighteen years of age (1801) she married a certain Friedländer, but the marriage proved unhappy, and she soon procured a divorce. She then became a Christian, and took the name "Frohberg." She lived for a short time after this in Berlin, and moved in 1813 to Vienna, where she resided until her death.

She has published: "Louise, oder Kindlicher Gehorsam und Liebe im Streit," Berlin, 1808; "Schmerz der Liebe," Berlin, 1811, 2d ed. Vienna, 1815; "Erzählungen," Dresden, 1811, new ed. Vienna, 1817; "Das Opfer," Amsterdam and Leipsic, 1812, 2d ed. Vienna, 1815; "Das Gelübde," Vienna, 1816; "Stolz und Liebe," Brünn, 1820; "Der Liebe Kämpfe," Leipsic, 1826; "Eigene und Fremde Schuld," *ib.* 1837; "Vergangenheit und Zukunft," Gera, 1840; "Gedankenfrüchte auf dem Pfade des Lebens," Vienna, 1842, 2d ed. 1845.

Frohberg's adaptation of French dramas appeared under the collective title of "Theater," Wiesbaden, 1817 and 1818.

BIBLIOGRAPHY: *Jüdischer Plutarch*, 1848; *Jüdisches Athenäum*, 1851; Wurzbach, *Biog. Lex.* iv. 379–380 (giving an exact list of her works and a complete bibliography); Kürschner, in *Allg. Deutsche Biographie*, s.v., Leipsic, 1878; Kayserling, *Die Jüdischen Frauen in der Geschichte, Literatur und Kunst*, pp. 232–234, Leipsic, 1879.

S. F. T. H.

FROHMAN, CHARLES: American theatrical manager; born at Sandusky, Ohio, about 1858. He began his theatrical career as advance agent for Haverley's Mastodon Minstrels. Afterward he held a similar position with Collender's Georgia Minstrels, with whom he went to the Pacific coast. Here disaster overtook them, and Frohman had to travel East as best he could. Arriving in New York city, he obtained the road rights to plays produced at Wallack's (afterward the Star) Theater, but was not particularly successful until 1895, when he conceived the idea of a theatrical trust to control playhouses throughout the country. Interested with him were Nixon and Zimmerman, who owned two theaters in Philadelphia and several in other towns in Pennsylvania and Ohio; Klaw and Erlanger, who controlled a chain of theaters from Washington, D. C., to New Orleans; and Alfred Hayman, a capitalist who controlled playhouses throughout the West.

The syndicate began with thirty-seven theaters, and at once forced its weaker rivals to the wall. Frohman obtained a monopoly of the English, German, and French dramatic output to such an extent that producers formerly independent were forced to play into his hands. His partners, controlling all the first-class houses, refused to book any attraction which was not directly or indirectly managed by the syndicate.

In 1898, however, Nat Goodwin revolted, and organized an opposition to Frohman, in which he was joined by Francis Wilson, Richard Mansfield, James A. Herne, James O'Neill, and Mrs. Fiske. Augustin Daly and Joseph Jefferson were hearty supporters of this movement; and Frohman's supremacy was temporarily endangered. Frohman, however, maneuvered until Goodwin seceded from the opposition. He was followed at intervals by all save Mrs. Fiske and Daly. The death of the latter left Mrs. Fiske to battle alone with Frohman, who was so absolutely in control of the situation that she was not able to play in New York city during 1900–01.

Frohman died in the sinking of the "Lusitania," by a German submarine with a torpedo, May 7, 1915.

Bibliography: Norman Hapgood, *The Stage in America*, New York, 1901.

A. E. Ms.

FROHMAN, DANIEL: American theatrical manager; brother of Charles Frohman; born at Sandusky, Ohio, 1853. He went to New York city in 1866, and became office-boy of the "New York Tribune." He worked his way upward for five years, when he abandoned journalism for theatrical work. After considerable experience as a road-manager, Frohman became manager of the Madison Square Theater, New York, then owned by the Mallorys. Here he remained (1879–85) until he leased the Lyceum. His stock company at this house, headed by Georgia Cayvan and Herbert Kelcey, became renowned for its clever work, notably in "The Wife," "The Charity Ball," and "Squire Kate."

Shortly after the death of Augustin Daly, Frohman became manager of Daly's Theater. He is also manager for several American and English stars.

A. E. Ms.

FRONTLETS. See Phylacteries.

FROSOLONI, ISAAC ḤAYYIM: Italian poet of the eighteenth century; born at Sienna; died at Leghorn 1794. On the completion of his Hebrew and secular studies at Sienna he went to Leghorn, where he became a member of the yeshibah. He formed an intimate friendship with the family of the wealthy merchant Eliezer Shealtiel Recanati, and continued his Talmudic studies in the school founded by the latter. His poems are included in Piperno's "Ḳol 'Ugab."

Bibliography: Piperno, *Kol 'Ugab*, 80b; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 184.

G. I. E.

FRUG, SEMION GRIGORYEVICH: Russian writer and poet; born 1860 in the Jewish agricultural colony of Bobrovy-Kut, government of Kherson. In 1880 there appeared in the "Razsvyet" his first poem, which attracted the attention of the reading public. In 1881 he removed to St. Petersburg, and published poems in the "Voskhod," "Russki Yevrei," "Yevreiskoe Obozryenie," and other periodicals. He used the pseudonyms "Ben-Zvi," "Bobrovokutski," "S. F.," "G. S.," "Sluchainy Felyetonist," "F.," "S.," and very rarely wrote under his full name. His first volume of poetry, "Stikhotvoreniya," appeared in 1885; the second, entitled "Dumy i Poesii," in 1887; second and third editions of the first volume in 1890 and 1897 respectively. Most of Frug's critics attribute to his work a high lyric quality. Leon Gordon dedicated to Frug a poem in which he calls himself a "dead leaf" and Frug a "living leaf" ("Ha-Asif," 1884).

Semion Frug.

In 1886 Frug's Yiddish poems, which had been published singly in Spektor's "Hausfreund," Rabbinovitch's "Volks-Bibliothek," the "Volks-Blatt," and other periodicals, were collected and published under the title "Lieder und Gedanken." In 1898 there were printed in St. Petersburg sketches of people he had met, entitled "Vstrechi i Vpechatleniya" and "Eskizy i Skazki." Somewhat later his fable "Palma" appeared. In 1897 a three-volume collection of his poems was published in St. Petersburg (Hebrew translation by Jacob Kaplan, Warsaw, 1898). In 1902 his "Zionidy," Zionistic songs, were printed in St. Petersburg. Frug is one of the most sympathetic of the Russo-Jewish poets. He is essentially a lyricist. His epic poems are not marked by distinct originality.

Frug lives (1903) in St. Petersburg, where he is associated with the weekly paper "Budushchnost," in which most of his poems now appear.

Bibliography: *Sochineniya Fruga*; Skabichevski, *Istoriya Noveishei Russkoi Literatury*; *Sistematicheski Ukazatel*; *Hausfreund*, iv.; Skabichevski, in *Russkiya Vyedomosti*, 1885, No. 18; Arsenyev, in *Vyestnik Yevropy*, 1885, No. 10; Volynski, in *Voskhod*, 1886, No. 11; Mordovtzev, in *Voskhod*, 1886; Burenin, in *Novoe Vremya*, 1884, No. 3168.

H. R. E. Lev.

FRÜHLING, DER. See Periodicals.

FRUIT. See Almond; Apple; Botany; Cookery; Etrog; Fig; Food; Grape; Mulberry; Nuts; Oil; Olive; Palm; Peach; Pear; Pomegranate; St.-John's Bread; Sycamore-Fig.

FRUMKIN, ISRAEL DOB (BÄR): Hebrew author; born in Dubrovna, Russia, Oct. 29, 1850. His father, Alexander Frumkin, when sixty years old emigrated to Jerusalem (1860). In 1869 Frumkin edited the Hebrew semi-monthly newspaper "Ḥabaẓẓelet," which had been founded in Jerusalem by his father-in-law, Israel Back, a printer, a few years before, and a few years later he edited a Judæo-German weekly called "Die Rose." The latter, owing to lack of support, was soon discontinued. "Ḥabaẓẓelet" was changed to a weekly with a literary supplement; it is still being issued. Its publication was spasmodically interrupted through the intrigues and machinations of the zealots of Jerusalem, whom Frumkin constantly denounced for the lack of reform in the "ḥaluḳḳah" system. Recently, however, he became reconciled to the management.

In 1883, for reflecting upon Gen. Lew Wallace, the American minister to Turkey, in an editorial in "Ḥabaẓẓelet" (xiii. No. 6), headed "An American and yet a Despot," "Ḥabaẓẓelet" was suspended, and Frumkin was imprisoned for forty-five days, by order from Constantinople directed to the pasha of Jerusalem. The incident which caused the editorial was the dismissal of Joseph Kriger, the Jewish secretary and interpreter to the pasha of Jerusalem, at the request of Wallace, who complained that Kriger had failed to receive him with the honor due to his rank, and who refused to accept any apology for the alleged shortcoming. Frumkin claimed that the proceeding was instigated by the missionaries, whom Wallace strongly supported. After his release Frumkin organized the society 'Ezrat Niddaḥim in honor of Sir Moses and Lady Judith Montefiore and to counteract the influence of the missionaries.

Frumkin was the author of several books. He died May 25, 1914. His grandfather was AARON HA-LEVI BEN MOSES OF STAROSELYE. His brother **Michael Levi,** who assumed the name **Rodkinson,** published translations of portions of the Talmud in New York, but died March 18, 1908. His son **Abraham Frumkin** is a contributor to the daily "Yiddische Welt," of New York.

BIBLIOGRAPHY: Sokolow, *Sefer Zikkaron*, pp. 175-180, Warsaw, 1890.

H. R. J. D. E.

FUBINI, SIMONE: Italian physiologist; born May 26, 1841, in Casale Monferrato, Piedmont; died Sept. 6, 1898, at Turin. After finishing his course at the college he entered the University of Turin as student of medicine, receiving his doctorate in 1862, and going in the same year to Paris to take a postgraduate course, where he became assistant to Hiffelsheim in his electrotherapeutic clinic. Returning to Turin, he assisted Moleschott in the physiological department of the university. In 1881 he was appointed professor of physiology at the University of Palermo, and in 1888 professor of materia medica and pharmacology at Pisa, which position he held until his death.

Fubini was one of the leading physiologists of Italy. After the death of Moleschott in 1893 he became editor of the "Untersuchungen zur Naturlehre des Menschen und der Thiere," and in 1897 of the "Trattato di Farmacoterapia." He was a diligent contributor to Moleschott's above-mentioned "Untersuchungen" and other medical journals. Among his many essays and works may be mentioned: (with Moleschott) "Sulla Condrina," in "Giornale della R. Accademia di Medicina di Torino," 1872, ii. 274 *et seq.*; "Sulla Presenza di Sostanza Condrogena nella Cornea di Varie Specie di Animali," Turin, 1874; "Influenza degli Occhi Sopra Alcuni Fenomeni della Vita," *ib.* 1875; (with Mosso) "Gemelli Xifoide Juncti," in "Giornale della R. Accademia di Medicina di Torino," Turin, iii. 1878, xxiii. 13; "Peso del Sistema Nervoso Centrale Paragonato al Peso del Corpo dell' Animale," *ib.* 1879; "Influenza di Alcuni Alcaloidi dell' Oppio sul Chimismo della Respirazione," *ib.* 1880; "Uno Sguardo Alle Principali Questioni di Metalloterapia," *ib.* 1881; "Ueber die Inhalationen von Defibrinirtem Blute," in "Centralblatt für die Medizinischen Wissenschaften," 1885; "Sur la Fonction des Corpuscules de Vater-Pacini du Chat," in "Archives Italiens de Biologie," 1888, ix. 44; (with P. Pierini) "Absorption Cutanée," xix. 357, *ib.* 1893; "Influenza dell' Eccitamento Elettrico sul Trofismo Nervoso," 1894; (with P. Pierini) "Della Cataforesi Elettrica," in "Archives d'Electricité Médicale," 1897.

BIBLIOGRAPHY: Pagel, *Biog. Lex.* s.v.; V. Aducco, *Simone Fubini*, Pisa, 1899; *Vessillo Israelitico*, 1898, p. 398.

S. F. T. H.

FUCHS, ISIDOR: Austrian journalist; born in Leipnik, near Biala, Galicia, Sept. 25, 1849. He has been active most of his life in journalism as a feuilletonist and dramatic editor, beginning on "Die Bombe" (in which his translations from the Italian were especially noticed), and joining in turn the staffs of "Das Illustrirte Wiener Extrablatt" (during his engagement on which he was also coeditor of "Der Junge Kikeriki"), "Die Vorstadt Zeitung," and "Das Wiener Tagblatt." For some time he was a regular contributor to the "Montags Revue." He has published for the stage (with Bauer and Zell): "Die Wienerstadt in Wort und Bild"; "Der Bleiche Zauberer" (music by Ziehrer); "Auf der Zweiten Galerie des Fürst-Theaters"; "Die Kopirschule" (2d ed., Vienna, 1890); "Lieder und Romanzen" (Vienna and Leipsic, from Mascagni); and many humorous and sarcastic topical verses.

BIBLIOGRAPHY: Eisenberg, *Das Geistige Wien*, i. 139-140.

S. N. D.

FUEL: Mineral coal was unknown to the ancient Hebrews, who used instead wood, manure, and grass for fuel. Wood was never abundant in Palestine, though there was not such a dearth in ancient times as exists at the present day. Various tree-like kinds of shrubs were also much used for fuel; for in ancient times, as to-day, the trees (holm-oak, oak, larch; comp. Isa. xliv. 14) were not allowed to attain to full growth, but were cut down when quite young, the foliage being given to the goats, and the wood being cut into sticks or made into charcoal. In Ps. cxx. 4 are mentioned coals of "rotem," a desert plant, probably the broom; they give great heat, and are still much in demand (comp. Robinson, "Researches," i. 226, iii. 683). This shrubbery ("ḥoresh"), which grew especially in waste places, as well as the low growth of the forests, was generally on unclaimed land, every one being free to take what he needed. Notwithstanding the comparative scarcity of wood, therefore, fuel, like water, could generally be obtained free (comp. the complaint in Lam. v. 4 that the foreign masters demanded payment for wood and water). The poor could easily procure their modest supply of fuel; the widow of Zarephath gathered her few sticks outside of the gates of the city (I Kings xvii. 11). This daily gathering of fuel was evidently a general custom; it was forbidden by law on the Sabbath (Num. xv. 32 *et seq.*; see FIRE).

Charcoal was always much in demand for baking, for cooking, for heating houses by means of braziers, and for artisans' fires (see COAL).

As undergrowth or other fuel was not easily obtainable in some localities, and charcoal was an expensive fuel, especially if brought from a distance, substitutes were employed, as smaller plants, grasses, and weeds growing in the fields, and the brown dry grass of the desert, which wither quickly, producing a hot if not a lasting fire; and these were evidently frequently used (comp. Matt. vi. 30). Another substitute—used even to-day—was dung, especially that of the camel, which, when dried, burns like charcoal. Cow-dung, which quickly dries and is odorless, is still carefully gathered from the village streets. At the present day the fresh dung is generally mixed with chopped straw ("tibn") raked up from the thrashing-floor, formed into flat cakes, and dried. One can often see such cakes on the walls of houses. Passages such as Ezek. iv. 12 *et seq.* and Matt. iii. 12 indicate that the Hebrews also used this kind of fuel.

E. G. H. I. Be.

FUENN, BENJAMIN: Russian physician; son of Samuel Fuenn; born at Wilna in 1848; died there Aug. 12, 1901. Educated at the rabbinical seminary of his native city, Fuenn taught for two years, and then studied medicine, being graduated as M.D. from the University of St. Petersburg. He settled at Wilna, and devoted his professional skill to the healing of the poor.

Fuenn was very active in interesting the Jews in agriculture, and for three years was a trustee of a society for the assistance of the Jewish colonists in Palestine and Syria. In 1898 he was one of the three elders elected to administer the affairs of the Jewish community of Wilna. He left the greater part of his fortune to charitable institutions and for the furtherance of Jewish colonization in Palestine.

Among Fuenn's numerous papers in scientific journals the most noteworthy is that on the Jewish laws concerning the slaughtering of animals considered from a medical standpoint, contributed to the periodical "Keneset Yisrael" (i. 910 *et seq.*).

Bibliography: *Ha-Asif*, 1900–01, p. 387.

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FUENN, SAMUEL JOSEPH: Russian scholar; born at Wilna Sept., 1819; died there Jan. 11, 1891. He received the usual Talmudic education, and also acquired an extensive general knowledge of the profane sciences. In 1848 the government appointed him professor of Hebrew and Jewish history in the newly founded rabbinical school of Wilna. Fuenn filled this position with great distinction till 1856, when he resigned. The government then appointed him superintendent of the Jewish public schools in the district of Wilna, in which he introduced instruction in the secular sciences and modern languages. Fuenn also took an active part in the administration of the city and in its charitable institutions, and was for many years an alderman. In acknowledgment of his services the government awarded him two medals.

Samuel Joseph Fuenn.

His Works.

Fuenn was a prolific writer, devoting his activity mainly to the fields of history and literature. He published the following works: "Imre Shefer," two lectures (one delivered by the author; the other translated from the German), Wilna, 1841; (with L. Hurwitz) "Pirḥe Ẓafon," a review of history, literature, and exegesis, 2 vols., *ib.* 1841–44; "Shenot Dor we-Dor," a chronology of Biblical history, Königsberg, 1847; "Nidḥe Yisrael," a history of the Jews and Jewish literature from the destruction of the Temple to 1170, Wilna, 1850; "Ḳiryah Ne'emanah," a history of the Jews of Wilna, *ib.* 1860; "Dibre ha-Yamim li-Bene Yisrael," a history of the Jews and their literature, in two volumes (the first dealing with the period extending from the banishment of Jehoiachin to the death of Alexander the Great; the second from Alexander's death to the installation of Simon Maccabeus as high priest and prince), *ib.* 1871–77; "Sofre Yisrael," selected letters of Hebrew stylists from Ḥasdai ibn Shaprut (915–970) to modern times, *ib.* 1871; "Bustanai," a narrative of the time of the Geonim, translated from the German, *ib.* 1872; "Ma'amar 'al ha-Hashgaḥah," a Hebrew translation of Moses Mendelssohn's "Die Sache Gottes," *ib.* 1872; "Ha-Ḥilluf," a Hebrew adaptation of Lehmann's "Graf und Jude," *ib.* 1873; "Ḥuḳḳe 'Abodat ha-Ẓaba," Russian laws relating to the conscription, *ib.* 1874; "Ya'aḳob Tirado," a Hebrew translation of a German novel by Philippson, *ib.* 1874; "Ha-Tefillin," a Hungarian village tale translated from the German into Hebrew, *ib.* 1874; "Le-Toledot R. Sa'adyah Gaon," materials for the biography of Saadia, published in "Ha-Karmel" (vol. ii., 1871); "Ḥakme Yisrael bi-Krim we-Gedole Yisrael be-Ṭurḳiya," biographies of Jewish scholars in the Crimea and in Turkey in the fourteenth and fifteenth centuries, published in "Ha-Karmel" (1861); "Safah le-Ne'emanim," an essay on the value and significance of the Hebrew language and literature in the development of culture among the Russian Jews, Wilna, 1881; "Ha-Yerushshah," Hebrew adaptation of Honigmann's "Die Erbschaft," *ib.* 1884; "Ha-Oẓar," a Hebrew and Chaldaic dictionary giving Russian and German equivalents for the words of the Bible, Mishnah, and Midrashim, vol. i. (from א to ז), Warsaw, 1884; "Keneset Yisrael," biographical lexicon of Jewish scholars and other prominent men arranged in alphabetical order, vol. i. (from א to י), *ib.* 1886–90.

For twenty-one years (1860–81) Fuenn directed the paper "Ha-Karmel" (at first a weekly, but since 1871 a monthly), devoted to Hebrew literature and Jewish life, with supplements in Russian and German. The paper contained many scientific articles by the leading Jewish scholars of Europe, besides numerous contributions from Fuenn's own pen.

Bibliography: *Ha-Yom*, 1887, No. 214; *Ha-Asif*, 1893, p. 141; Winter and Wünsche, *Die Jüdische Literatur*, iii. 753, 853, 855, 877, 878, 898; Zeitlin, *Bibl. Post-Mendels.* p. 101.

H. R. I. Br.

FUGITIVE. See Asylum; Sanctuary; Slaves and Slavery.

FULD, AARON B. MOSES: German Talmudist; born at Frankfort-on-the-Main Dec. 2, 1790; died there Dec. 2, 1847. Being both a man of means and very retiring, he refused to accept the office of rabbi, and referred to the local rabbi any halakic questions submitted to him. He took, however, a very active part in the religious movements of his time. All that appeared in German in behalf of Orthodoxy under the name of Rabbi Solomon Trier was written by Fuld, the former, owing to his great age and want of secular education, being unable to cope with the Reform movement. Fuld was no doubt the proposer as well as the author of the letter of thanks to Zacharias Frankel for leaving the rabbinical convention of Frankfort with a protest. As a result, when Frankel planned a convention of conservative rabbis at Dresden, he asked for Fuld's participation. In spite of the many points which Frankel had in common with the old Orthodoxy of Germany, it did not escape Fuld that he had as many differences; therefore, as the representative of the old school, he declined the invitation. Nevertheless, Fuld understood his time, as may be seen from his highly interesting letter to Akiba Eger in regard to the compulsory education of Jewish children ("Bet Aharon," pp. v.-vi.). In this letter he proposed that Eger should prepare for the Jewish schools a curriculum which would include both Hebrew and secular subjects.

Fuld was a thorough Talmudist, not wanting in the gift of criticism; he was a sincere adherent of conservative Judaism, but free from fanaticism. He also had a keen appreciation of historical and linguistic questions. The municipal library of Frankfort possesses many of his manuscripts. He wrote notes on Azulai's "Shem ha-Gedolim," Frankfort, 1844-47, and published "Bet Aharon," *ib.* 1820, containing annotations to the Talmud, the 'Aruk, and Elijah Levita's "Tishbi" and "Meturgeman."

BIBLIOGRAPHY: M. Horwitz, *Toledot Aharon.* The introduction to Fuld's *Bet Aharon* contains biographical data.

S. S. L. G.

FULD, LUDWIG: German lawyer and juridical author; born at Mayence Dec. 23, 1859. He received his education at the gymnasium of his native town and at the universities of Heidelberg, Berlin, and Giessen (LL.D., 1881). He was admitted to the bar in 1884, and engaged in the practise of his profession at Mayence in the same year.

Of his numerous juridical works may be mentioned: "Einfluss der Lebensmittelpreise auf die Bewegung der Strafbaren Handlungen," 1881; "Entwicklung der Moralstatistik," 1884; "Das Jüdische Verbrechertum," 1885; "Die Sozial-Reform im Deutschen Reich," 1887; "Die Aufhebung des Socialistengesetzes," 1889; "Die Regelung des Militärischen Strafverfahrens," 1892; "Das Recht der Handlungsgehilfen," 1897; "Das Miethrecht," 1898; "Pachtvertrag," 1900.

S. F. T. H.

FULDA: District town, on the right shore of the River Fulda in the Prussian province Hessen-Cassel. The Jews settled at Fulda at an early period; a community existed there in the twelfth century. The district is chiefly known on account of the series of massacres which it underwent during the thirteenth and fourteenth centuries. The first took place on Dec. 28, 1238, when the Crusaders, assembled at that time in Fulda, joined by the inhabitants of the town, attacked the Jews and killed 34 men, women, and children. The immediate cause of the massacre was a blood accusation; five boys of a miller having been killed on Christmas-Day, the Jews were charged with the crime. Had not some broad-minded citizens and the magistrate of the town interfered on behalf of the Jews, not one Jew would have remained in Fulda. The Jews complained of the massacre to Emperor Frederick IV., and the latter, compelled to defend the Jews who were considered his "Kammerknechte," held Abbot Conrad de Mulcoz responsible for it. But the abbot, wishing to exculpate the murderers, sent the bodies of the miller's boys to Hagenau for the purpose of convincing the emperor of the culpability of the Jews of Fulda. Among the martyrs there were several prominent men, some being refugees from France. The names of the victims are given by Isaac b. Nathan in his seliḥah beginning "Attah behartanu," and by Pesaḥ ha-Kohen in the first of the three seliḥot which he composed in commemoration of his friends and relatives. In 1309, the plague having ravaged Fulda, the inhabitants of the town, impelled by fanaticism, ascribed its origin to the Jews and killed 600 of them (Trithemius, "Chronicon Hirsaugensis," fol. 566). A third massacre occurred in 1349, at the time of the Black Death. Once again, in the seventeenth century, a Jewish community flourished in Fulda. In 1671 the Jews were expelled from the district, but they were readmitted soon afterward. Fulda was the home of several Talmudists, Meïr b. Baruch ha-Levi, who introduced rabbinical ordination into Germany (1379), being a native of the district. Among its rabbis were: Meïr Schiff, a Talmudic commentator (1622-41); Jacob b. Mordecai Fulda, one of the exiles of 1671; Elijah b. Judah Löb Fuld, author of a commentary on the Mishnah (close of the seventeenth century), and Elijah Loans and Michael Cohn. The number of the Jews in Fulda in 1890 was 525 in a total population of 13,125; in 1903, 650. In 1910 the total population was 22,487, of whom about 1,000 were Jews. A Jewish school was established in 1900.

BIBLIOGRAPHY: Schudt, *Jüdische Merckwürdigkeiten,* i. 390; Grätz, *Gesch.* 3d ed., vii. 90 *et seq.*, 399 *et seq.*; Zunz, *S. P.* p. 29; M. Stern, in *Zeitschrift für die Geschichte der Juden in Deutschland,* ii. 194 *et seq.*; Kohut, *Geschichte der Deutschen Juden,* p. 533; B. Heidingsfelder, *Lexicon Sämmtlicher Jüdischer Gemeinden in Deutschland*, p. 49.

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FULDA, LUDWIG: German author; born at Frankfort-on-the-Main July 15, 1862. He studied German philology and philosophy at the universities of Berlin, Leipsic, and Heidelberg (Ph.D. 1883). After a short stay in Frankfort, he went in 1884 to Munich, where he became acquainted with Paul Heyse, who exercised a strong influence over his writings. Since 1888 Fulda has lived in Berlin.

Ludwig Fulda.

Among Fulda's writings may be mentioned: "Christian Weise," 1883 (doctoral thesis); "Satura: Grillen und Schwänke," 1884; "Neue Jugend," 1887;

"Lebensfragmente," 1892, 2d ed. 1896; "Lästige Schönheit," 1897; "Neue Gedichte," 1900; the comedies: "Die Aufrichtigen," 1883; "Das Recht der Frau," 1884; "Unter Vier Augen," 1886; "Frühling im Winter," 1887; "Die Wilde Jagd," 1888; "Wunderkind," 1892; "Die Kameraden," 1892 (2d ed.); "Robinson's Eiland," 1895 (2d ed.); "Jugendfreunde," 1897 (2d ed.); "Ein Ehrenhandel," 1898; "Die Zwillingsschwester," 1901; the social dramas: "Das Verlorene Paradies," 1890, 2d ed. 1898; "Die Sklavin," 1892, 2d ed. 1893; "Die Zeche," 1898; the tragedy, "Herostrat," 1898, 4th ed. 1899; and the dramatic fables: "Der Talisman" (which has gained well-deserved fame), 1893, 16th ed. 1900; "Der Sohn des Kalifen," 3d ed. 1896; and "Schlaraffenland," 3d ed. 1899.

Fulda's translations are well known; they include Molière's "Meisterwerke," 1892; Beaumarchais's "Figaro," 1894; Cavallotti's "Das Hohe Lied," 1895; and Rostand's "Cyrano von Bergerac," 1898, 12th ed. 1900.

Bibliography: *Meyers Konversations-Lexikon*, s.v.

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FULLANA, NICOLAS DE OLIVER Y: Chartographer; born on the island of Majorca; lived there as "Capitan" or "Cavallero Mallorquin" as late as 1650. On Oct. 1 of that year he wrote a Latin epigram of eight lines to Vicente Mut's "Historia del Reyno de Mallorca." Fullana went to Brussels, where he entered the Dutch army as colonel, subsequently fighting against France. At Amsterdam he openly espoused Judaism, taking the name of "Daniel Judah." After the death of his wife, Johanna, he married Isabella Correa. According to the testimony of Thomas de Pinedo, "litteris et astrologia eruditus," Fullana was cosmographer to His Catholic Majesty in 1680 and had written excellent cosmographical works. He edited Blaew's "Atlas del Mundo," to which he also contributed. Fullana eulogized the "Coro de las Musas" of his friend D. L. de Barrios in a poem, and a drama of Joseph Penso in a Portuguese and Latin poem.

Bibliography: Thomas de Pinedo, *Stephanus de Urbibus*, p. 216, No. 76; D. L. de Barrios, *Coro de las Musas*, p. 224; idem, *Sol de la Vida*, p. 94; idem, *Relacion de los Poetas Españoles*, p. 58; Koenen, *Geschiedenis der Joden in Nederland*, p. 450; Kayserling, *Sephardim*, p. 245; idem, *Bibl. Esp.-Port.-Jud.* p. 79.

G. M. K.

FULLER: A cloth-finisher or -cleaner. The Hebrew term is מכבס (Mal. iii. 2) or כבס (II Kings xviii. 17; Isa. vii. 3, xxxvi. 3), denoting one engaged in either of two occupations: (1) the cleaning of soiled garments or cloth, and (2) the finishing of newly woven cloth.

1. The cleansing of cloth or garments may have developed into a distinct trade at an early time, as the operation involved too much work and consumed too much time (for colored materials one day; for white garments three days) to be done at home. The soiled garments were soaked in water to which various soapy, corrosive substances (such as alkaline salts) were added. Then they were stamped with the feet or beaten with wooden billets. This work is referred to in Mal. iii. 2 and Mark ix. 3, where the term might be rendered "washer."

2. In order to remove the fatty particles adhering to newly woven cloth, and especially the matted wool entangled therein, and to give the fabric firmness and proper texture, it was steeped in hot water and then stamped and worked over with the fulling-billet. The cloth had to be scraped repeatedly during the process, and the wool evenly trimmed off.

Fuller's Field: On account of the offensive smells attending the business, the fullers' shops were located outside of the city in the vicinity of large ponds or springs, where the water-supply was abundant, the cisterns within the city being reserved for domestic use. The "fuller's field" of Jerusalem (Isa. vii. 3, xxxvi. 2 = II Kings xviii. 17: שרה כובס) is described as near the "upper pool." The site is a moot point. In any case it was, like the pool itself, near the wall (Isa. xxxvi. 2; comp. *ib.* v. 11). Here Sennacherib's ambassadors stopped on their way from Lachish (*ib.*). Hence a spot west of the city, in the Birkat Mamilla, corresponding perhaps to Josephus' "snake pool," has been assumed for the location of the pool and the field. But this is too far from the wall. Stade ("Geschichte des Volkes Israel," i. 592) places the pool to the southeast of the city; but this conflicts with Isa. vii. 3, which points to a site to the north or northwest of Jerusalem. Josephus ("B. J." v. 4, § 2) mentions a "fuller's monument" near the northeast corner of the third wall. Compare Jerusalem.

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FÜLLHORN, DAS. See Periodicals.

FULVIA: A Roman lady of high station, converted to Judaism through the teachings of a Jew who had sought refuge in Rome to escape punishment. This impostor, together with three others, persuaded her to contribute purple and gold for the Temple at Jerusalem, which contributions they kept for themselves. The discovery of this fraud by the emperor Tiberius through his friend Saturninus, Fulvia's husband, caused the banishment of the Jews from Rome (19 C.E.; Josephus, "Ant." xviii. 3, § 5; comp. Philo, "In Flaccum," § 1; *idem*, "Legatio ad Caium," § 24; Tacitus, "Annales," ii. 85; Suetonius, "Tiberius," § 36).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 267; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 14, 73; *Prosopographia Imperii Romani*, ii. 98.

G. S. Kr.

FUNDAM, ISAAC: Spanish author and publisher; lived in Amsterdam about 1723. He wrote "Varios y Honestos Entretenimientos en Varios Entremeses, y Pasos Apasibles, que di á Luz D. Alonso de Castillo, Solozarno en Mexico" (Amsterdam, 1723), and "Tratados desde el Principio del Mundo hasta Moseh el Profeta," which is still extant in manuscript. He was joint editor with Aaron Hezekiah Querido of "Orden de los Mahamadot," *ib.* 1723. In 1724 he published at Amsterdam a catalogue of Spanish and Portuguese books and manuscripts.

Bibliography: Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 47, 62.

G. M. K.

FUNDÃO: Chief town in the district of the same name, province of Beira, Portugal. Of the

27,000 inhabitants of the entire "conselho" more than one-third are of Jewish origin. For more than two centuries the Inquisition decimated this population, the first victim being Gracia Henriques, wife of Manuel de Almeida, who was burned at the stake at Lisbon April 1, 1582. Many Maranos emigrated from Fundão at the beginning of the seventeenth century, several of whom, among them Antonio Fernandez Carvajal, were in London about 1656.

Judaism has not entirely disappeared from Fundão, the fast of Yom Kippur being even now observed by some families officially classed as Catholics.

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G. C. de B.

FUNERAL ORATION (הספר): The expression of grief over the dead body of a relative or friend in words of lamentation or of praise is of very early origin among the Jews (Gen. xxiii. 2; l. 10, 11). In the Bible specimens are found of such lamentations, the most famous of which are the dirges delivered by David over Saul and Jonathan (II Sam. i. 17–27) and over Abner (*ib.* ii. 33–34). In the case of the death of an important personage, it seems that there were special refrains which signified the station of the dead, *e.g.*: "Wo my brother!" (I Kings xiii. 20); "Wo the master!" (Jer. xxxiv. 5); "Wo the master and wo his glory!" (Jer. xxii. 18). See Funeral Rites and Ḳinot.

The funeral oration proper, however, was not known until a later period. In Talmudic times it appears to have been a well-established custom, and the Rabbis laid special stress upon its delivery, particularly at the death of a scholar (Shab. 105b). The oration was considered to be an honor to the dead rather than a consolation for the living, and therefore the heirs were obliged to defray the expense of its delivery. If the deceased signified in his will that he wished no funeral oration, his request must be heeded (Sanh. 46b; Shulḥan 'Aruk, Yoreh De'ah, 344, 9, 10; comp. Pitḥe Teshubah *ad loc.*). The sages believed that before the grave was closed the deceased had a knowledge of the words spoken in his honor (Shab. 152b, 153a; Yer. 'Ab. Zarah iii. 1; comp. Ber. 19a). It was considered a commendable act for the preacher to raise his voice while delivering the oration so as to arouse the listeners to weeping (Ber. 6b; Ket. 72a; comp. Yer. Ber. iii. 1). Ze'era fainted while delivering a funeral oration (see "Mar'eh ha-Panim" *ad loc.*).

Examples.

A number of specimens of funeral orations are found scattered throughout the Talmud and the Midrashim, most of which are based on Scriptural texts and embellished with parables and similes. It is noteworthy that some of these fragments are couched in pure Hebrew, quite distinct from the general phraseology of the Talmud (M. Ḳ. 25b; Meg. 6a; Ket. 104a). In Palestine it was customary to begin the oration with the following words, "Weep with him, ye who are of distressed heart" (M. Ḳ. 8a). Some beautiful funeral orations are presented in Sem. viii.; Yer. Ber. ii. 8; Meg. 28a; Yer. Kil. ix. 3; Gen. R. xci. 11; Lev. R. xxx. 1; Tosef., Soṭah, xiii. 5, 6; *et al.*

Along with the funeral oration delivered over the body of the deceased at a funeral, there developed, in later times, the custom of reciting an oration in the synagogue for some honored person, even though considerable time had elapsed since the day of his death. In such a case the life of the deceased was taken as an object-lesson for the instruction of the congregation. When a great and important personage died the Jewish communities of distant lands were frequently aroused, through the eloquent addresses delivered by the rabbis, to an appreciation of the great loss the race had sustained. Very often on such an occasion the congregation showed its participation in the general mourning by sitting down upon the ground for a few moments. In almost every collection of sermons there may be found some such addresses. Adolph Jellinek prepared a bibliography of Hebrew funeral orations delivered during the last few centuries, which was published in the Hebrew section of the "Zunz Jubelschrift," Berlin, 1884.

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FUNERAL RITES: Ceremonies attending the burial of the dead. After the body had been cleansed ("ṭohorah") and placed on the bier (see Burial), the funeral procession began, with the accompaniment of trumpets (Ket. 17a; M. Ḳ. 27b), and of dirges and lamentations chanted by wailing women (Jer. xx. 16; comp. II Chron. xxxv. 25). Wherever this custom prevailed it was the duty of the relatives to provide the professional mourners (Maimonides, "Yad," Ebel, xii. 1). A husband was obliged to defray the expenses of the burial of his wife in accordance with his position, and even the poorest had to provide two flute-players ("ḥalilin") and one professional mourner ("meḳonenet"); if he refused to do so, the wife's relatives or friends could supply them themselves, and then collect the cost from the husband through the court (Ket. 46b, 48a; Shulḥan 'Aruk, Eben ha-'Ezer, 89, 1, 2; Yoreh De'ah, 344, 3). This custom was modified in later times, so that, instead of songs and music, addresses were delivered at the bier of a deceased person, and it was considered a commendable act to shed tears while the virtues of the pious dead were declaimed (Shab. 105b, *et al.*; see Funeral Oration).

The body of a learned and pious man was occasionally brought into the synagogue, where the address was delivered (Meg. 28b). The opinion of later authorities is against bringing the body of any person into the synagogue ("Ḥokmat Adam," 155, 18), so that at present the address is usually delivered either in the synagogue court ("Schulhof") or in the cemetery. The speaker must be careful not to exaggerate the praises of the deceased (Sem. iii. 6; Ber. 62a). Funeral addresses should be delivered over children who have attained their sixth year (the fifth year, if they are the children of poor or old parents), and if a child has developed no particular qualities of his own, the merits of the parents may be mentioned (Sem. iii. 4, 5). Although it is not permitted to study the Law in the presence of a corpse (Ber. 3b; comp. Rashi, *ad loc.*), the speaker may quote Biblical or Talmudic passages illustrative of his remarks (Yoreh De'ah, 344, 17). No address should be delivered over the body of a suicide or an excommunicate, nor should the other funeral rites be observed in these cases, except such as are for the honor of the living (Sem. ii. 1; Yoreh De'ah, 345; see Suicide).

Order of Procession.

The order of the procession varies with local custom. In some places the mourners precede the bier, and the rest of the people follow it (Yoreh De'ah, 345, 3, Isserles' gloss); but more commonly the mourners follow the bier with the rest of the people ("Ḥokmat Adam," 155, 25). The place of women in the procession also depends on custom (see Burial). Among the Sephardim, as well as among the Ashkenazim in England, women do not join in any funeral procession, while among most of the Ashkenazim in other countries they follow the bier, but must keep apart from the men (Yoreh De'ah, 359, 1, 2). To accompany the dead to their last resting-place ("halwayat ha-met") is one of the important duties of the Jew. If there is no burial society in a town, all the people must leave their work on the occasion of a funeral and take part in the ceremonies. While the procession is in progress everybody must join it, even if he follow a short distance only ("four cubits," Yoreh De'ah, 361, 3). Even the scholar, if there is not a sufficient number of followers (Ket. 17b), must cease from study and follow the procession; but at no time should the teacher of young children be disturbed in his sacred profession (Yoreh De'ah, 361, 1).

The Bearers.

While carrying the bier, the "kattafim" (bearers), who walk barefoot so that they be not tripped up by the strings of their shoes ("Yad," *l.c.* iv. 3), recite the Ninety-first Psalm several times. Charity-boxes are passed among the followers with the cry, "Righteousness shall go before him, and shall set us in the way of his steps" (Ps. lxxxv. 13). On arriving at the graveyard, the bier is placed on the ground once every four cubits until the grave is reached, when the "Ẓidduḳ ha-Din" is recited. After the body is lowered into the grave, all bystanders say, "May he [or she] come to his [or her] place in peace." Then the grave is closed, and the same psalm is again recited, after which the mourners repeat the long "Ḳaddish." On returning from the cemetery the relatives are made to sit down, and some passages from Lamentations are recited before them. These are repeated seven times—as many times as the word "hebel" (vanity) and its plural occur in Eccl. i. 2 (B. B. 100b; "Yad," *l.c.* xii. 4). It is the custom for the people to stand in two parallel rows while the mourners pass between them, and to say, "May God console you together with all those who mourn for Zion and Jerusalem." Among the Sephardim seven circuits are made around the grave before the recital of the "Ẓidduḳ ha-Din." The ceremony is much simplified on semi-holidays, when no "Taḥnum" is said; so also in the case of a child less than thirty days old. See also Burial; Coffin; Consolation; Ḳaddish; Mourning.

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FUNES: Town in Navarre, in the district of Olite; received a fuero (charter) in 1120, containing several clauses in restraint of the Jews there. In case of a bill amounting to more than five solidos, the Jew had to take an oath on a coffin "sobre hum feretro." A Christian might recover a pledge only on taking an oath. A note or deed of a Jew in favor of a Christian had to be drawn up by a Jewish notary, and that of a Christian in favor of a Jew, by a Christian notary. The murder of a Jew or a Moor was punished by a fine of 500 solidos; the wounding of the same by 60 solidos. In 1171 the Jews of Funes were granted the same rights as those of Tudela, and were permitted to settle within the fortifications. During the persecution of 1328 many were killed and plundered. See Navarre.

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G. M. K.

FÜNFKIRCHEN. See Pecs.

FURNACE: Three kinds of structures or apparatus for baking, smelting, etc., were known to the ancient Hebrews: (1) the oven for baking bread; (2) the potters' kiln for firing earthen vessels; and (3) the furnace for smelting metals and ore. The modern heating-stove was unknown to the Hebrews, who used braziers and fire-pots instead.

1. The oven for baking ("tannur") was a necessity in every household, the trade of baking not being developed till later, and probably then only in the large cities. Several families may have used a common oven, a practise that still obtains. Pictures found on Egyptian monuments indicate that the ovens which were formerly used in the Orient resembled, on the whole, those now in use (see Erman, "Aegypten," p. 269; Wilkinson, ii. 34). The tannur is a large clay cylinder or jug, standing upright, with a small mouth at the bottom, the fire being lighted on the ground beneath. The dough, as nowadays, was always kneaded into flat, round cakes, and was put on the cylinder as soon as the latter was hot. Among the ancient Egyptians the cakes were placed on the outside of the cylinder. In Palestine at the present day the fire is allowed to burn low, and the dough is then placed on the inside of the cylinder while the coal and ashes are still glowing. This may also have been the custom among the ancient Hebrews. Such ovens have been found at Tell al-Ḥasi (comp. Bliss, "A Mound of Many Cities," pp. 114 *et seq.*). For illustrations of modern ovens see Benzinger, "Arch." p. 86.

2. The potters' kiln is mentioned only in later times (Ecclus. [Sirach] xxvii. 8, xxxviii. 34). This

tardy mention, however, is merely accidental. The firing, probably also the glazing, of earthenware was practised very early by the Phenicians, who perhaps taught the handicraft to the Hebrews at an early time. Nothing is known of the arrangement of this kiln, or of that of the large kiln ("malben") used for firing bricks (II Sam. xii. 31; Jer. xliii. 9; Neh. iii. 14).

3. The Hebrews never practised smelting, as their country produced no ore; but they were acquainted with the process through their neighbors in Lebanon, where ore was mined. The large furnace for smelting was well known to them, and is frequently used as a metaphor. The Hebrew metal-workers, however, had smaller furnaces and crucibles; but, although various names have been handed down, it is not possible to distinguish between the different kinds referred to. "Kibshan" (Gen. xix. 28; Ex. ix. 8, 10; xix. 18) seems to designate the large furnace belching forth volumes of smoke. "Maẓref" is the goldsmiths' crucible (Prov. xvii. 3, xxvii. 21). "Kur" is likewise used for melting and refining gold (Prov. xvii. 3, xxvii. 21; comp. Wisdom iii. 6) and silver (Ezek. xxii. 18–22; Isa. xlviii. 10), but the same term is also used to designate the "iron furnace" ("kur ha-barzel"); *i.e.*, the furnace used for smelting iron ore (comp. METALS), always metaphorically employed to describe great trouble and misery (Deut. iv. 20; I Kings viii. 51; Jer. xi. 4). The term "attun" occurs only in a single passage, in the story of Daniel (Dan. iii. 6 *et seq.*), and is used to denote the large furnace into which Daniel's friends were cast. It was a furnace for smelting, open at the top to admit of the ore being thrown in (comp. verse 23), with a mouth at the bottom for the escape of the molten material (comp. verse 26). "Attun" is probably adopted from the Assyrian. Finally, following the Targum, the expression "'alil" (Ps. xii. 7) is generally interpreted as meaning an oven or a crucible for smelting.

E. G. H. I. BE.

FURNITURE, HOUSEHOLD.—Biblical Data: In the East the house is not as important as in northern countries, since the climate permits an outdoor life in the widest sense of the term. The house is used chiefly as a shelter for the night and for sleeping, and during meals generally; but business of any kind is transacted on the street. The furniture, therefore, has always been very simple, a few pieces only being necessary to furnish the Hebrew home. According to II Kings iv. 10, four pieces were required in a room for a guest of honor: a bed, a chair, a table, and a lamp.

The Bed ("mishkab," "'eres," "miṭṭah"): The Palestinian of to-day, whether townsman or peasant, knows in general nothing of movable beds such as are used in the West. The poor man, wrapped in his mantle, lies on the floor like the Bedouin in his tent. The more wealthy spreads thin woolen quilts on the floor at night, rolling them up by day. The divan or bench spread with silken bolsters, which runs along one or more walls of the room, is also used as a couch at night. The same custom may have obtained in antiquity. It is known, however, that the ancient Hebrews were acquainted with the movable bed. Saul, for example, ordered David to be brought to him in his bed (I Sam. xix. 15; comp. II Kings iv. 10). Og's bedstead was made of iron (Deut. iii. 11); bedsteads of wood, ivory, and gold (*i.e.*, wooden bedsteads inlaid with ivory and gold), sent to the King of Egypt from Palestine either as gifts or as tribute, are mentioned as early as the El-Amarna tablets (thirteenth century B.C.). Hence also the Canaanites had such articles of luxury; and although the ancient Hebrews probably at first knew nothing of them, they were introduced among them later on. The prophet Amos censures the nobles and the wealthy for using beds inlaid with ivory (Amos vi. 4). Many kinds of coverings were spread upon these bedsteads; the poor contenting themselves with a coarse cloak or a goatskin, and the rich indulging in pillows and bolsters of Egyptian linen, damask, purple embroidered coverings, or costly rugs (*ib.* iii. 12; Prov. vii. 16; Cant. iii. 10), upon which, as is still customary in the East, the sleepers lay without removing their clothing.

This resting-place, therefore, was not a bed in the accepted sense of the word, but a couch, on which the old and the sick reclined in the daytime (Gen. xlvii. 31; I Sam. xix. 13 *et seq.*), and which served also at times as a seat during meals (Ezek. xxiii. 41). Such a couch-like seat may be referred to in I Sam. xx. 25. As it is not known whether it was customary to sit with the legs crossed under the body according to the Oriental fashion of to-day, or whether the legs were allowed to hang down as when one sits in a chair, no accurate idea can be formed as to the height or breadth of these couches. Later on, the custom of reclining during meals (Amos iii. 12, vi. 4) was introduced.

The simplest form of bed is represented by that used by the modern Egyptians, consisting of a latticed frame made of the ribs of palm-leaves and about 1½ feet high, or by the Sudanese angareb, with wooden frames 1½ feet in height, with ropes stretched lengthwise and crosswise, on which a mattress is laid. The pictures of Egyptian beds that have been preserved may give an idea of the beds used. Mosquito-netting (*κωνωπεῖον*) was probably introduced into Palestine during the Hellenistic period (Judith x. 4, xiii. 9, xvi. 19). As the bed took the place of the modern sofa, there was no other comfortable piece of furniture for sitting in or reclining upon except chairs.

The Chair: Nothing is known of the form of the chair ("kisse"). It may be assumed that, like the bed, it was similar to the Egyptian, although it may have resembled the small, low stools on which modern Orientals squat in the cafés. In any case chairs were necessary pieces of furniture among the ancient Hebrews, who sat during meals, and did not recline like the Greeks and Romans.

The Table: As its Hebrew name, "shulḥan," indicates, the table in its primitive form consisted of a round piece of leather spread on the ground. Along the edge were rings through which a rope was drawn, and by means of which, on the march, the table was hung like a bag from the saddle of the camel. When the Hebrews were settled in fixed abodes the piece of leather was superseded by a round mat woven of more substantial material, or was made of metal, and it was laid upon a low stool. Such tables are still in general use. With this kind of table, chairs were not used, but the people squatted on the ground, with the legs crossed. It is interesting to note that the table of showbread represented on the triumphal arch of Titus is only a little over a foot high (comp. I Macc. iv. 49). Higher tables necessitating chairs were, however, also used (I Sam. xx. 25; I Kings xiii. 20; comp. II Kings iv. 10).

The Lamp: Regarding lamps or candlesticks ("ner," "menorah") the discoveries at Tell al-Ḥasi, probably the ancient Lachish, furnish ample information (comp. the reports on the same, and the numerous illustrations in Flinders-Petrie, "Tell el-Hesy," London, 1891). As was the case in Greece and Rome, open bowls with beaks or earthen vessels with beaks were used, a lighted wick being placed in the beak ("pishtah"; Isa. xlii. 3, xliii. 17). Many current expressions—as, for example, "his lamp shall be put out" (Prov. xx. 20), meaning that he and his whole house shall perish (comp. Jer. xxv. 10; Prov. xiii. 9; Job xviii. 5, xxi. 17; I Kings xi. 36)—indicate that it was customary in ancient times to keep the lamp burning perpetually ("ner tamid"). The same custom still obtains among the fellaheen of Palestine. The phrase "he sleeps in the dark" is equivalent to saying that a person is ruined, not having even the smallest coin wherewith to buy oil.

The brazier, for warming apartments in the winter ("aḥ"; Jer. xxxvi. 22 *et seq.*), was perhaps not used in remote antiquity, but it was considered in later times a necessity in the houses of the nobles. The brazier is still used in the East.

See also Baking; Cookery.

E. G. H. I. Be.

Tables.

——**In Talmudic Times:** The dining-room in Talmudic times was usually provided with two tables: the dining-table ("shulḥan"), and a side-table ("delfiḳe," δελφική) on which the servants placed the dishes. The dining-table had three legs and a square base and probably a square top (Kil. xxii. 2). It was usually of wood; but sometimes it was made of pottery, marble, or metal (Tosef., Oh. xvi. 2; Kil. ii. 3, xii. 2, xiv. 1; Yer. Ber. 12a). Wooden tables were often provided with marble tops; occasionally the top was partly of wood, partly of marble (Kil. xxiii. 1). In later times it was customary to provide a small table for each person (Ber. 46b, end). Sometimes the tables were suspended by rings (B. B. 57b). Some tables could be taken apart ("shulḥan shel peraḳim"); in that case the parts were joined by hinges. The side-table had three carved legs, and was usually placed on a stand.

There were other pieces of furniture which occasionally served as tables. To these belong the "ṭabla" (Shab. 143a), a slab of wood, pottery, marble, metal, or glass; the "ṭarkas" (Tosef., Kelim, B. M. iii. 3), on which, it seems, the drinks were prepared ("ṭarkas" was used also to designate a sideboard, attached to the wall by hinges in order that it might be put up and down); and the "daḥwinah" (Tosef., Kelim, B. M. v.), a board used to improvise a table at a wedding. Round pieces of leather or leather covers occasionally served as tables; they are still in use for this purpose among the Bedouins, who call them "sufrah."

Chairs.

In rabbinical literature chairs are designated by the three terms "kisse," "safsal," "ḳatedrah." "Kisse" designates usually a chair on a square framework, without arms or back, the seat consisting of several bars, usually three (Kelim xxii. 6). The "kisse ṭeraskal" (Num. R. xii. 49) was a three-legged chair having a seat of wood, or sometimes of leather (Kelim xxii. 7), which could be folded. "Safsal" designates a bench capable of seating several persons. It was especially adapted to public places, and was used in schools, baths, and hostelries. Usually it was made of wood, but sometimes also of stone, pottery, or glass. The ḳatedrah in certain cases had a reclining form, so that the occupant when seen from a distance seemed to be standing (comp. Ex. R. xliii. 11). To the ḳatedrah was attached a footstool ("sherafraf," "ipofodin," "kisse she-lifne ḳatedrah"; Kelim xxii. 3; Targ. Yer. Ex. xxiv. 10; Yer. Ḥag. ii. 77). The ḳatedrah was used mostly by women (comp. Ket. 59b). Mention may also be made of the night-chair ("asla"; Kelim xx. 10) and of litters and sedans, which constituted a part of the furniture. To these latter belonged the "appiryon" (φορεῖον), especially designed to carry the bride to the house of her husband. It was covered and closed by curtains. Its sides were made of large boards which were provided with four legs, sometimes with more (Tosef., Kelim, B. M. viii. 3).

Beds.

The term "miṭṭah" is used in rabbinical literature to denote both a bed and a couch for reclining at meals (Beẓah 22b; Tosef., Ber. v. 5; and many other passages). The beds were usually so wide that they could be occupied by three persons (comp. Nid. 61a). They were of wood, pottery, or glass. The bedstead consisted of four boards supported by four legs. At its head there were sometimes two poles from which curtains were suspended ("kilah"; Suk. 10b). Similar poles were also fixed at the foot. The bedding of the poor consisted usually of a mat ("maḥẓelet") of reeds or bulrushes (Suk. 19b). The rich used costly hides ("kaṭbulya"; Tosef., Shab. iii. 17; Kelim xxvi. 5). The beds were often so high that they could be reached only by footstools. There were also state beds, with footstools which are designated as "dargash" (Ned. 56a; see Maimonides' commentary on the Mishnah *ad loc.*). The couch for reclining at meals, called sometimes "aḳḳubiṭun" (= "accubitum"; Lev. R. vii. 11; Yalḳ., Num. 777), was provided with a back. Children's beds ("'arisah") were not essentially different from those of adults.

Chests.

Household articles were usually kept in a chest ("tebah") of wood, glass, or horn. The chests were either provided with eight legs or had projecting bases. The lid sometimes was fitted with a smaller lid through which small articles could be withdrawn (Kelim xvi. 7). The chest itself was often divided into compartments ("megirot"; Kelim xix. 7). Of the same material and dimensions was the "shiddah," which seems to have opened at the side. Its compartments were either fixed or in the form of drawers (Tosef., Kelim, B. M. viii. 1). The shiddah was fitted with wheels ("mukeni"; Kelim xviii. 2). The "migdal" was similar to the modern closet. The "ḳamṭara" was a receptacle for books and clothes, as was also the "kupsa," though it differed from the former in that it could be locked (Kelim xvi. 7).

Besides these boxes and chests there was a great variety of baskets, barrels, and casks in which the different articles of the household were kept.

Mirrors and Lamps.

Mirrors ("ma'rah," or "re'i") were usually made of metal (Tosef., Kelim, B. M. iv. 2); in later times there were also glass mirrors ("ispaḳlarya," "spaḳlarya"). There were hand-mirrors and wall-mirrors (Shab. 149a; Tosef., Shab. xviii. 6).

The primitive lamp was the "lappid," which consisted of a pot of clay or metal in which any kind of light was carried (Kelim ii. 8). A commoner and more complicated one was the "ner," which consisted of an earthen pot provided with an opening at the top into which the oil was poured. On the edge of the pot was a wick-holder. The wick was made of flax, or of the fibers of other plants (Shab. ii. 3; Tosef., Shab. ix. 5). Occasionally utensils such as mugs, plates, etc., were used as lamps; but a special glass utensil called "'ashashit" was in more general use. Lamp-holders ("pamoṭ") were occasionally used. A holder which could support several lamps was called "menorah." Mention is made in the Mishnah of lamp-holders whose parts could be separated ("menorah shel ḥulyot"; Beẓah 22a). The term "menorah" designated also a candelabrum. The "pukṭi" is sometimes mentioned as a lamp-holder (Tosef., Kelim, B. M. ii. 6) and sometimes as a lamp (Tosef., Shab. x. 7).

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S. S. I. BR.

FÜRST, ALEXANDER: German physician; born at Braunsberg April 15, 1844; died in Berlin May 25, 1898. He studied medicine at Königsberg, and took his degree at Berlin (1867). An assistant first in a private hospital at Schöneberg, near Berlin, and afterward in Dr. Schneller's ophthalmic institute at Danzig, he became a practising physician in Memel (1869). He served through the Franco-Prussian war as military physician, returning at its conclusion (1871) to Memel, where he was one of the founders of a small hospital, and where he also engaged in scientific work. Patients even from the interior of Russia came to him for ophthalmic treatment. He was the first to discover leprosy in East Prussia, and among the first there to treat granular inflammation of the eyes. The measures taken by the government to oppose the spread of these diseases were due to him. In 1884 he removed to Berlin, where he became a "people's doctor" in the best sense of the term.

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S. N. D.

FÜRST, JULIUS: German rabbi; born at Mannheim Nov. 14, 1826; died there Sept. 5, 1899. He received his secular education at the University of Heidelberg, and became rabbi at Endingen (1854), at Merchingen (1857), and district rabbi at Bayreuth (1858). In 1873 Fürst received a call as rabbi to Mayence, but in June of the same year returned to his native city, where for twenty years he was active as rabbi of the Klaussynagoge. His principal literary activity was in the province of Hebrew lexicography, and he has published on this subject many valuable essays in Rahmer's "Jüd. Lit.-Blatt," in the "Zeitschrift der Deutschen Morgenländischen Gesellschaft," in the "R. E. J.," in the "Monatsschrift," etc. He contributed to Winter and Wünsche's "Die Jüdische Literatur" the account of the Midrashim, Mekilta, Sifra, Sifre, Tanḥuma, and Yelammedenu. Beside many sermons Fürst published "Das Peinliche Rechtsverfahren im Jüdischen Alterthum: Ein Beitrag zur Entscheidung der Frage über Aufhebung der Todesstrafe" (Heidelberg, 1870), and "Glossarium Græco-Hebræum" (Strasburg, 1890). In the "Glossarium" Fürst treated of the Greek words in midrashic literature, showing a marked tendency toward ascribing to them a Greek origin.

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S.

FÜRST, JULIUS (pseudonym, **Alsari**: אלשרי, אלזארי): German Hebraist and Orientalist; born May 12, 1805, at Zerkowo, Prussia, where his father, Jacob, was darshan; died at Leipsic Feb. 9, 1873. Fürst studied at Berlin (where Hegel and Neander were among his teachers), Breslau, and Halle (at the latter place under Gesenius), taking his degree in 1832. He settled in Leipsic as privat-docent, lecturing on Chaldaic, Syriac, Hebrew grammar and literature, Biblical exegesis, etc. In 1864, on the completion of his twenty-fifth year as privat-docent, he received the title of "professor" from the Saxon state, and was honored by election to several scientific societies. Fürst wrote:

Julius Fürst.

Lehrgebäude der Aramäischen Idiome, oder Formenlehre der Chaldäischen Grammatik, Leipsic, 1835.

Ḥaruze Peninim. Perlenschnüre Aramäischer Gnomen und Lieder, oder Aramäische Chrestomathie, *ib.* 1836 (published as a text-book to the "Lehrgebäude").

Oẓer Leshon ha-Ḳodesh. Concordantia Librorum Veteris Testamenti Sacrorum, etc., *ib.* 1837–40 (in collaboration with Franz Delitzsch; a revision of Buxtorf's concordance). See CONCORDANCE.

Pirḳe Abot. Die Sprüche der Väter, *ib.* 1839.

Ari Nohem. Polemic on the genuineness of the Zohar, etc., *ib.* 1840.

Hebräisches und Chaldäisches Schulwörterb. über das Alte Testament, *ib.* 1842 (translated into English, Swedish, and Dutch).

Maggid Emet. Die Mission des Dr. Lilienthal in Russland Beleuchtet und in Ihren Unseligen Folgen Dargestelt, *ib.* 1843. Fürst only edited the book, written by the modern Hebrew scholar Mordecai Aaron Günzburg, as a response to Lilienthal's מגיד ישועה.

Urkunden zur Gesch. der Juden, part 1, *ib.* 1844.

Emunot we-De'ot, oder Glaubenslehre und Philosophie von Sa'adja Fayyûmi (German transl.), *ib.* 1845.

Cultur- und Litteraturgesch. der Juden in Asien, part 1, *ib.* 1849.

Hebräisches und Chaldäisches Handwörterb. über das Alte Testament, 2 vols., *ib.* 1857–61 (with a supplement: Zur Gesch. der Hebräischen Lexicographie, translated into English by S. Davidson).

Gesch. des Karäerthums, 3 vols., Leipsic, 1862–69.

Bibliotheca Judaica: Bibliographisches Handbuch, Umfassend die Druckwerke der Jüdischen Litteratur, etc., 3 vols., *ib.* 1863.

Gesch. der Biblischen Litteratur und des Jüdisch-Hellenistischen Schriftthums, 2 vols., *ib.* 1867–70.

Der Kanon des Alten Testaments nach den Ueberlieferungen in Talmud und Midrasch, *ib.* 1868.

Illustrierte Prachtbibel, comprising twenty-four books of Holy Scripture, with German translation and explanatory notes, Leipsic, 1874.

Fürst was the founder (1840) and editor of the weekly "Der Orient," the supplement of which, the "Literaturblatt," possesses great scientific value. In this and other periodicals he published many essays, criticisms, and scientific treatises. He also edited for some years the "Sabbathblatt," founded 1842. In addition he contributed to various works by other authors. Thus, for Zunz's Bible he translated the books of Daniel and Ezra (1838), and for Goldenthal's ראשון לציון (1845) wrote a treatise on the Talmudic explanation and interpretation of proper names. Franz Delitzsch's "Zur Gesch. der Jüdischen Poesie" (Leipsic, 1836) was largely inspired by Fürst.

The scientific value of Fürst's works has been disputed; some of them have become obsolete. The "Geschichte des Karäerthums" and the "Bibliotheca Judaica," however, are still indispensable reference-books.

BIBLIOGRAPHY: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 124, where a didactic poem of Fürst's, "Ḥoḳ we-Emunah," composed "from his 14th–22d year," is mentioned, and which is not otherwise known; Fürst, *Bibl. Jud.* i. 306 *et seq.*; Hilberg, *Illustrierte Monatshefte*, i. 133 *et seq.*; Steinschneider, *Hebr. Bibl.* xiii. 140.

S. H. B.

FÜRST, LIVIUS: German physician; born at Leipsic May 27, 1840; son of the Orientalist Julius Fürst. Livius Fürst studied at the universities of Jena and Leipsic, graduating as doctor of medicine in 1864. After a postgraduate course at the universities of Prague and Vienna he returned to Leipsic, where he established himself as a physician, making a specialty of pediatrics. From 1865 to 1886 he was director of the children's dispensary of the university of that city. He took part in the wars of 1866 and 1870–71, during the first as department surgeon in a hospital in his native town, and during the latter as field-surgeon. In 1871 he became privat-docent in the University of Leipsic, lecturing on gynecology, pediatrics, and vaccination. He received the title of "Sanitätsrat" in 1877. After a prolonged tour of study through Germany, Belgium, Holland, and Italy he founded (1878) in Leipsic a laboratory for animal lymph. Resigning his position at the university in 1889, he moved some years later to Berlin, where he is still (1903) practising.

Fürst is a prolific writer on pediatrics, gynecology, vaccination, and hygiene, and has published numerous essays in the medical journals. Among them may be mentioned: "Die Maass- und Neigungsverhältnisse des Männlichen und Weiblichen Beckens," Leipsic, 1875; "Die Häusliche Krankenpflege mit Besonderer Berücksichtigung des Kindes," *ib.* 1892; "Die Künstliche Ernährung des Kindes im Ersten Lebensjahre," 2d ed., Berlin, 1895; "Das Kind und Seine Pflege im Gesunden und Kranken Zustande," 5th ed., Leipsic, 1897; "Die Pathologie der Schutzpockenimpfung," Berlin, 1896; "Taschenbuch der Harnanalyse," Basel and Leipsic, 1897; "Vademecum der Weiblichen Gesundheitspflege," Würzburg, 1898; "Lexikon der Kinderkrankheiten und der Kindererziehung" (the latter part by Hans Suck), Berlin, 1900. In 1879 he published in Leipsic a book of fairy-tales, entitled "Märchendichtungen."

His two daughters, **Else Fürst** (born at Leipsic June 25, 1873) and **Helene Fürst** (born at Leipsic Nov. 25, 1877), have become prominent in artistic circles, the former as a sculptress and the latter as a violinist.

BIBLIOGRAPHY: Pagel, *Biographisches Lexikon*, s.v.

S. F. T. H.

FÜRSTENFELD: Town in Styria, Austria. Jews began to settle there in 1278, Rudolph of Habsburg having granted (1277) to its inhabitants the usual franchises and rights of trade, and confirmed to the Jews the letter of privileges granted them on July 1, 1244, by Duke Frederick. The Jews enjoyed these privileges but a short time, for in 1312 a persecution occurred at Fürstenfeld, the report having been spread that the Jews had butchered Christian children and had desecrated the host. When the additional report was published that the Jews of Judenburg had decided to murder all the Christians on Christmas night, the mob fell upon the Jews and massacred them, many being burned at the stake and but few escaping. In 1496 all Jews were expelled from Styria. Only a few are now living at Fürstenfeld.

G. S. Mu.

FÜRSTENTHAL, JACOB RAPHAEL (or **RAPHAEL JACOB**): German poet, translator, and Hebrew writer; born in Glogau 1781; died at Breslau Feb. 16, 1855. Fürstenthal's attention was directed chiefly toward the modernization of Jewish religious services, both in and out of the synagogue, and to this end he translated into German the most important liturgical books. These versions became very popular among the German Jews; and, in spite of many subsequent translations, they have retained their popularity to the present time. To some of them, as, for instance, the Penitential Prayers, he added excellent Hebrew commentaries. Furthermore, he did much creditable work in philosophical and exegetical literature. His German translations of and Hebrew commentaries to the "Moreh Nebukim" of Moses Maimonides and the "Ḥobot ha-Lebabot" of Baḥya ibn Paḳuda, and especially his large Hebrew commentary to the whole Bible, evidence his great versatility in Talmudic and Midrashic literature.

As Translator.

National Hebrew Poet.

Fürstenthal's main importance, however, lies in his activity as a national Hebrew poet. His poetic productions have a genuine classic ring, and are distinguished by elegance of diction, richness of thought, and true, unaffected national feeling. His power shows itself at its height in his "Song on Zion" ("Ha-Meassef," 1810, iv. 37), which is considered the best of his numerous poems. In German, too, Fürstenthal has shown remarkable poetic talent in his rhythmical translations of various piyyuṭim, as, for example, his translation of the "pizmon" 'לך ד' הצדקה וכו in the minḥah prayer for the Day of Atonement.

Works.

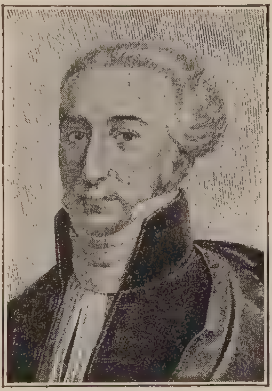
The following is a complete list of Fürstenthal's writings in their chronological order: various contributions to "Ha-Meassef," 1810–11; contributions to "Resise ha-Meliẓah," a collection of poems and epigrams, Breslau, 1820–22; "Paradigmen der Hebräischen Conjugationen und Declinationen," *ib.* 1826; Seliḥot, translated into German together with a Hebrew commentary ("Meṭib Safah"), to which is added a description (in German) of the service of the high priest in the Sanctuary on the Day of Atonement, *ib.* 1826; "Ha-Meassef," containing Hebrew and German poems, mostly his own, *ib.* 1829, 1832; "Dabar be-'Itto," an ode in German and Hebrew written on the cessation of an epidemic of cholera, *ib.* 1832; "Das Judenthum in Staatsbürgerlicher Beziehung," *ib.* 1832; "Rabbinische Anthologie," *ib.* 1834; "Die Männer Gottes, oder Biblische Charakteristik," a translation of M. B. Friedenthal's "Yesod ha-Dat," Berlin, 1835; German translation of the "Ḥobot ha-Lebabot," with a Hebrew commentary ("Or la-Yesharim"), Breslau, 1835; "Ebel Yaḥid," an elegy on the death of Akiba Eger, *ib.* 1838; German translation of the "Moreh Nebukim," with a Hebrew commentary (first part only), Krotoschin, 1839 (an appendix to this work was published by Fürstenthal, Leipsic, 1839); Bible, under the general title "Or le-Yisrael," with Hebrew commentary ("Bi'ur we-Som Sekel"), Krotoschin, 1839-43; German translation of "Ḳol Sason," liturgies for Purim and the fast of Esther, containing also a supercommentary ("Pittuḥe Ḥotam") to the commentary of Abraham ibn Ezra on the Book of Esther, *ib.* 1840 (2d ed., *ib.* 1845); "Mazkeret Ahabah," poem by B. Schweitzer, metrically translated into German, Breslau, 1841; "Tenubot Sadeh," poems and epigrams by S. N. Rosenfeld, translated into German, *ib.* 1842; "Das Jüdische Traditionswesen," a translation of Maimonides' introduction to the Mishnah, with explanatory annotations, *ib.* 1842; German translation of "Ma'aneh Lashon," Krotoschin, 1844; "Menorat ha-Ma'or" by Isaac Aboab, German translation (completed by Benzion Behrend), 3 vols., *ib.* 1844–48; German translation of "Ḳol Beki," liturgy for the Ninth of Ab, with a history of the destruction of the Temple, 2d ed., *ib.* 1845; German translation of Maḥzor for all festivals, under the general title "Minḥah Ḥadashah," 3 vols., *ib.* 1845.

BIBLIOGRAPHY: Delitzsch, *Zur Gesch. der Jüdischen Poesie*, pp. 103, 106, Leipsic, 1836; *Allg. Zeit. des Jud.* 1855, p. 121; Geiger's *Jüd. Zeit.* v. 2.
S. H. M.

FÜRSTENTHAL, JOHANN AUGUST L.: German jurisconsult of the first half of the nineteenth century; a brother of Jacob Raphael Fürstenthal. He embraced Christianity. He was the author of numerous works and monographs on Roman and commercial law, and jurisprudence in general, of which the following may be mentioned: "Realencyclopädie des Gesammten in Deutschland Geltenden Allgemeinen Rechtes" (Berlin, 1826–27); "Lehrbuch des Preussischen Civil- und Criminalprocesses" (Königsberg, 1827–28); "Corpus Juris Civilis, Canonici et Germanici Reconcinnatum," etc. (Berlin, 1828); "Corpus Juris Academicum" (Berlin, 1829); "Handbuch über die Departements-, Kreis- und Communal-Verwaltung der Neumark und der Dazu Incorporirten Lande" (Berlin, 1831).

BIBLIOGRAPHY: Fürst, *Bibliotheca Judaica*, i. 308 *et seq.*
S. A. M. F.

FURTADO, ABRAHAM: French politician; born at London 1756; died at Bordeaux Jan. 29, 1816. His parents were members of a Portuguese Marano family, and resided first in Lisbon. During the earthquake which destroyed that city in 1755 his father was killed, but his mother escaped and went to London, where she openly embraced Judaism. A year after the birth of Abraham she removed to Bayonne, and later to Bordeaux, where Furtado was educated. For a short time he followed a mercantile career, but soon turned his attention to the sale of land. His leisure hours he applied to scientific researches. When in 1789 Malesherbes convened a commission of Jews to consider proposals for the improvement of their condition, Furtado and Gradis were called as members from the south of France, Cerf-Berr and Isaac Berr from the north. Furtado's friendship with the Girondists caused his exile (1793) and the confiscation of his property. The fall of the terrorists made it possible for him to return to Bordeaux.


Abraham Furtado.

When in 1806 Napoleon summoned to Paris one hundred of the leading Jews for consultation, Furtado was among them, and was elected president of this body, which became known as the "Assembly of Notables." Its deliberations led to the convening of the Sanhedrin, which opened Feb. 9, 1807; on this occasion Furtado acted as speaker for the committee appointed to draw up resolutions.

When the Sanhedrin was suddenly dissolved, and the Assembly of Notables reconvened, Furtado acted as its secretary, but eventually returned to Bordeaux. When Napoleon's power was overthrown in 1814, Furtado joined the royalists, but refused a political position during the Hundred Days. In 1815 he was appointed treasurer of the city of Bordeaux by Louis XVIII., and held the position until his sudden death in the following year.

The works he left were incomplete. Furtado was the founder of a well-known French family.

BIBLIOGRAPHY: Michel Berr, *Eloge d'Abraham Furtado*, Paris, 1817; Spazier, in *Gallerie der Ausgezeichnetsten Israeliten Aller Jahrhunderte*, pp. 40 *et seq.*, Stuttgart, 1834; Grätz, *Gesch. der Juden*, Leipsic, 1900, xi., *s.v.*; idem, *History of the Jews*, Philadelphia, 1898, v., *s.v.*
E. C. F. T. H.

FURTADO, AUGUSTE: French banker; born at St. Esprit April 11, 1797; died at Bayonne May 20, 1883. He was a descendant of a Portuguese family, and a nephew of Abraham Furtado, president of Napoleon's Assembly of Jewish Notables. From 1831 to 1871, with but little interruption, he was a member of the municipal council of Bayonne (1831–51 and 1855–71), serving twice as mayor (1851 and 1869). He was a member of the chamber of commerce (1859-78), and its vice-president in 1878; and was administrator of the Bayonne branch of the Bank of France from 1861 up to the time of his death. In 1851 he became chevalier of the Legion of Honor; in 1879 officier de l'Académie, and officier de l'Instruction Publique. He took an active share in Jewish matters, and was president of the Jewish consistory of Bayonne from 1846 to the end of his life. With him the family of Furtado, which had taken so prominent a part in the history of France, and especially in French Judaism, became extinct.

Bibliography: *Archives Israélites*, 1883, pp. 174–177.

S. A. R.

FURTADO-HEINE, CÉCILE CHARLOTTE: French philanthropist; born at Paris 1821; died at Rocquencourt (Seine-et-Oise) 1896. Her ancestors on both sides were prominent in French politics. She married Charles Heine, the cousin of the poet, and at her husband's death inherited his large fortune.

Among the more important of her numerous charitable works were the equipment and maintenance of an ambulance service in Paris during the Franco-Prussian war and the establishment of a dispensary for children in one of the Jewish quarters. She was a most liberal supporter of the Pasteur Institute. In 1896 she established a hospital with accommodations for one hundred children. She also endowed at Nice a sanitarium for convalescent officers of the French army.

In 1896 the president of the French republic conferred upon her the order of the Legion of Honor.

Bibliography: *Nouveau Larousse*, Paris, 1903, *s.v.*

E. C. F. T. H.

FÜRTH: City of Bavaria, Germany. On April 17, 1528, George the Pious, Margrave of Ansbach, permitted two Jews, Perman and Uriel Wolff, to settle under his protection at Fürth, which was in his territory; and in 1553 the Prince Bishop of Bamberg permitted three Jewish families—probably emigrants from Old Bavaria—to settle at Fürth on a piece of property belonging to the provost of the Bamberg cathedral. The free imperial city of Nuremberg, which had expelled its Jews in 1499, vainly protested against the settlement of a Jewish community in its vicinity: Jews continued to come to Fürth; and after their expulsion from Vienna in 1670, the Bavarian city became more and more a place of refuge for the banished. The two communities which gradually developed in Bamberg and Ansbach were bound together by common internal interests, and tended more and more to fuse into one, especially after 1690.

Early Settlements.

Owing to the rivalry between Bamberg and Ansbach, which manifested itself in part in the granting of privileges to the Jews, the condition of the latter at Fürth was better than elsewhere in the country. Moreover, on March 2, 1719, the cathedral provost of Bamberg confirmed the Jews in all their privileges, and in addition allowed them to send two Jewish representatives to the city council. For these privileges the Jews paid protection-money amounting in the aggregate to 2,500 florins yearly, which sum by 1754 was increased to 4,500 florins. The few Jews who belonged to the Margrave of Ansbach, and who in 1719 passed under the rule of the cathedral provost of Bamberg, paid their lord a yearly protection-tax of 10 florins per family.

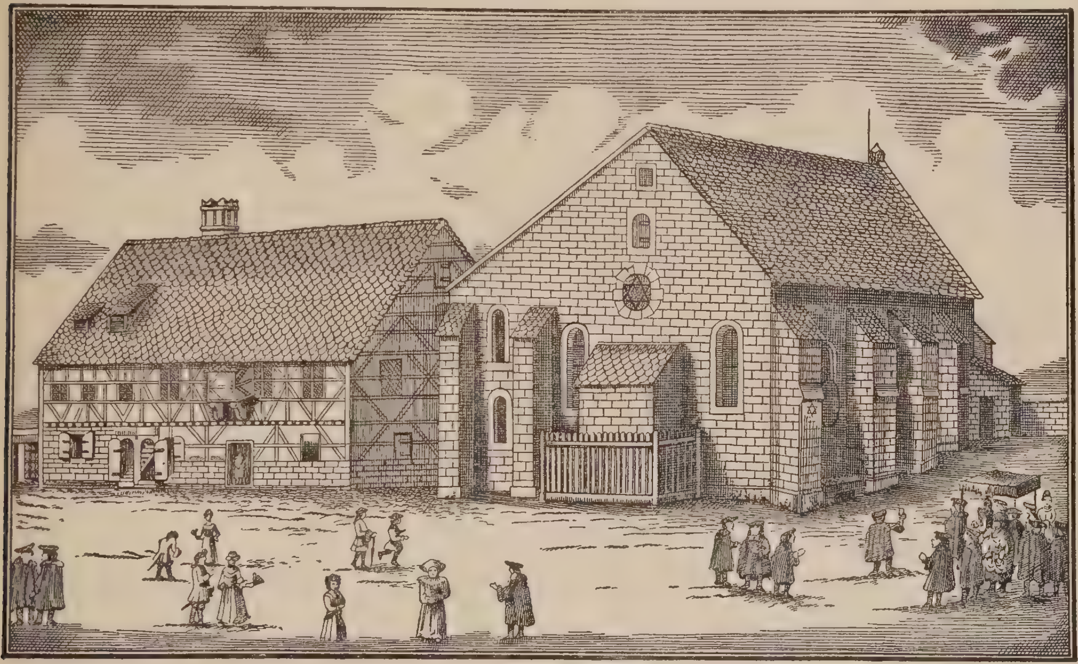
Jewesses of Fürth in 1705.
(After an old engraving.)

Internal Affairs.

The Jewish community of Fürth formed an independent body with a republican constitution. It was governed by a senate consisting of twenty-one men, from among whom were chosen the "barnossen" (= "parnasim")—that is, the heads of the congregation—who alternated every month in occupying the honorary position of president of the congregation. For policing and in all matters of discipline the senate had to draw upon the support of the civil government. A foreign Jew was admitted to the body only with the consent of the members, but the community was not limited to a certain number, as was elsewhere the case (see Familianten-gesetz). The judicial organization, at the head of which was the chief rabbi, was distinguished from that in other communities by the fact that an appeal from a decision of a Jewish court was not carried to the superior Christian government, but to other rabbinical courts of the second or even third instance. In 1728 the senate passed a set of laws which regulated not only the religious but even the social life of the community.

The happy condition of the Jews caused the rapid growth and prosperity of the community and city. At the beginning of the eighteenth century there were from 350 to 400 taxable Jewish families, of whom 100 were house-owners; while at the end of the century the community probably numbered 3,000 members. These Jews had commercial relations with many German courts, were engaged to a great extent in manufactures, and monopolized banking. Dohm, in his "Ueber die Bürgerliche Verbesserung der Juden," cites the Jewish community of Fürth as an instance of the fact that those localities are prosperous where Jews are not oppressed.

Some Jews became the financial agents of the princes, and COURT JEWS acquired political influence with the margraves of Ansbach. The most famous of the court Jews was Elkan **Fränkel,** son of Enoch Levi of Vienna; he was the victim of a court intrigue and of his own ambition, dragging with him in his fall his brother, the cabalist Hirsch Fränkel (1712). In the eighteenth century the family of Gabriel Fränkel—court purveyor and banker—at Fürth carried on very extensive commercial transactions with the Margrave of Ansbach. A favorite of this same prince and a resident of his court was Isaac Nathan, who met with a fate similar to Elkan Fränkel's. Among the later court agents who were preferred by the margraves as financiers and business agents, mention may be made of Meïr Berlin, great-grandfather of Samuel Berlin, the privy councilor at Fürth.



THE OLD AND NEW SYNAGOGUES AT FÜRTH IN 1705.
(After an engraving by J. A. Boener.)

Rabbis and Institutions. The community at Fürth was a center of Jewish learning. Young men came from all quarters to study at its Talmudic school; and numerous works issued from the printing-press established there in 1690. The fame of Fürth rests chiefly upon its learned rabbis, of whom a list follows, as nearly as possible in chronological order:

Simson ben Joseph; Menahem Man Ashkenazi (d. 1655); Aaron Samuel Kaidanower (*c.* 1660); Meïr ben Asher ha-Levi (d. 1683); Wolf ben Meïr of Buczacz; Samuel of Wodzislaw (1691–94); Eliezer ben Mordecai Heilprin (d. 1700); Bärmann Fränkel (1700-08); Baruch Rapoport (1710–46); David Strauss (d. 1762); Joseph Steinhart (d. 1776); Hirsch Janow (d. 1785); Meshullam Zalman Cohn (d. 1819); Isaac Löwi (1830–73); Dr. Neubürger, who entered office in 1871, and who is still (1903) officiating.

The chief synagogue ("Altschul"), which stands in a venerable courtyard, was built in 1616–17 and entirely renovated in 1865. It contains many valuable memorials of the Viennese exiles who settled at Fürth. The other principal synagogue ("Kaalschule") was founded in 1697; besides there are a number of smaller synagogues. The cemetery is mentioned as early as 1604, and contains many interesting tombstones; further burials therein will, it is thought, soon be prohibited. The old hospital, dating from the middle of the seventeenth century, was replaced by a new one in 1846. The orphan asylum, founded by Israel Lichtenstadt of Prague in 1763, is the oldest institution of its kind in Germany, and has received a number of rich endowments. The Jewish high school ("Bürgerschule") was opened in 1863. There are funds for the support of small congregations and poor students.

In the course of the first half of the nineteenth century, when the community of Fürth made great advances in trade and manufacturing—especially in the production and export of toys, mirrors, and bronzes—Fürth was called "Little Jerusalem." Among its many prominent Jewish citizens are the following:

Simon Königswarter, banker, and his son Dr. Wilhelm Königswarter, honorary freemen of the city, both of whom liberally endowed institutions of all sects; Dr. Grünsfeld, who became a lawyer in 1834, and was the first Jew to follow this profession

Prominent Citizens.

in Bavaria; Dr. David Morgenstern, first Jewish deputy (1849) to the Bavarian Diet; Solomon Berolzheimer, the first Jew to hold a position in the municipal administration of Fürth, and, later on, member of the county board ("Landrath"); David Ottensoser, a well-known Hebraist; Dr. Ortenau, notary and auditor for the militia; Dr. Brentano, principal of the royal commercial and industrial school. In 1878 there were no less than four Jewish members of the magistracy and eleven Jewish representatives of the city. Dr. Landmann was for several sessions president of the entire body of representatives.

Recently Nuremberg has developed into a powerful commercial rival of Fürth; and, in consequence, the community which about 1870, when it had reached its highest development, numbered 3,300 souls. In a total population of 66,553 in 1911 the Jews numbered about 3,100. The Jewish community of Fürth still occupies a prominent place among the German congregations.

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D. A. E.

FÜRTH, MEYER B. ELHANAN: German writer and teacher, who belonged only in a restricted sense to the school of the Meassefim, for he was a conservative and wrote against Reform and reformers. He annotated a mathematical work by Abraham Joseph Mentz (Mayence) that had appeared in Berlin in 1775, and wrote the following Hebrew and German works: "Anfangsgründe der Algebra," Leipsic, 1806–08; "Entwurf zur Selbstverständniss Eines Immerwährenden Kalenders," *ibid.*, 1810; "Parpera'ot la-Ḥokmah," a commentary on the "Sefer 'Ibronot" (first published by Seb. Münster), with German transl., Dessau, 1811; "Shelemut we-Ẓurat ha-Nefesh," Moses Mendelssohn's "Ueber die Seele," with a commentary in refutation of Mendelssohn's views, *ib.* 1810; "Kebod Elohim," a polemic against the Reform movement, German ed., *ib.* 1812; "Dibre Yosher," a polemic against I. Wolf and G. Salomon's book "Der Charakter des Judenthums," and against the latter's "Selimas Stunden der Weihe," in Judæo-German, *ib.* 1818; "Freimüthige Gedanken," a portion of the preceding work in German, *ib.* 1818; "Yir'at Shamayim," a commentary to Maimonides' "Yad," Ḳiddush ha-Ḥodesh, together with Scriptural comments and novellæ, *ib.* 1820–21.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1697; Fürst, *Bibl. Jud.* i. 310; Zeitlin, *Bibl. Post-Mendels.* p. 107.

S. H. B

G

GABBAI (lit. "receiver"): Tax-collector; in modern usage, treasurer of a synagogue. In Talmudic times the alms of the congregation appear to have been collected by two persons (B. B. 8b), but the term "gabbai" seems to have been restricted to publicans or tax-gatherers. A pious man who became gabbai or tax-gatherer was expelled from the company of other students of the Law (Yer. Dem. ii. 23a). According to E. Hatch ("Organization of the Christian Church," Oxford, 1888), the office of bishop in the Christian Church was derived from the treasurer of the synagogue, whose duties are now performed by the person known as "gabbai." Certain persons in the Middle Ages adopted the term as a surname, as Azan del Gabay at Tudela (1367; Jacobs, "Sources," p. 90), and Abraham Gabbai at Bristol (1194; *idem*, "Jews of Angevin England," pp. 347, 371).

In more recent times the chief function of the gabbai among the Sephardim was to apportion the FINTA among the seat-holders of a congregation.

E. C. J.

GABBAI: A family the members of which were found in Spain in the fifteenth century, and in Italy and the Levant from the seventeenth onward.

Abraham Gabbai (Ysidro): Ḥakam in Amsterdam, later in Surinam; died before 1757. He wrote a cabalistic poem on the azharot entitled "Yad Abraham," which his wife, Sarah Ysidro, had printed, and which Abraham J. Basan published (Amsterdam, 1757). Gabbai-Ysidro also wrote "Sermon Predicado Neste K. K. de Talmud Torah . . . em Sab. Wajikra é Ros Hodes" (Amsterdam, 1724).

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48; Fürst, *Bibl. Jud.* iii. 539.

K. M. K.

Abraham ben Jedidiah Gabbai: Printer of Smyrna in the seventeenth century; probably born at Leghorn, where his father opened a printing establishment about 1650. From there the latter removed to Florence, and then to Smyrna, where Abraham directed the business from 1659 to 1680. During these twenty-one years he published thirteen works, the last of which was "Gufe Halakot," by Solomon Algazi (1680).

BIBLIOGRAPHY: Steinschneider and Cassel. *Jüdische Typographie*; Ersch and Gruber, *Encyc.* section ii., part 28, pp. 62, 64; Steinschneider, *Cat. Bodl.* col. 2889; Fürst, *Bibl. Jud.* i. 311.

J. M. SEL.

Ezekiel Gabbai: Turkish official and author; grandson of Ezekiel Gabbai; born at Constantinople 1825; died there 1848. He was at first an official at the Ministry of Public Instruction, and subsequently president of the Criminal Court. As founder and editor of "El Jornal Israélith" (1860), one of the first Judæo-Spanish papers of Constantinople, he introduced many reforms into the community of that city. He is the author of "The Organic Statute of the Jewish Nation in Turkey" (in Turkish), a work that has been incorporated in the Ottoman Civil Code. He also translated the Ottoman Penal Code into Judæo-Spanish. One of his sons, **Isaac Gabbai,** continues the publication of "El Jornal Israélith" under the title "El Telegrafo."

BIBLIOGRAPHY: M. Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman.*

S. M. FR.

Isaac ben Solomon ibn Gabbai: Talmudic scholar; flourished at Leghorn in the seventeenth century. He was the author of a commentary on the Mishnah, entitled "Kaf Naḥat," published, together with the text, at Venice in 1614. Gabbai drew most of his explanations from Rashi and Maimonides. He also wrote a commentary of the same name on Pirḳe Abot (Altona, 1779).

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* i. 652, iii. 559; Steinschneider, *Cat. Bodl.* col. 1110; Fürst, *Bibl. Jud.* i. 311; Bartolocci, *Bibl. Rab.* iii. 893.

D. M. SEL.

Jedidiah ben Isaac Gabbai: Italian printer of the seventeenth century. In 1650 Gabbai established a printing-press at Leghorn under the name "La Stampa del Caf Nahat," in honor of his father's work entitled "Kaf Naḥat." The first work to issue from his press was the "azharot" of Ibn Gabirol and Isaac b. Reuben of Barcelona (1650). The title-page bears the device of three crowns with the inscription "Sheloshah Ketarim." In 1658 he printed the "Keneset ha-Gedolah" on the Shulḥan 'Aruk, Oraḥ Ḥayyim. In 1659 Gabbai removed to Smyrna, where, in partnership with his son **Abraham Gabbai,** he published Manasseh b. Israel's "Miḳweh Yisrael" and "Apologia por la Noble Nacion de los Judios," a Spanish translation of Edward Nicholas' work. Thereafter he left the business entirely in the hands of his son.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 311; Steinschneider and Cassel, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 62, 64; Steinschneider, *Cat. Bodl.* col. 2889.

J. M. SEL.

Meïr b. Ezekiel ibn Gabbai: Cabalist; born in Spain toward the end of 1480; lived probably in the East. He complained in his twenty-seventh year that he had to work hard to support himself and his family (see end of "Tola'at Ya'aḳob"). He was an enthusiastic cabalist, noted for thorough mastery of the whole cabalistic lore, the most important points of which he, as far as can be judged now, was the first of his generation to treat systematically. He must be regarded, therefore, as the precursor of Moses Cordovero and Isaac Luria. His first work, completed in 1507 and held in high regard, was "Tola'at Ya'aḳob," a cabalistic exposition of the prayer ritual. His chief work, which he finished Dec. 22, 1530, after having spent eight years on it, was "Mar'ot Elohim," in which he expounds in detail his cabalistic system, making a close study of Maimonides in order the better to refute him. In 1539 he wrote an exposition and defense of the Sefirot under the title "Derek Emunah," in answer to his pupil Joseph ha-Levi, who had questioned him in regard to his doctrine of the Sefirot, Gabbai basing his work on Azriel's "Perush 'Eser Sefirot."

Gabbai regarded the Zohar as the canonical book of the Cabala. His system is tinged with pantheism. God Himself, as the first cause of all causes, can neither be conceived nor cognized, and can not even be mentioned; the name "En Sof" (Infinite) is a mere makeshift. Even the Keter Elyon, the first Sefirah, can not be conceived or imagined; it is coeternal with the En Sof, although only its effect; it is what is called in Scripture "His Name." By means of it the other sefirot emanated from God, being the various manifestations through which the Godhead makes Himself cognizable. To them the prayers are addressed, and they are intended in the different designations of God, whose relation to them is the same as that of the soul to the body.

The other emanations are the seven "hekalot," which proceed from the sefirot, and represent in a way the feminine world as contrasted with the masculine world of the sefirot; they are the real vessels of the further development of the world. This emanation of the world from God constitutes the "glory of God." The consciousness of dependence on God, with the striving toward Him in order to be united and become one with Him, and thereby to acknowledge His unity and effect its realization, is the "yiḥud," "the conscious union with God," which is the final aim of the world. Man, a reflection of the highest "hekal," unites in his soul the rays of all the sefirot, and in himself in general as microcosm all the basic elements of being. His soul therefore is in connection with the upper world, which it is able to influence and stimulate by its actions and aspirations; for everything that happens in this world reaches in wave-like circles to the uppermost regions. By recognizing and fulfilling the religious and moral precepts man advances the harmony and union of the various grades of creatures, and succeeds in performing his task in life—the bringing about of the "yiḥud."

Gabbai's son **Ḥayyim** was also a cabalist; and his son-in-law Senior ben Judah Falcon published Gabbai's first two books after his death, the "Tola'at Ya'aḳob" with the aid of Abraham Reyna at Constantinople in 1560, and "Mar'ot Elohim" at Venice in 1567.

K. P. B.

Mordecai Gabbai: Italian physician; born at Rome 1651. Mordecai and his whole family were baptized on Feb. 14, 1683.

Nathan Gabbai of Tudela: Farmer-general of the taxes and tolls of the kingdom of Navarre from 1391 to 1407, for a time together with Juze Orabuena and Judah Levi of Estella. In 1391 they paid 72,000 livres for their privilege, the king remitting 2,000 livres of this sum on account of the poor returns. In 1392 the king empowered Gabbai and Orabuena to apportion the taxes of the Jewish communities of the country. Like other tax-farmers, Gabbai supplied the king with grain, etc.

BIBLIOGRAPHY: Jacobs, *Sources*, Nos. 1532, 1545, 1560, 1586; Kayserling, *Gesch. der Juden in Spanien*, i. 59.

To the same family belong **David Gabbai,** who in 1422 leased the estate of Camarati from Nuno Alvares Pereira, one of the greatest Portuguese generals ("Elucidario," i. 307); and **Moses Gabbai,** who was related by marriage to Simeon Duran, and who left Navarre in 1391, and went to Honein (Simeon Duran, Responsa, i. 26b).

Samuel Gabbai: Italian physician of the seventeenth century; father of Mordecai Gabbai and a descendant of the Spaniard Isaac Gabbai. During the plague which raged at Rome in 1656–57 Gabbai and his father showed extraordinary self-sacrifice in tending the afflicted.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 268, 288.

M. K.

Shem-Ṭob Gabbai: A rabbinical author; lived at Jerusalem in the middle of the eighteenth century. He was a pupil of Ḥayyim ibn Aṭṭar, and author of a collection of sermons entitled "Ṭob wa-Ḥesed." **Nissim Gabbai,** also a rabbinical author, lived at Jerusalem toward the end of the eighteenth century. To him is attributed a volume of responsa in Hebrew entitled "Peat Negeb" (Salonica, 1873).

Bibliography: Azulai, *Shem ha-Gedolim*, pp. 39, 93; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 13.

G. M. Fr.

Solomon ben David Gabbai: Turkish scholar; lived at Constantinople in the seventeenth century. He was the author of an unpublished philosophical work entitled "Ta'alumot Ḥokmah," consisting of six treatises: (1) on the knowledge of God; (2) on abstract ideas; (3) on the spheres; (4) on the elements; (5) on the immortality of the soul; and (6) on the unity of God. Joshua Benveniste in his "Ozne Yehoshua'" quotes Gabbai frequently.

Bibliography: Fürst, *Bibl. Jud.* i. 312; Benjacob, *Oẓar ha-Sefarim*, p. 658.

M. Sel.

GABBATHA or **GABATHA: 1.** Town corresponding to the Biblical "Gibeah," mentioned in the Septuagint (I Chron. xii. 3), in Josephus ("Ant." v. 1, § 29; vi. 4, §§ 2, 6), and in the "Onomastica Sacra" of Eusebius and of Jerome. In the last-named it answers to "Geba" and "Gibbethon" also. Both "Onomastica" (ed. Lagarde, 128, 17; 246, 53) mention a town named "Gabbatha" existing in their time in the district of Sepphoris near Legeon in the great plain. They also refer to another east of the Daroma, and to a third about twelve miles from Eleutheropolis, southwest of Judea (*ib.* 128, 32; 246, 67). Near the last-named Gabbatha the tomb of the prophet Habakkuk used to be pointed out. This, according to the same "Onomastica" (109, 19; 120, 15; 256, 3; 270, 35), was situated near Keilah—a statement which corresponds with the foregoing one, considering the relative positions of Eleutheropolis and Keilah. The frontier town Gebath, mentioned several times in the Talmud in connection with Antipatris (Sanh. 94b; Yeb. 62b; Yer. Meg. i. 70a; Ḳid. 57b), is probably identical with Gabbatha near Eleutheropolis.

Bibliography: Buhl, *Geographie des Alten Palästina*, p. 199; Boettger, *Top.-Hist. Lex. zu Josephus*, p. 120.

2. According to John xix. 13, the Hebrew (properly the Aramaic) name of the place called *Λιθόστρωτον* ("the Pavement"), situated in front of the pretorium in Jerusalem, where Pilate delivered the final judgment upon Jesus. According to Philo ("Legatio ad Caium," § 38, ed. Mangey, ii. 589 *et seq.*) and Josephus ("B. J." ii. 14, § 8; 15, § 5), Herod's palace served as the pretorium for the procurator during his stay in Jerusalem. "The Pavement" was perhaps the only paved place in the city (it was constructed under Agrippa II.; see Josephus, "Ant." xx. 9, § 7), and may have received its name for this reason. "Gabbatha," however—derived either from גבעה ("hill") or from גבתא ("back")—does not correspond to the Greek name, and may have designated another part of the upper city, near the royal palace.

Bibliography: Commentaries on *John xix. 13*; Barnabé, *Le Pretoire de Pilate*.

G. A. Büch.

GABES TUNISIA. See Tunis.

GABIROL, SOLOMON IBN. See Ibn Gabirol, Solomon.

GABISHON, ABRAHAM BEN JACOB: Algerian physician and scholar; descended from a Granada family; died at Tlemçen in 1605. He established himself as a physician in 1574 at Algiers, where he acquired a large practise. Gabishon was the author of a commentary on Proverbs, entitled "'Omer ha-Shikḥah," in which Meiri and Levi ben Gershon are chiefly quoted. Well versed in Arabic literature, Gabishon often cites Arabic proverbs which materially elucidate the Biblical text. Appended to this work are some of his didactic poems, annotated by his son Jacob, and some poems by his grandson Abraham. Gabishon is very highly praised by Solomon ben Ẓemaḥ Duran in the approbation to the work. It was published at Leghorn in 1748 by a descendant of his (also named "Abraham"), in fulfilment of a vow made in 1740 on the death of his two sons by the plague.

Bibliography: Steinschneider, *Cat. Bodl.* No. 4226; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 134; Fuenn, *Keneset Yisrael*, p. 17; Bloch, *Inscriptions Tumulaires*, p. 17.

G. I. Br.

GABRIEL (גבריאל, Γαβριήλ, "man of God"): With Michael, Gabriel is mentioned by name in the Book of Daniel, where he explains to Daniel his visions (Dan. viii. 16–26, ix. 21–27). He appears to Zacharias, and announces to Mary that she is about to have a son whose name shall be "Jesus" (Luke i. 19–31). Gabriel is one of the four angels that stand at the four sides of God's throne and serve as guardian angels of the four parts of the globe (Enoch, ix. 1; comp. Kautzsch, "Die Apokryphen und Pseudepigraphen des Alten Testaments," ii. 240, note). The four angels, Michael, Gabriel, Uriel, and Raphael, who are still invoked in the evening prayer, are often mentioned together (Enoch, xl. 6, liv. 6; Sibyllines, ii. 214 *et seq.*; "Legend of Zechariah," vi. 2–6, in Lüken, "Michael: Eine Darstellung und Vergleichung der Jüdischen und Morgenländisch-Christlichen Tradition vom Erzengel Michael," p. 122, Göttingen, 1898). The four names also occur on a golden tablet found in the tomb of the wife of Emperor Honorius (Kopp, "Palæographia Critica," iii., § 158; "Apocryphische Fragen des Bartholomeus," in Lüken, *l.c.* p. 114; "Zauberpapyri," in Lüken, *l.c.* p. 71). In other passages seven archangels are mentioned, among them Gabriel (Tobit xii. 15, and elsewhere). But he is most often mentioned together with Michael, whom he follows in rank. A Gnostic gem bears the inscription in Greek: "Michael the highest, Gabriel the mightiest" (Kopp, *l.c.* iv., § 766). The three angels that appeared to Abraham (Gen. xviii.) were Michael, Gabriel, and Raphael; Michael, as the greatest, walked in the middle, with Gabriel to his right and Raphael to his left (Yoma 37a). Michael stands at the right hand of God, Gabriel at His left (Jellinek, "B. H." v. 166). Throughout Jewish literature Michael appears as an angel of a higher degree, as may be seen in the passages quoted below. Gabriel has the form of a man (Dan. viii. 15, ix. 21), and is, according to the Talmud, the "man clothed with linen" mentioned in Ezek. ix. 3 and x. 2 (Yoma 77a).

Represents Fire.

Michael is snow, Gabriel is fire (Lüken, *l.c.* p. 55; comp. Yoma 21b, bottom). Nevertheless, it is the prince of fire and not the prince of ice that is commissioned to rescue Abraham as well as Hananiah, Mishael, and Azariah from the fiery furnace (Pes. 118a; Ex. R. xviii. and parallel passage). In a single passage only (Targ. Job xxv. 2), Michael is called the prince of fire, and Gabriel the prince of water. As prince of fire Gabriel is also prince of the ripening of fruits (Sanh. 95b). As an angel representing an element of nature he is also connected with the metals: Gabriel is gold (the color of fire), Michael is silver (snow), Uriel is copper (Yalḳ., Ḥadash, *s.v.* "Gabriel," No. 75). Gabriel, girded like a metal-worker, shows Moses how to make the candlestick (Men. 29a). He has wings, like all the angels, but while Michael reaches the earth in one flight, Gabriel requires two (Ber. 4b, bottom).

Activities and Qualities.

Michael and Gabriel often work together (see Pes. 55a; Lüken, *l.c.* p. 86, note 1; *ib.* p. 109, bottom; Origen, "Contra Celsum," viii. 13; and elsewhere), but while Michael, as the guardian angel of Israel and high priest of heaven, is more occupied in heaven, Gabriel is the messenger of God, who executes God's will on earth. In heaven Gabriel is set over the serpents, and over paradise and the cherubim (Enoch, xx.). Each of the four divisions of the twelve tribes of Israel had its guardian angel, namely, Michael, Gabriel, Uriel, and Raphael respectively (Num. R. ii. 10). Michael and Gabriel defend Israel against its accusers (Yalḳ., Ḥadash, 67b), and pray in general for the human race and for Israel's deliverance from captivity ("Apoc. Pauli," in Lüken, *l.c.* p. 86, note 4; Jellinek, *l.c.* v. 127). They defend Israel when God orders the Temple to be burned (Yalḳ. ii., No. 1009). Gabriel destroys the bastards (Enoch, x. 9); with the other three archangels he seizes Semyaza and his companions and casts them into the fire (Enoch, liv. 6). He will make war upon the leviathan (B. B. 74b). He leads the soul into the body of the pious (Yalḳ., Ḥadash, 68b, No. 65).

Gabriel in Legend.

In addition to the cases mentioned above, Gabriel frequently acts as God's instrument. After appearing to Abraham with the other two angels, he went to destroy Sodom and save Lot (B. M. 86b). Satan (Samael), desiring that Tamar might be burned and that David might not be her descendant, removed the signs by means of which she afterward proved her innocence (Gen. xxxviii.); Gabriel having restored them (Soṭah 10b). Gabriel taught Joseph the seventy languages of the world (*ib.* 36b); he led Jochebed to Amram (Yalḳ., Ḥadash, *s.v.* משה, No. 60); when the handmaidens of Pharaoh's daughter wished to dissuade her from saving Moses, Gabriel struck them down (*ib.* 12b). When Solomon married a daughter of one of the Pharaohs Gabriel thrust a reed into the sea; mud gathered around it, and Rome was built on that site (Shab. 55b). He closed the gate behind the Shebna mentioned in Isa. xxii. 15 (Sanh. 26a), and slew Sennacherib (*ib.* 95b). Fortunately for Israel, he hindered Nebuchadnezzar from worshiping God (*ib.* 96a). Taking fire from the hand of the cherub, he threw it upon the Temple and city (Yoma 77a). He put an ink-mark upon the forehead of the pious, and one of blood upon that of the impious (Shab. 55a; comp. Ezek. ix. 4). He prevented Queen Vashti from appearing before Ahasuerus, and rewrote the story of the services rendered by Mordecai to the king, the record of which Shimshai had destroyed (Meg. 12b, 16a). He struck down the judges who refused to side with Simon b. Sheṭaḥ against King Alexander Jannai (Sanh. 19b).

The foregoing description of Gabriel shows no details that need be regarded as having been borrowed from Parseeism or other sources. Gabriel disputes like a scribe with Michael as to the stone indicated by "kadkod" (Isa. liv. 12; B. B. 75a; comp. Yalḳ., Ḥadash, 67a, No. 27: Michael and Gabriel are like the Shammaites and Hillelites). "Pray not to Michael nor to Gabriel, but to Me, and I will immediately answer" (Yer. Ber. 13a): in contrast to later Christianity, Judaism entirely forbade the worship of angels, though this view was modified in the Middle Ages. Gabriel also plays an important rôle on Basilidian gems, in the magic papyri, among the Christians, and among the Mohammedans. "In Christianity, as in Judaism, Gabriel stands nearest to Michael, but does not equal him in rank" (Lüken, "Michael," pp. 32, 111 *et seq.*). Gabriel still lives in the imagination of the Jewish, the Christian, and the Mohammedan people.

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S. S. L. B.

——**In Arabic Literature:** Gabriel, under the name of "Jibril" (for variants in spelling and vocalizations see Baiḍawi), is mentioned by name in only two passages of the Koran: suras ii. 91, 92; lxvi. 4. But according to the commentators, he is alluded to elsewhere in the words "Ruḥ al-Ḳuds" = "Holy Spirit" (ii. 81, 254; v. 109; vi. 104); in "al-Ruḥ al-Amin" = "Faithful Spirit" (xxvi. 193); in "Shadid al-Ḳuwwah" = "the Terrible in Power" (liii. 5); and in "Rasul Karîm" = "Noble Messenger" (lxxxi. 19).

According to Baiḍawi, the name signifies "servant of God." Gabriel revealed the Koran to Mohammed, and, according to Arabic writers (Bukhari, Baiḍawi, Zamakhshari), was therefore considered by the Jews to be their enemy, a conception resented by the Prophet in the declaration (ii. 91) that Gabriel's enemies are God's enemies. The three letters "alef," "lam," "mim," which precede many of the suras, are explained by Ibn 'Abbas (see Baiḍawi on sura ii. 1) as indicating that Gabriel is the medium of revelation between God and Mohammed, the "alef" standing for "Allah," the "lam" for "Gabriel," and the "mim" for "Mohammed." It was Gabriel who brought to Mohammed the command "Iḳra" (recite) as recorded in sura xcvi. For this reason the angel is regarded by the Arabs as the "keeper of the heavenly treasures [of revelation]". He is one of the "al-Muḳarrabin," the angels that approach God. With three other angels, he will survive on the last day, death overtaking all other creatures.

Messenger of God.

As "messenger of God" Gabriel assisted in the creation of Adam by gathering under divine orders all the kinds of clay from which the first man's body was fashioned. After their expulsion from paradise, it was he who took pity on Adam and Eve; bringing to them a small sack of wheat, he taught them how to sow and cultivate the grain. He also gave Adam an ox wherewith to plow (see 21st treatise of Ikhwan al-Ṣafa [ed. Dieterici], Ṭabari, and Ibn al-Athir). Ṭabari further ascribes to him the transmission to Adam of the knowledge of making fire by striking stone and iron together. When Abraham was to be thrown into the fierce fire prepared for him by Nimrod (in the Midrash it is a hot furnace: Gen. R. xxxviii.) Gabriel intervened. Abraham, who was shot into the air by a catapult or ballista, would have fallen into the flames had the angel not held him in mid air (Zamakhshari and Baiḍawi).

Visits Abraham.

As in Jewish accounts (Midr. Leḳaḥ Ṭob, ed. Buber, i. 82; B. M. 86b), Gabriel is in Arabic stories one of the three angels, Gabriel, Michael, and Israfil (the Jewish Uriel), that visited Abraham (comp. the commentaries to sura xi. 72). Ṭabari amplifies the account. Asked by the patriarch why they would not eat of the food placed before them, they declared that they must first be told the price of the meal. Abraham replied, "For this meal the price consists in your praising God," whereupon Gabriel nodded approvingly, saying, "In very truth this man deserves to be styled the friend of God." Commenting on sura xi. 83, the account of Lot and the angels that came to him at Sodom to announce its punishment, Baiḍawi and Zamakhshari state that Gabriel struck the Sodomites with his wing (described at some length by Zamakhshari) so that they lost their sight. With the same wing, they report, referring to the next verse (xi. 84), Gabriel lifted the whole city to such a height toward the sky that the barking of the dogs and the crowing of the cocks were distinctly heard by the dwellers in heaven, and then, turning it upside down, dashed it to the earth.

Abraham, according to Ibn al-Athir, had begged Gabriel to save the city if but ten believers (Mohammedans) were discovered among the inhabitants. Gabriel had promised Abraham at least to accomplish the escape of Lot and his family with the exception of his wife. But finding in Lot's admissions the confirmation of God's indictment of the city as corrupt to the core Gabriel achieved Sodom's ruin in the manner before stated (see also Abulfeda, "Historia Ante-Islamitica," p. 24). In the story of Moses' mission to Pharaoh (sura xxviii.) Gabriel is assigned an important part by Arabic commentators. Zamakhshari, reverting to the tower which the Egyptian king had built to ascend to the God of Moses (xxviii. 38), reports that Gabriel struck it with his wing and split it into three parts, one falling on Pharaoh's army, killing one thousand times one thousand men, another sinking in the sea, and the third crashing to earth in a westerly direction, so that none of the builders escaped alive. When Pharaoh was about to drown he would have professed his belief in the God of Moses, but Gabriel took a handful of mud from the sea and stopped his mouth (Ṭabari and Ibn al-Athir). Gabriel boasted later of this act of his while talking to Mohammed, alleging as his motive his fear lest God might have been moved to have pity on Pharaoh.

In suras ii. 60, 87; iv. 153; and vii. 170 God is said to have threatened to overturn the mountain upon the Israelites if they did not accept the Law (comp. 'Ab. Zarah 2b; Shab. 88a). The Arabic commentators expand the incident. Israel proved refractory, whereupon Gabriel was bidden to lift up the mountain and hold it suspended over the heads of the people. Gabriel appeared to Moses to inform him that Og the giant (see Giants) had been rendered helpless by being caught in his own trap (a huge stone), and encouraged him to slay the king (Ṭabari, "Chroniques," transl. Zotenberg, i. 391). Gabriel was also the messenger that announced to David, who would not be consoled on account of his sin, that God had forgiven him. It was Gabriel who gathered all the demons from their various haunts, bringing them to Solomon, their new master (Ḳazwini, i. 351 *et seq.*).

Intercedes for Isaac.

In another account (Al-Kisa'i's "Histories of the Prophets") the birds are assembled by Gabriel to do homage to Solomon. It was he who brought Solomon's magic signet-ring from paradise, with the inscription "La Allah illa Allah wa-Muḥammad Rasul Allah"; the ring had once belonged to Adam. This event took place on a Friday, the 27th day of Muḥarram. Gabriel's feats are also preserved in the popular literature of the Moriscos (see Grünbaum, "Gesammelte Aufsätze zur Sprach- und Sagenkunde"). Gabriel acted as notary at the wedding of Adam and Eve (comp. Gen. R.). He induced Abraham to take Hagar to wife. He substituted the ram for Isaac on Moriah, and bade Abraham desist from his purpose of sacrificing his son. He announced to Sarah the birth of Isaac. Joseph, while in prison, was instructed by Gabriel that in the absence of water he might use sand to perform his ritual ablutions. In the "Legendas de José, Hijo de Jacob" (1888) Gabriel is mentioned as protecting Joseph when tempted by Potiphar's wife, the angel assuming the guise of Joseph's father. This occurs also in the works of Arabic authors (Ṭabari, Zamakhshari). Joseph's coat, according to Zamakhshari and Baiḍawi, was a present from Gabriel, who had woven it of celestial silk for Abraham when he was about to be thrown into the furnace; Abraham had given it to Isaac; Isaac to Jacob, who bound it like an amulet round Joseph's neck. Gabriel appeared before Joseph, unrolled it, and clothed him with it. Gabriel, by telling a little child in a cradle to arise and testify in Joseph's favor, established the latter's innocence when accused by Potiphar's wife. Joseph was in prison so long because, as Gabriel informed him, he had put more faith in men than in God. According to the commentators, Gabriel prevented Joseph from writing to his father because Jacob was to be punished for a former trifling sin (comp. B. Ḳ. 50a).

Bibliography: Zamakhshari, *Al-Kashshaf*, i. *passim*; Ṭabari, *Chroniques*, French transl. of Zotenberg, i. 11 *et seq.*; ii. 29, 52, 324, 390; Mas'udi, *Les Prairies d'Or*, ed. Barbier de Meynard, i. 51, 74, 84; iv. 23, 133, 449; vi. 40; vii. 52–55; Abulfeda, *Annales*, ed. J. Reiske, i. 26, Copenhagen, 1789; D'Herbelot, *Bibliothèque Orientale*; W. Muir, *Life of Mohammed*, pp. 52, 78, London, 1877; Rödiger, in Ersch and Gruber, *Encyc.* section i., part 52, p. 70; Hughes, *Dictionary of Islam*.

E. G. H.

GABRIEL B. JUDAH LÖW. See Eskeles Gabriel ben Judah Löw.

GABRIEL BEN JUDAH OF VITRY: Italian physician; flourished in the sixteenth century. His name seems to indicate that he was a native of Vitry, France, but Gross ("Gallia Judaica," p. 197) thinks that "Vitry" here stands for "Vittoria" in Italy. In 1530 he lived at Sienna, in 1552–63 in Castro. Gabriel ben Judah translated into Hebrew several medical works. The "Liḳḳuṭe Refu'ot," translated by Gabriel ben Judah of Vitry (see Benjacob, "Oẓar ha-Sefarim," p. 266), is supposed by Steinschneider ("Hebr. Uebers." p. 782) to be identical with the מבוא ארנבט, a Hebrew translation of Arnauld of Villanova's "Tabula Super Vita Brevis," credited (erroneously?) to Gabriel of Milhaud. A manuscript in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2316, 3) contains the following extracts from Gabriel's translations and notes: (1) on the polishing of precious stones; (2) 299 from the "Sefer ha-Eḥad" of Ibn Ezra; (3) from the work of the Roman physician Nicolao; (4) from the book "Ya'ar Ḥadash" and from Hieronymus Cardan; (5) on the diseases of the inner parts of the body, quoting Dioscorides, Galen, Al-Razi, and Ibn Zuhr.

Bibliography: Gross, *Gallia Judaica*, pp. 197, 345; Steinschneider, *Hebr. Uebers.* pp. 782, 843, 965.

G. M. Sel.

GABRIEL OF MILHAUD: French physician and translator; flourished in the second half of the sixteenth century. He translated, in 1583, under the title "Mebo Arnabat," Arnauld of Villanova's dissertation on Hippocrates' maxim "Ars longa, vita brevis" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2133, 7.) It was annotated by the translator, extracts from the notes being given by Steinschneider in the Munich Catalogue (p. 95). Steinschneider (Cat. Munich, p. 206) identifies Gabriel with Gabriel Cohen of Lunel, who is mentioned in a medical work (Neubauer, *ib.* No. 2285), an identification doubted by Neubauer and Gross.

Bibliography: Neubauer, in *R. E. J.* ix. 216; Steinschneider, in Virchow's *Archiv*, xl. 93, 97; idem, *Hebr. Uebers.* p. 782; Gross, *Gallia Judaica*, p. 344.

G. I. Br.

GABRIEL B. REUBEN ISRAEL HA-KOHEN. See Kohn, Gabriel.

GABRILOVITCH, OSSIP: Russian pianist; born in St. Petersburg Feb. 7, 1878. When only four years old he evinced a remarkable talent for music, and before he had reached the age of ten he entered the St. Petersburg Conservatorium, his first master being Anton Rubinstein. When about eleven he played a Mozart concerto with orchestral accompaniment, and at sixteen had taken all the Conservatorium prizes for which he was eligible. He then (1894), at Rubinstein's suggestion, went to Vienna to study under Leschetizky, with whom he remained for two years, performing at concerts in Gratz, Vienna, and Berlin. Later he studied composition under Navratil.

In the winter of 1900–01 Gabrilovitch visited the United States, and on his return to Europe performed in London (Richter concerts), Germany, Austria (Vienna Philharmonic concerts), Switzerland, and Holland. He then made several tours in Russia, and subsequently spent six months in Paris, where he appeared with all the principal orchestras. In the autumn of 1902 he again went to the United States, inaugurating his tour by a performance at the Worcester (Mass.) musical festival.

Gabrilovitch possesses a fine technique, and produces a tone remarkable for its breadth and volume. But he has his powers well under control; and while traces of the influence of his mentor, Rubinstein, are naturally to be found in his playing, he renders with equal ability and feeling such widely differing compositions as Tschaikowski's concerto in B-flat minor and that of Liszt in E-flat. Among Gabrilovitch's compositions are: "Caprice-Burlesque"; a gavot; "Petite Serenade"; and "Melodie Orientale."

H. R. A. P.

GAD: **1.** The seventh of Jacob's sons, the first-born of Zilpah, himself the father of seven sons (Gen. xxx. 10, 11; xlvi. 16; Num. xxvi. 15 *et seq.*). The name means "[good] fortune."

2. Biblical Data: Tribe descended from Gad, the seventh son of Jacob. In the desert it was credited with 40,000 men able to bear arms (Num. i. 24 *et seq.*, ii. 15, xxvi. 18). Rich in flocks, it occupied, with Reuben and half of Manasseh, the district east of the Jordan once belonging to the kings of Heshbon and Bashan and partly settled by Ammonites (Num. xxxii. 1, 29, 33; Deut. iii. 12, 18; Josh. xiii. 25). Hence the "land of Gad" (I Sam. xiii. 7), on the Jabbok (= "brook of Gad"; II Sam. xxiv. 5; see Gilead). Among its cities were Ramoth, Jaezer, Aroer, Dibon (Num. xxxii. 34 *et seq.*; Deut. iv. 43; Josh. xx. 8). Gad was a warlike tribe, and took part in the conquest of the trans-Jordanic regions (Gen. xlix. 19; Deut. xxxiii. 20, 21; Num. xxxii. 6 *et seq.*). Among David's men at Adullam, Gad was well represented (I Chron. xii. 8; I Sam. xxii. 1, 2). Though Gad at first remained loyal to Ish-bosheth, it later transferred its allegiance to David (II Sam. ii. 8 *et seq.*, xvii. 24 *et seq.*). Jeroboam built the fortress Penuel to keep the men of Gad in check (I Kings xii. 25). Later, under Uzziah and Jotham, Gad was joined to the kingdom of Judah (I Chron. v. 16; comp. Schrader, "K. B." ii. 27). The Ammonites seem to have ultimately reconquered the territory of Gad (Jer. xlix. 1). E. G. H.

——**In Rabbinical Literature:** Gad was born on the tenth of Ḥeshwan, and lived 125 years (Ex. R. i. 5; Yalḳ., Ex. 1). He was called "Gad" after the manna, which was like coriander (גד; Ex. R. *l.c.*). Because of his great strength he was not presented by Joseph to Pharaoh, lest the latter should appoint him one of his guards (Gen. R. xcv. 4). Foreseeing that the children of Gad would devote themselves to the breeding of cattle, Jacob ordered that in carrying his bier Gad should walk on the southern side, whence came the beneficent rains and fructifying dew (Num. R. iii. 12). The tribe of Gad occupied the southern side of the camp also (Num. R. *l.c.*). They were neighbors of Korah because, like him, they were quarrelsome. Their standard was of red and black, with a camp painted on it (Num. R. ii. 6). According to some, the name of Gad was inscribed on the agate in the breastplate of the high priest ("Shalshelet ha-Ḳabbalah," p. 13), according to others on the ligure (Samuel Ẓarẓa, "Meḳor Ḥayyim" to Ex. xxviii.), while others declare it to have been cut on the amethyst, which has the virtue of infusing martial courage (Ex. R. xxxviii.; Baḥya ben Asher's commentary, *ad loc.*). The tribe of Gad is blamed for having chosen the "other side" of the Jordan, the verse "Riches kept for the owners thereof to their hurt" (Eccl. v. 12) being applied to them (Gen. R. l. 11). When they arrived at the Jordan and saw the fertility of the land, they said: "One handful of enjoyment on this side is better than two on the other" (Lev. R. iii. 1). However, because they crossed the river to help their brethren in the conquest of Palestine, just as Simeon did when he took his sword and warred against the men of Shechem, they were found worthy to follow the tribe of Simeon at the sacrifices on the occasion of the dedication of the Tabernacle (Num. R. xiii. 19). Moses was buried in the territory of Gad (Soṭah 13b; Yalḳuṭ, Wezot ha-Berakah, p. 961). According to some, Elijah was a descendant of Gad (Gen. R. lxxi.). The tribes of Gad and Reuben were the first that went into exile (Lam. R. i. 5).
E. G. H. I. Br.

——**Critical View:** The inscription on the Moabite Stone, l. 10, reports that "the man of Gad had dwelt since days of old in the land of Ataroth; then the King of Israel built for himself Ataroth." According to this, the Moabites distinguished between Gad and Israel, regarding the former as old inhabitants of the parts east of the Jordan. The same notion that Gad is not of pure Israelitish stock underlies the Biblical genealogy of the tribe's eponym. He is the son of Zilpah, Leah's handmaid, not a full brother to Reuben and the other northern tribes. The geographical notes on Gad are for the same reason diverse and divergent. The city of Dibon is designated in Num. xxxiii. 45 as belonging to Gad (with Ataroth and Aroer in Num. xxxii. 34 *et seq.*), but in Josh. xiii. 15 *et seq.* this same territory, north of the Arnon, belongs to Reuben. The boundaries of Gad in Josh. xiii. 24–27 (P) are also different. These and other discrepancies show a wide latitude and indefiniteness in the use of "Gad" as a territorial designation. Gilead sometimes includes Gad (among other passages see Judges v. 17), though at times it denotes a country north of Gad, and again a country south of Jaazer (II Sam. xxiv. 5; Josh. xiii. 24 *et seq.*). These facts seem to indicate that "Gad" was originally the name of a nomadic tribe, and was then applied to the territory which this tribe passed over and settled in. The gradual extension of the use of the name shows on the whole that the tribe coming from the south pushed on steadily northward (II Sam. xxiv. 5; comp. I Chron. v. 11, 16). The territory was never secure from invasion and attacks. To the south it was exposed to the Moabites, to the north to the Arameans from Damascus, and later to the Assyrians. Tiglath-pileser III. annexed this region about 733–732 B.C., and enslaved a part of the inhabitants (II Kings xv. 29; I Chron. v. 26). Ezekiel assigns to Gad the southern boundary in his territorial scheme (Ezek. xlviii. 27, 28). The suggestion has been made that the name of the tribe is derived from Gad, the god of luck.
E. G. H.

3. A prophet, "the seer of David." The first appearance of Gad occurred when David took refuge from Saul in a stronghold in Mizpeh of Moab (I Sam. xxii. 5). Gad advised him to leave it for the forest of Hareth. He reappeared late in the life of David, after the latter's numbering of the people, giving him the choice of one of three punishments, one of which God was about to inflict upon the Jews (II Sam. xxiv. 11–14; I Chron. xxi. 9–13). Attached to the royal house, Gad was called "David's seer" (II Sam. xxiv. 11; I Chron. xxi. 9). He also wrote a book of the acts of David (*ib.* xxix. 29), and assisted in arranging the musical service of the house of God (II Chron. xxix. 25). M. Sel.

4. Name of the god of fortune, found in Isa. lxv. 11, along with Meni, the name of the god of destiny. The passage refers to meals or feasts held by Hebrews in Babylonia in honor of these deities. Nothing is known of any Babylonian divinity of the name of Gad, but Aramean and Arabic equivalents show that the same god was honored among the other leading Semitic peoples. The root-verb means "to cut" or "to divide." Thence comes the idea of portioning out, which is also present in the word "Meni," the name of the kindred deity.

"Gad" is perhaps found also in Gen. xxx. 11, where the ketib reading means "by the help of Gad!" the exclamation of Leah at the birth of Zilpah's son. Indeed, it is quite possible that this narrative arises from a tradition connecting the tribal eponym with the Deity Himself. How wide-spread the cult of Gad, or Fortune, was in the old Canaanitish times may be inferred from the names "Baal-gad," a city at the foot of Mount Hermon, and "Migdal-gad," in the territory of Judah. Compare also the proper names "Gaddi" and "Gaddiel" in the tribes of Manasseh and Zebulun (Num. xiii. 10, 11). At the same time it must not be supposed that Gad was always regarded as an independent deity. The name was doubtless originally an appellative, meaning "the power that allots." Hence any of the greater gods supposed to favor men might be thought of as the giver of good fortune and be worshiped under that appellative. It is possible that Jupiter may have been the "Gad" thus honored.

Among the Arabs the planet Jupiter was called "the greater Fortune," while Venus was styled "the lesser Fortune." If the same usage prevailed in earlier Semitic days Meni should perhaps also be identified with Venus.

Gad, the god of fortune, is frequently invoked in Talmudic (magic) formulas of good will and wishes; for instance, in Shab. 67b ("Gad eno ella leshon 'abodat kokabim"; comp. Targ. Pseudo-Jonathan to Gen. xx. 10, 11). The name is often synonymous with "luck" (Yer. Ned. iv. 38d; Yer. Shab. xvi. 15d). Gad is the patron saint of a locality, a mountain (Ḥul. 40a), of an idol (Gen. R. lxiv.), a house, or the world (Gen. R. lxxi.). Hence "luck" may also be bad (Eccl. R. vii. 26). A couch or bed for this god of fortune is referred to in Ned. 56a.

BIBLIOGRAPHY: The commentaries of Delitzsch and Dillmann on *Isa. lxv. 11*; Baethgen, *Beiträge zur Semitischen Religionsgesch.* pp. 76 *et seq.*; Lagarde, *Gesammelte Abhandlungen*, p. 16; idem, *Symmicta*, i. 87; Pinches, in Hastings, *Dict. Bible*; Cheyne, in *Encyc. Bibl.* s.v. *Gad.*

E. G. H. J. F. McC.

GADARA.—Biblical Data: A Hellenistic city, situated southeast of the Sea of Gennesaret. It was rebuilt by Pompey, and afterward given to Herod the Great. After his death it became a free city under Roman sovereignty (Josephus, "Ant." xiv. 4, § 4; xv. 7, § 3; xvii. 11, § 4). At the beginning of the war of liberation the Jews attacked the heathen population, which act was soon afterward fiercely revenged (Josephus, "B. J." ii. 18, §§ 1, 5). The site of this city is marked by the ruins of Muḳes, among which are found remains of theaters and a temple. This Gadara is often identified with the Gadara referred to by Josephus ("B. J." iv. 7, § 3) as the capital of Peræa. Schlatter, however, is right in declaring the identification unfounded, and referring the description in Josephus ("B. J." iv. 7, §§ 3 *et seq.*) to the southern valley of the Jordan.

BIBLIOGRAPHY: Schlatter, *Zur Topographie und Gesch. Palästinas*, 1893, pp. 44 *et seq.*; Schürer, *Gesch.* 3d ed., ii. 122 *et seq.*

E. G. H. F. Bu.

——**In Rabbinical Literature:** The Talmudic equivalent of "Gadara" is "Gadar" (גדר); situated on a mountain, it was one of the stations on which fires were lighted to announce the new moon. At its base below were thermal springs. It was supposed to have been fortified by Joshua ('Ar. ix. 6), and it was the seat of an important school (Ta'an. 20a). According to Midr. Esth. i. 2, it was also the seat of a tribunal. The place is mentioned in certain decisions on the Sabbath, its inhabitants having been permitted to walk on that day to Ḥamtan ("the springs") and to return, while those of Ḥamtan were not allowed to visit Gadar ('Er. v. 7).

BIBLIOGRAPHY: Neubauer, *G. T.* pp. 243 *et seq.*

S. S. E. G. H.

GADARENES: Inhabitants of Gadara, known from an alleged miracle of Jesus (Matt. viii.; Mark v.; Luke viii.) in which he transferred the demons afflicting a man to a number of swine, that thereupon rushed down a steep hill and perished. From the readings of the best texts and from the unsuitability of the locality around Gadara it appears that the proper reading should be "Gerasenes" and the place located at Karsa, on the left bank of the Wadi Samak, near the sea of Galilee. A discussion occurred between Professor Huxley and Mr. Gladstone in "The Nineteenth Century" for 1892 as to the morality of the act, the critical questions being whether (1) Gerasenes were Jews; and (2) if so, was it lawful for them to keep swine? As regards the first question, it would appear that that section of the country was chiefly inhabited by pagans in the first century, and Gerasa is at any rate included by Schürer among the Hellenistic cities ("Geschichte," ii. 141–144). As to the second question, there is no doubt of the illegality, from a ritual point of view, of Jews keeping swine (B. B. vii. 7). The Gemara on the passage gives a historical foundation for the practise in the times of Aristobulus.

BIBLIOGRAPHY: *The Nineteenth Century*, 1892, *passim*; Cheyne, *Encyc. Bibl.* s.v.; Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, p. 119.

E. C. J.

GADEN, STEPHAN (DANIEL) VON (known also as **Danila Yevlevich, Danila Ilyin,** and **Danilo Zhidovinov**): Russian physician at the court of Moscow under the czars Alexis Mikhailovich and Feodor Alekseyevich; born in Poland, of Jewish parents, in the first quarter of the seventeenth century; killed at Moscow during the first uprising of the Stryeltzy ("sharpshooters") in 1682. Von Gaden was sent to Moscow from Kiev by the boyar Vassili Vassilyevich Buturlin in 1657. Here he began (1659) his career as a barber-surgeon ("feldscher"). He was soon advanced to the position of surgeon, with a salary of forty rubles per annum and a monthly allowance of five rubles for board. Owing to his popularity he was appointed by the czar as assistant physician (April 1, 1667), and as physician in ordinary (April 4, 1672). Though he had not studied medicine at any foreign university, he received a doctor's diploma from the czar, with an increase of salary to one hundred and thirty rubles per annum and a monthly allowance of fifty rubles. The different names under which he is mentioned are explained by the fact that he repeatedly changed his religion—from the Jewish to the Roman Catholic, from the Roman Catholic to the Lutheran, finally entering the Greek Orthodox Church.

According to Kilburn, Von Gaden was the most popular physician at the court of Moscow: "In Moscow befinden sich itziger Zeit 5 Aerzte und Doctor Daniel Jeflowitz, dieser wird bei Hofe am meisten gebraucht, ist ein Jude von Geburt, wurde hernach Papistisch, alsdann Evangelisch und itzo ist er Griechischer Religion." Besides the diploma, Czar Alexis granted Von Gaden many favors. In 1669 he was permitted to travel to Smolensk (then belonging to Poland) to see his mother, a privilege which was seldom granted to foreigners. On this occasion the czar presented him with sable for his wife. In 1670 his brother-in-law, Judah (Egor Isayev), arrived in Moscow, and in 1674 his mother. Owing to Von Gaden's influence the number of Jews in Moscow increased considerably. They settled in the German suburb. Samuel Collins, another physician at the court of the czar, relates that "the Jews have for some time spread very rapidly in Moscow and at the court, enjoying the protection of the court physician of Jewish birth."

Among Von Gaden's friends was the boyar Matveyev (the only enlightened boyar of that time, with whom Von Gaden used to read books). It was probably owing to this friendship that he shared the terrible fate of his protector. After the death of Czar Feodor Alekseyevich (May 7, 1682) the Stryeltzy rose against the boyars, killing among others Naryshkin, Yazykov, and Matveyev, who were accused of a conspiracy against the life of the czar, and the physicians Von Gaden and Gutmensch, who were accused of having poisoned the czar. Both physicians and Gutmensch's son were killed in a terrible manner. According to Sumarokov, they were taken by the Stryeltzy to the "Red Place," spitted on lances, and hewed to pieces with axes. He thinks that the physicians fell victims to the hatred against foreigners, especially Germans.

Bibliography: Richter, *Gesch. der Medicin in Russland*, ii. 322–327, and Supplement, xlvii. 143; Kilburger, *Kurzer Unterricht von dem Russischen Handel*, etc., in Büsching's *Magazin für die Neue Historie und Geographie*, iii. 337, Hamburg, 1769; Mayerberg, *Voyage en Moscovie*, p. 156, Leyden, 1688; *Reise nach Norden*, p. 234, Leipsic, 1718; *Istoriya o Nevinnom Zatochenii Boyarina Artamona Matveyeva*, pp. 6–7, St. Petersburg, 1775; Sumarokov, *Pervy i Glavny Stryeletzki Bunt*, p. 46, St. Petersburg, 1768; Yadro, *Rossiskoi Istorii*, 1799, p. 444; Voltaire, *Histoire de l'Empire de Russie sous Pierre-le-Grand*, p. 89, Amsterdam, 1761 (Voltaire writes by mistake "Vongad," taking Von Gaden to be a Dutch physician); Ziegler, *Täglicher Schauplatz der Zeit*, 1700, p. 544; Collins, *The Present State of Russia*.

H. R. M. R.

GADFLY: Marginal rendering in the Revised Version of the Hebrew "ḳereẓ" (Jer. xlvi. 20), where "destruction" is given in the texts of both English versions. For arguments in favor of the former rendering, now generally adopted, see the various Hebrew lexicons and Bible commentaries, and Field, "Origenis Hexaplorum quæ Supersunt sive Veterum Interpretum Græcorum in Totum Vetus Testamentum Fragmenta." The Septuagint has ἀπόσπασμα; the Vulgate "stimulator." Some, comparing Micah ii. 13, have suggested "poreẓ" (invader) instead of "ḳereẓ" (Cheyne and Black, "Encyc. Bibl." ii. 1588), but there seems to be no sufficient reason for a textual emendation.

E. G. H. H. H.

GAFFAREL (GAFFARELLUS), JACOB: French Christian rabbinical scholar; born at Mannes, Provence, 1601; died at Sigonce 1681. He devoted himself to the study of mysticism, especially of Hebrew cabalistic works, though his own in that field are unreliable. He wrote "Yom YHWH: Dies Domini, sive de Fine Mundi ex Hebr. Eliha ben David in Lat. Conversæ" (1629); and "Index Codicum Cabbalisticorum MSS., Quibus Joann. Pic. Mirandulanus Comes Usus Est" (1651). During one of his numerous journeys he met at Venice (1633) Leon Modena, whose "Historia Dei Riti Ebraici," etc., he published at Paris (1637), without the consent of the author, and for which he wrote a preface.

Bibliography: Michaud, *Biographie Universelle*, xv. *s.v.*; Stern, *Der Kampf des Rabbinismus*, etc., p. 184, Breslau, 1902.

D. P. B.

GAGIN: Rabbinical family of Castilian origin which emigrated to Morocco in 1492, and in the eighteenth century to Palestine. The oldest known member of this family is **Ḥayyim Gagin,** who about 1492 left Castile and settled in Morocco. He was the author of "'Eẓ Ḥayyim," in which work he recounts his dissensions from his rabbinical contemporaries. The following are the more important members living in the nineteenth and present centuries:

Abraham Gagin: Son of Solomon Moses Hai Gagin; now living in Jerusalem. With his brother Isaac he is joint author of "El Cuento Maravilloso" (Jerusalem, 1886), a collection of moral stories in Judæo-Spanish, with rabbinic characters.

Bibliography: Ḥazan, *Ha-Ma'alot li-Shelomoh*, pp. 32, 37; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 48.

M. Fr.

Ḥayyim Abraham Gagin: Chief rabbi of Jerusalem; died in that city May 10, 1848. He wrote: "Minḥah Ṭehorah," novellæ on the treatise Menaḥot (Salonica, 1825); "Ḥuḳḳe Ḥayyim," responsa (Jerusalem, 1842). He edited and wrote the prefaces to "Sefer ha-Taḳḳanot" (*ib.* 1842); the "Dibre Shalom" of R. A. Mizraḥi (*ib.* 1843); the "Ḳedushat Yom-Ṭob" of Yom-Ṭob Algazi (*ib.* 1843); "Ḳonṭres Emet me-Ereẓ Tiẓmaḥ," a defense, by Z. H. Lehren of Amsterdam, of the Amsterdam committee at Jerusalem against charges of mismanagement in the distribution of the "halukkah" (Amsterdam).

Ḥayyim Palagi wrote a dirge on Gagin's death.

Bibliography: Luncz, *Jerusalem*, i. 10; Fuenn, *Keneset Yisrael*, p. 347; A. Ḥayyim Palagi, *Arẓot ha-Ḥayyim*, homily No. 5; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 263.

M. Sel.

Isaac Gagin: Son of Solomon Moses Hai Gagin; now residing in Jerusalem. Joint author with his brother Abraham Gagin of "El Cuento Maravilloso."

Solomon Moses Hai Gagin (known also under his initials ש״ק״ח): Son of Ḥayyim Abraham Gagin; he lived at Jerusalem in the middle of the nineteenth century. He published two Hebrew works: (1) "Yismaḥ Leb," responsa, and (2) "Samaḥ Libbi," sermons (Ḥazan, "Ha-Ma'alot li-Shelomoh, p. 32).

D. M. Fr.

GAGNIER, JOHN: French Christian Orientalist; born at Paris about 1670; died at Oxford March 2, 1740. Gagnier devoted himself early to the study of Oriental languages, particularly of Hebrew and Arabic. For a short time a priest of the Roman communion, he later embraced Protestantism, and wrote a violent denunciation of the Roman Church under the title "L'Eglise Romaine Convaincue de Dépravation, d'Idolatrie et d'Antichristianisme" (The Hague, 1706). In 1717 Gagnier became professor of Hebrew and Arabic in the University of Oxford. Among his writings were: a paper on Samaritan medals, in "Journal de Trévaux," 1705; a Latin translation of "Yosippon," Oxford, 1706; and tables for the conjugation of Hebrew verbs, *ib.* 1710. He contributed much information about Bodleian Hebrew manuscripts to Wolf for his "Bibliotheca Hebræa."

Bibliography: Larousse, *Dictionnaire Universel*; Steinschneider, *Cat. Bodl.*, col. 996.

J. M. Sel.

GAI, SOLOMON: Italian scholar and Hebraist; born at Mantua 1600; died there Aug., 1638. Gai is chiefly known as the correspondent and friend of Johannes Buxtorf the Younger. In a letter which he wrote to Buxtorf from Mantua (Nov. 6, 1637), Gai declared that, owing to the war, he had emigrated to Botzen, a town in Tyrol, where he had become the tutor of the two sons of a rich man named Jacob Moravia. At Botzen he studied German, and after a stay of five years and a half returned to Mantua. It was Buxtorf's Latin translation of the "Moreh" which won Gai's admiration. Attributing the translation to Buxtorf the Elder, Gai wrote to the son a Latin letter (Aug. 6, 1637) full of expressions of admiration for the father. Buxtorf undeceived Gai, telling him that he himself was the translator, and sent him his dissertation "Diatribe" as a present. Gai wrote to him another letter in Latin, with a Hebrew introduction (Nov. 6, 1637), drawing his attention to certain works which had not come to Buxtorf's knowledge. Buxtorf subsequently commissioned Gai to purchase Hebrew books for him. Gai insisted particularly on obtaining from Buxtorf his lexicons, as he himself contemplated writing a lexicon in collaboration with a cleric to whom he was giving Hebrew lessons.

Bibliography: Kayserling, in *R. E. J.* xiii. 261 *et seq.*

E. C. M. Sel.

GAILLAC (Latin, **Galliacum**): Small town in the department of Tarn, France; mentioned as גאלק in the Responsa (No. 47) of Nissim ben Reuben Gerundi. Jews were living there as early as the thirteenth century, being under the jurisdiction both of Count Alphonse of Poitiers and of the Abbot of Gaillac. In 1266 a dispute arose between the count and the abbot regarding the taxes paid by the Jews, the abbot as seignior claiming a part of them. On July 19, 1269, Alphonse of Poitiers renewed the regulations of the Lateran Council, under which the Jews within his territory were obliged to wear the badge (a wheel) on the outside of their garments. Some, however, could purchase exemption therefrom. In 1291 King Philip the Fair fixed the sum to be paid by each of the prominent Jews in the seneschal's dominions of Carcassonne and Béziers. The Jews of Gaillac, "Abbraye [Abraham] and his brother," were taxed 20 livres, as "the king's Jews." The community of Gaillac was wiped out at the time of the persecutions of the Pastoureaux (1320).

Bibliography: Saige, *Les Juifs du Languedoc*, pp. 22, 33, 225; Dom Vaisette, *Histoire du Languedoc*, iv. 186; *R. E. J.* iii. 216, vi. 83.

G. S. K.

GAJO, MAESTRO (ISAAC BEN MORDECAI): Physician to Pope Nicholas IV. or Boniface VIII. at the end of the thirteenth century. For him Nathan of Cento translated into Hebrew an Arabic work by 'Ammar ibn Ali al-Mauṣili on the cure of diseases of the eye. Gajo was held in great esteem by the physicians Zerahiah ben Shealtiel Ḥen and Hillel b. Samuel of Verona. The latter wrote to Gajo two long letters (see "Ḥemdah Genuzah," pp. 18–22) on the dispute concerning Maimonides' doctrines, which Gajo followed with interest.

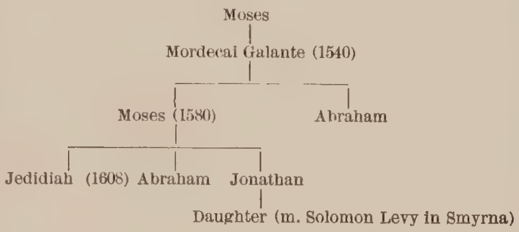
Bibliography: Grätz, *Gesch.* 3d ed., vii. 160, 165; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 252–254.

G. M. Sel.

GALANTE: Jewish family which flourished at the beginning of the sixteenth century in Rome, and the head of which, Mordecai, was a Spanish exile of the Angel family. His courteous manners won for him from the Roman nobles the surname "Galantuomo" (gentleman), a name which the family retained. About this time the family settled in Palestine, where it produced authors and other celebrities.

M. Fr.

The Galante pedigree is as follows:



Abraham ben Mordecai Galante (Angelo): Italian cabalist; born at Rome at the beginning of the sixteenth century; died 1560. Abraham, like his father and his brother Moses, rabbi of Safed, is represented by his contemporaries as a man of high character who led a holy life (comp. "Ḳab ha-Yashar," ch. xv.). He was the author of the following works: "Ḳin'at Setarim," a commentary on Lamentations, based upon the Zohar; it was edited by his son Samuel in the collection "Ḳol Bokim" (Venice, 1589); "Yeraḥ Yakar," a commentary on the Zohar, the first part of which (Genesis) was abbreviated by Abraham Azulai and included in his "Zohore Ḥammah"; "Zekut Abot," a commentary on the sayings of the Fathers, mentioned by Hananiah of Monselice in his commentary on the "Pirḳe Shirah." Galante was also the author of halakic decisions, which are still extant in manuscript. Being wealthy, he erected a splendid mausoleum over the tomb of Simon ben Yoḥai at Meron, which is still admired.

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, p. 89; *Orient, Lit.* vi. 211; Vogelstein and Rieger, *Gesch. der Juden in Rom*, p. 86.

K. I. Br.

Mordecai Galante: Chief rabbi of Damascus; died in 1781; author of "Gedullat Mordekai," a collection of sermons preserved in manuscript at Damascus (Ḥazan, "Ha-Ma'alot li-Shelomoh," p. 50).

M. Fr.

Moses Galante (the Elder): Son of Mordecai; born about the middle of the sixteenth century; died at Safed 1608. He was a disciple of Joseph Caro, and was ordained by him when but twenty-two years of age. He wrote: sermons for a wedding, for Passover, and for a thanksgiving service, printed with the younger Obadiah Bertinoro's commentary on Esther (Venice, 1585); **"Miftaḥ ha-Zohar,"** index of Biblical passages found in the Zohar and additions from old manuscripts (*ib.* 1566); "Ḳehillat Ya'aḳob," cabalistic commentary on Ecclesiastes (*ib.* 1577–78); Responsa, with additions by his son **Jedidiah** (*ib.* 1608).

Bibliography: Steinschneider, *Cat. Bodl.*; Azulai, *Shem ha-Gedolim.*

Moses Galante (the Younger): Son of Jonathan and grandson of Moses Galante the Elder; born 1621; died at Jerusalem Feb. 4, 1689. He wrote: "Zebaḥ ha-Shelamim," a harmonization of contradictory Biblical passages and of Biblical with Talmudical statements (edited by his grandson Moses Ḥagis, Amsterdam, 1707–08), and "Ḳorban Ḥagigah," halakic and cabalistic novellæ (Venice, 1714). He was called מגן with reference to the initials of his name. Some of his responsa are found in the works of contemporaries, and a volume of his responsa exists under the title "Elef ha-Magen," but has never been published. Hezekiah da Silva was among his disciples.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* s.v.; Azulai, *Shem ha-Gedolim.*

D.

Moses Galante: Chief rabbi of Damascus; died 1806; son of Mordecai Galante. He was the author of "Berak Mosheh," responsa, Leghorn, 1789 (Ḥazan, "Ha-Ma'alot li-Shelomoh").

D. M. FR.

GALATIA: An inland district of Asia Minor, and, after 25 B.C., a province of the Roman empire. There was a Jewish settlement there, which may have been founded by Antiochus the Great, who sent many Jewish families to Asia Minor as colonists. A proof of the existence of Jews in Galatia, according to many, is given by an edict of Augustus, which, according to Josephus ("Ant." xvi. 6, § 2), was published in Ancyra, the metropolis of Galatia. But the reading of the word "Ancyra" is doubtful. A better proof may be had from some inscriptions found in Galatia relating to Jews ("C. I. G." No. 4129; "Bulletin de Correspondance Hellénique," vii. 1883; comp. "R. E. J." x. 77). R. Akiba, who is said to have been a great traveler, speaks of "Galia" (גליא), which is generally identified with "Galatia" (R. H. 26a). A teacher named Menahem is said to have come from "Galia" (Tosef., 'Er. viii.; Tosef., Ber. iv. 4; Ket. 60a). The chief proof, however, of the existence of Jews in Galatia is the fact that St. Paul sent thither a general epistle known as the "Epistle to the Galatians." There is a strong disagreement among scholars as regards the parts of Galatia where these correspondents of St. Paul lived. The older opinion was that they were to be found in the northern cities of Galatia, but recent scholars, especially Professor Ramsay, hold that they lived in cities of South or New Galatia, which are actually mentioned in the Acts of the Apostles. The progress of Christianity in Galatia, however, may explain the fact that the Jews of this province are never heard of in later history. It remains to be stated that the "Galatians" of I Macc. viii. 2 and II Macc. viii. 20 were Gauls.

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Neubauer, *G. T.* p. 317; Schürer, *Gesch.* iii. 17; Lightfoot, *Epistle to Galatians*, Introduction; W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, i. 667 *et seq.*

J. M. SC.

GALATZ. See RUMANIA.

GALBANUM. See INCENSE; SPICES.

GAL'ED. See GILEAD.

GALEN (GALENUS CLAUDIUS): Greek physician and philosopher; born at Pergamus, Mysia, about 131; died about 200. Eclipsed by those of Aristotle, Galen's philosophical works were not held in high esteem by the Jews. Maimonides cites them only when they are in accordance with his own views, as, for instance, with regard to the impossibility of proving the eternity of matter ("Moreh Nebukim," ii. 15). Once he severely criticizes Galen, declaring that outside the field of medicine he is no authority ("Pirḳe Mosheh," xxv.), this stricture being called forth by the following utterance by Galen concerning the Mosaic conception of the omnipotence of God: "The difference between the Greek philosophers and Moses is this: In order that matter may be put in order it suffices for Moses that God should wish matter to be arranged. He believes that everything is possible with God, even the conversion of ashes into a horse or an ox; while we believe that there exist things with which, being naturally impossible, God does not interfere; He chooses only the best between possibilities" ("De Substantia Facultatis Naturæ," ed. Kuhn, iv. 760). Falaquera also shows slight respect for Galen's philosophy, affirming that in his later years the great physician wrote a work betraying ignorance of physics ("Mebaḳḳesh," p. 33).

His Philosophy Criticized by Maimonides.

But if in the domain of philosophy Galen's authority was contested, he reigned supreme in the field of medicine. Maimonides himself helped largely to propagate Galen's medical works by publishing a summary of sixteen of them, which were, so to speak, canonized by the Alexandrian school and by the Arabs. Maimonides was followed by many other Jewish physicians who paraphrased or translated Galen's works from Arabic versions (chiefly made by Ḥunain ibn Isḥaḳ) and from the Latin. These paraphrases and translations, the greater part of which are still extant in manuscript in various European libraries, are as follows:

חכמה קטנה ("Ars Parva"), with a commentary by Ali ibn Riḍwan, translated, according to Paris MS. No. 1114, by Samuel ibn Tibbon in 1199. The same work was translated anonymously, under the title המאסף לכל המחנות, between 1197 and 1199.

הדולאים והמקרים, a paraphrase by Zerahiah ben Isaac ben Shealtiel of Rome (1277–94), in four books: (1) on the diversity of maladies; (2) on their causes; (3) on the variety of symptoms; and (4) on the causes of the symptoms.

קטאגנים, three treatises on the compounded medicaments according to their species, by the same.

ס'בחראן, on the crisis, by Solomon Bonirac of Barcelona (1300–1350).

On bleeding, by Kalonymus ben Kalonymus, in 1308.

בחקנא ובקולנג ("De Clysteriis et Colica"), by the same.

בהנהגת הנער הנכפה, on the regimen of the epileptic boy.

ס'רוע מזג מתחלף ("De Malitia Complexionis Diversæ"), by David ben Abraham Caslari (1280–1337).

הקבוצים לאכסנדריים, summaries of the Alexandrian school, by Simson ben Solomon. These summaries contain the following treatises: כתות הרפואה, on the medical sects; מלאכת הרפואה or מלאכה קטנה ("Ars Parva"); בדפק, on the pulse; פרקים מס' השתן, chapters from the treatise on the urine; הצמוק, on marasmus; אל אגלוקן בטבע, on nature; ביסודות, on the elements according to Hippocrates; במזג, on the temperament; בכחות הטבעיות, on the faculties of nature; הנתוח, on anatomy; העלוו והמקרים, on maladies and their symptoms; האברים הכואבים, on a knowledge of diseases of the internal organs; במיני הקדחות, on the various kinds of fevers; בבחראן, on crisis; בימי הבחראן, on critical days; בתחבולות הרפואה, on the art of healing; הנהגת הבריאות, on hygiene; and במרה השחורה, on melancholy.

Translations of His Medical Works.

The following supposititious works of Galen were also translated into Hebrew:

ס׳ האם, on the uterus ("gynæcæas").
ס׳ אסור הקבורה, against speedy interment, by Judah al-Ḥarizi.
ס׳ הנפש, on the soul, by the same.
A medico-astrological treatise ("Prognosticum de Decubitu ex Mathematica Scientia"), paraphrased by Leon Joseph.
פשיאונארי ("Passionarios").
A summary of various maladies, their natures and symptoms, and the remedies for them, by Abraham ben Shem-Ṭob.
ליקוטי סגולות ורפואות, a collection of remedies.

Of Galen's commentaries to the works of Hippocrates the following were translated into Hebrew: on the aphorisms, by Nathan ha-Meati; on three treatises of the Pronostics, probably by the same; on air, water, and countries, by Solomon ha-Meati.

In the twenty-sixth chapter of the "Healing of the Soul," by Joseph ibn Aknin of Barcelona (12th cent.), Galen's works are mentioned as forming a part of the regular school curriculum (Güdemann, "Das Jüdische Unterrichtswesen," etc., p. 100). He is also cited as an authority on ritual responsa; *e.g.*, by Isaac b. Abraham Laṭif (13th cent.; see "Sammelband," i. 51, 53; Meḳiẓe Nirdamim, 1885).

Bibliography: Steinschneider, *Alfarabi*, pp. 31, 34, 134, 142; idem, *Cat. Bodl.* col. 1918; idem, *Hebr. Uebers.* p. 650; idem, *Cat. Hamburg*, pp. 143, 197, 308; idem, *Cat. Leyden*, pp. 335, 337; *idem*, in *Monatsschrift*, xxxviii. 177, 366.

G. I. Br.

GALICIA, Austria: Province of Austria; acquired at the partition of Poland, 1772, and which, except for some small territorial changes, has remained such since the Vienna Congress of 1815.

Statistics.

The census of 1910 showed the number of the Jews in Galicia to be 871,906 in a total of 8,025,675 inhabitants, or 10.86 per cent. Notwithstanding heavy emigration their number has increased steadily in proportion to the total population. The census of 1850 showed 317,227 Jews among 4,734,427 inhabitants, in 1827 there were 246,147 among 4,382,383, and the first census made by the Austrian government in 1789 showed 178,072 among 3,039,391 inhabitants. Most of the Jews live in cities, and in seven of these they form the majority of the population—in Brody, about three-quarters.

While the great masses receive no other education than that which the ḥeder affords, the number of Jews in the high schools, in the universities, and in the professions is far above their proportion to the population. Thus in 1890, Jewish scholars in the gymnasiums aggregated 18 per cent; in the realschools, 21 per cent. Among the physicians there were 25 per cent Jews, and among the lawyers 48 per cent. Even among the veterinary surgeons and the druggists the number of Jews is somewhat above their proportion to the population, notwithstanding the fact that the opportunity to practise these professions depends largely on governmental appointments, to which comparatively few Jews are assigned.

History.

The oldest history of Galicia is identical with that of the Jews in the kingdom of Poland, of which this province formed part up to its occupation by Austria in 1772. Upon the annexation of Poland, the empress Maria Theresa pursued the policy of not interfering with the customs and habits of the population in order to reconcile them to the new government. This policy was followed also in the treatment of the Jews. As under Polish dominion, the Jews formed a separate body and enjoyed a liberal measure of autonomy; the congregations formed a political community, and were combined into a district, over which an elder ("Kreisaeltester") presided; the elders of the six districts together with six representatives at large ("Landesaeltester") formed a board of trustees ("Generaldirektion"), over which the chief rabbi ("Oberlandesrabbiner") presided. The last was selected by the empress from three candidates presented by the trustees. Maria Theresa selected Ezekiel Landau for this office, but he declined (see "Noda' bi-Yehudah," part ii.; "Oraḥ Ḥayyim," No. 36; Buber, "Anshe Shem," Cracow, 1895, p. xxi.), whereupon Löbush Bernstein of Brody was selected in his place, but he failed to make his office effective. The office was abolished by Joseph II., and Bernstein died in retirement in 1789. The power of excommunication was vested in the chief rabbi, who exercised it under the supervision of the government, which made use of it in punishing evaders of taxes, smugglers, or deserters from military service. The school system was organized in three grades along traditional lines: in the lowest grade elementary branches and Bible were taught; in the second the Talmud was studied; while in the third or highest grade rabbinical instruction was given. Maria Theresa applied paternal government in its most minute details to the internal life of the Jews. She devised the rules for bestowing the titles of ḥaber and morenu and for granting the licenses for the reader and the shoḥeṭ. Different from the practise pursued in the older provinces, the empress decreed no limitation to the number of marriages, except in so far as affected the taxes which had to be paid before a marriage license could be issued. Severe penalties were devised for persons who baptized Jewish children without the consent of their parents, but these were not enforced, as the canonical law which declared such a baptism valid was respected, and children baptized against the will of their parents were taken from them and handed to some Christian institution for custody and education. A serious restriction placed on Jewish artisans was the provision of Maria Theresa's "Judenordnung," which did not permit them to work for Christian customers, except in places where no Christian was working at the same trade. This provision was incorporated in the constitution of the Galician gilds of May 9, 1778, which contains the requirement that no Christian master mechanic should "aid or abet any charlatan ["Pfuscher"], disturber, quack, or Jew, nor should any such charlatan or Jew be permitted to work at any trade, except that Jews might work for Jews." The taxes were originally levied according to the traditional Polish system, which demanded a per capita tax of two florins, Polish (about 23 cents); but soon after the annexation this tax was increased to one florin ("Conventionsmuenze"), which was almost double the original amount. This system was changed by the law of 1776, which provided that every family should pay a tax of four florins ($1.60) for right of residence, and another tax of the same amount for license to trade, and an income tax, for the payment of which the community was held responsible. Thus the community assessed the individual congregations, which in turn assessed the individual members. Aside from these taxes, special licenses were required for every marriage, for the building of a new synagogue or the repairing of an old one, for holding services in a private house and for similar ceremonies.

Joseph II.

During the eighteenth century ideas of humanitarianism found their way into the Austrian empire; and Joseph II., imbued with a commendable desire, wished to establish in his domains the principle of the equality of all mankind. As he improved the condition of the rest of his Jewish subjects, so he proclaimed for the Jews of Galicia a policy which was a departure from that of his mother. The "Patent" of May 27, 1785, and the "Judenordnung" of May 7, 1789, regulated their legal condition ("Pillerische Sammlung der Patente und Verordnungen fuer die Koenigreiche Galizien und Lodomerien," 1785, p. 89; and Koefil's "Systematischer Auszug der Galizischen Gesetze und Verordnungen," ii. 391). The purpose of the law-giver is clearly defined in the preamble to the "Judenordnung" of 1789, which says: "It is both in accordance with the accepted principles of toleration as well as conducive to the general good to abolish the discrimination which legislation has hitherto made between Jewish and Christian subjects, and to grant to the Jewish inhabitants of Galicia all the rights and privileges which the Christian subjects enjoy." Previous to the publication of these general laws individual laws had established the principle of toleration. A law of Feb. 4, 1782, stated that Jewish physicians should have the right of practising medicine among Christians, and on June 28 of the same year the schools were declared to be open to Jewish children and students. The restriction which prohibited Jewish mechanics from working for Christians was abolished Sept. 16, 1784; and in order to encourage manual labor Jews who lived exclusively by farming were exempted from paying taxes, while artisans and factory employees enjoyed certain privileges in the matter of taxation. The "Patent" of 1785 had abolished the "Generaldirektion," so that the Jews should not form a separate body politic; the special Jewish checks ("Mameras"; see MAMRAN) were declared void; rabbinical civil law was abolished 1785; early burial was prohibited April 10, 1787. In the same year an order was issued that the Jews must serve in the army, and that before Jan. 1, 1788, all Jews must adopt fixed and hereditary family names. Further, in bookkeeping they were ordered to use the language of the country; books kept in Yiddish were not accepted as evidence in court. Joseph II. ruled in that spirit of paternalism which regulated all the internal affairs of the citizens. Though his policy would sometimes clash with religious practises, the general spirit of his legislation was benevolent. Once he prohibited the stringing of the wires which marked the Sabbath boundary ("Sabbathschnüre"), but permitted it later on the condition that it would not interfere with public traffic (see 'ERUB). He ordered that itinerant preachers and ḥazzanim should be treated as vagabonds. The pamphlet "Ruaḥ Ḥayyim" (Brünn, 1785), in which the driving out of a devil is minutely described, afforded the emperor an opportunity of admonishing the censor and of directing him to withhold permission to publish such literature as "tended only to retard the enlightenment of the Jews, as there were enough old books of this type extant" (Nov. 2, 1785), but he was sufficiently broad-minded to declare himself opposed to any alterations in the text of the Talmud, because such a work belonged to literature, and should be kept intact for the sake of historical study (Sept. 19, 1789).

Benevolent Despotism, 1790-1848.

The reign of Leopold II. (1790–92) was of too short duration to have had any influence on the development of Jewish affairs. However, it should be mentioned that shortly after the death of Joseph II. personal service in the army was abolished, and the old Polish exemption-tax ("Rekrutengelder") was introduced (Nov. 24, 1790); but with the provision that it should never be reintroduced, it was finally repealed in 1796. The general principle of Francis II. (1792–1835) and of Ferdinand I. (1835–48), who ruled through Metternich, was that of restricting all liberal thought; hence it was opposed to the emancipation of the Jews. In those days the government hoped that by closely regulating the internal affairs of the Jews it would succeed in assimilating them with the rest of the population. The temper of the new emperor was made manifest by an order (Sept. 7, 1792) which declared that the right of the Jews to participate in municipal elections should be so regulated that they would not inconvenience the Christian citizens ("die Christlichen Buerger nicht beeintraechtigen"). This law decreed that only such Jews as enjoyed municipal franchise might be electors. The granting of the franchise was in the hands of the municipal council, and might be granted only to property-holders and master mechanics. From the inner city of Lemberg the Jews were excluded, with the exception of such proprietors of large business houses as could prove that the volume of their business amounted at least to 30,000 florins ($12,000) per annum; as a rule strangers were not admitted, and even the residents were not permitted to marry women from other cities. If a Jew from another city wished to move to Lemberg, he had to prove that he had induced two other Jews to leave the latter city. Foreign Jews could come to Galicia for only a limited time, and from July 18, 1811, a poll-tax ("Geleitzoll") was introduced in the case of Jews coming from the kingdom of Poland, which amounted to 4.45 florins for men, 3.15 florins for women and servants, and 1.45 florins for children. Jewish importers of cattle and provisions fared better, having to pay but 1.06 florins. It must be admitted, however, that this reactionary step was introduced only as a reprisal against Saxony, which levied a similar poll-tax on Austrian Jews, while those of the then existing dukedom of Warsaw were exempted from paying it. This strange relic of medievalism survived until March 7, 1851, when it was abolished by an imperial edict. The business of druggist, like the medical profession, which in Polish times was generally followed by the Jews, was prohibited to them under Austrian rule, at first only in

West Galicia (1802), then in the entire province (1829). The strong attachment that Francis II. formed for the Catholic Church is responsible for repeated orders (1806, 1820) that Jews must not deal in ecclesiastical furniture, crucifixes, or vestments.

The system of taxation was very burdensome. Joseph II., while filled with the noblest of intentions and desirous of carrying the principle of equal rights into practise, was hindered by financial needs. The always depleted treasury of the empire made it impossible to forego the income derived from special Jewish taxes. So, while in civil law and in their municipal affairs Joseph II. placed the Jews on a level with the Christians, he retained in Galicia, as well as in the older provinces, a system of special Jewish taxes. Besides the taxes introduced by his mother, which he retained with slight changes, he introduced a special tax on kasher meat, which, when additional revenue was required, was often increased. The original tax of 1¾ kreuzer (a little more than a cent) on every pound of meat was later increased to 3 kreuzer, while that of 5 kreuzer on a goose was advanced to 17 kreuzer. The "Schutzsteuer" of four florins for every family, to which one florin was added for the benefit of the landlord ("Domesticalsteuer"), was abolished in 1797, because it did not yield the expected revenue and also because it gave the authorities a great amount of trouble in dealing with the numerous delinquents. In its place a light tax was introduced which was levied on every light burned for religious purposes (as on Sabbath and holy days), on every oil-lamp burned at the anniversaries of the deaths of relatives (see JAHRZEIT), on every candle used in the synagogues on the Day of Atonement, on every Ḥanukkah light, and on every candle lighted at a wedding. This tax ranged from one-half a kreuzer for every Ḥanukkah light to one florin for a torch at a wedding, and was a great source of annoyance. As a rule, it was farmed out and levied with absolute indifference to the hardship which it caused. But when it failed to yield the expected revenue, a direct tax was imposed upon all the Jews of the province in order to make up for the deficiency, and this had to be paid by the congregations as a body. With regard to this, it must, however, be admitted that in general Francis II. was averse to taxing religious rites and ceremonies. When some Jews offered to pay 150,000 florins for the privilege of collecting a tax on every ETROG used on the festival of Sukkot, he declared himself strongly opposed to it, although Maria Theresa had established a precedent by levying 4,000 florins on the Jews of Moravia for the privilege of importing that fruit ("Oest. Wochenschrift," 1901, p. 727; "Israel. Familienblatt," Hamburg, Oct. 10, 1901). While on the one hand discrimination against the Jews in civil and political affairs was frequent, on the other hand, owing to the system of taxation, the traditional policy of constant interference with their religious practises and other internal affairs could not be avoided. In order to maintain the revenue of the treasury it became necessary to compel every Jew to kindle lights on Sabbath and holy days and to eat none but kasher meat. Paternalism, however, did not stop here. An imperial order of Dec. 14, 1810, decreed that no one should marry unless he had passed an examination in religion based on Herz Homberg's catechism "Bene Zion." While this law was in force over the whole monarchy, it was particularly exasperating for Galicia, where only a very small fraction of the population could read German, and where Homberg, whom the government had sent there as inspector of the schools, had made himself universally hated by his irreligious conduct and by his proneness to inform against the Jews. The consequences were that the educational movement inaugurated by Joseph II. was abandoned, and the special Jewish school fund, formed from Jewish taxes, was merged into the general tax-fund of the country. The various attempts to raise the status of the rabbis fared no better, and the government decree (1836) that after ten years no rabbi should be appointed who had not taken an academic course at a university became a dead letter. The meddlesomeness of the government was noticeable in an order of 1812 which prohibited the collecting of gifts for the poor in Palestine. It threatened to treat as a vagabond a solicitor of such alms. Inspired, as was the demand for a higher education of the rabbis, by higher motives was an attempt to encourage secular education and the assimilation of Jews and Christians by privileges offered to such as would acquire school education and would discard their peculiar dress. Since the time of Joseph II. repeated laws prohibited the Jews from dealing in alcoholic liquors, but these remained ineffective, chiefly on account of the power of the landowners, who possessed the exclusive privilege of distilling, and who, from the time of the earliest settlement of the Jews in Poland, farmed out this privilege to Jews (see Solomon Luria's Responsa, No. 34). Finally, on March 24, 1841, the government promulgated a law which permitted such Jews as would abandon their distinctive dress, and who would acquire an elementary-school education, to live in villages and to engage in the liquor traffic. This law also remained a dead letter. A new order, dated Sept. 9, 1847, required all Jewish liquor-dealers to qualify by Jan. 1, 1847. Even this law did not have the desired effect, for in 1847 the trustees of the congregation of Lemberg were asked to assist the government in its attempt to enforce the law. A decided step in advance was the abolition of the limitation of marriages in Lemberg (1846); but the general status of the Jews remained unchanged until 1848, and even the constitutions of 1848 and 1849 did not have any immediate effect, as the national movement among the Poles, who considered the Jews as strangers, and the hostility of the cities, which were unwilling to give up the privileges which they possessed of limiting the business activity of the Jews, were strong factors in making it impossible for the Jews to avail themselves of the privileges which the new order of things conferred upon them.

The principle of full equality, introduced by the constitution of 1848, was not long enforced. Two Jews from Galicia, Berish Meisel, rabbi of Cracow, and Abraham Halpern, a merchant of Stanislau, were members of the Reichstag of Kremsier, and Isaac N. Mannheimer, a Vienna preacher, was elected for Brody; but with the interruption of parliamentary government certain restrictions were reintroduced, while others were enforced by the local authorities contrary to law, but with the connivance of the government. The only permanent improvement was the abolition, March 7, 1851, of the poll-tax levied on Jews from Russian Poland who came to Galicia on business, but a number of other disabilities were reenforced. With the rest of the Austrian Jews those of Galicia lost the right of acquiring land by the law of Oct. 2, 1853; but while for the other provinces inhabited by Jews this right was restored by the imperial order of Feb. 18, 1860, the restrictions were enforced in Galicia and in the Alpine provinces until the constitution of Dec. 21, 1867, was proclaimed. Jewish merchants of Lemberg who had opened stores in the inner part of the city were forced to close them within two months, and the landlords who had rented stores to Jews were punished. The same regulation was enforced in Sambor; and when the Jews appealed to the provincial government against these illegal proceedings, the latter referred the case to the district authorities ("Kreisamt"), who decided against the Jews. As late as 1859 the city of Tarnow demanded the enforcement of a decree made by the King of Poland in 1765 which restricted the Jews to a ghetto. The law which prohibited the employment of Christian domestics by Jews, while never strictly enforced, was used from time to time as a vexatious measure, even where a Jewish tenant of farm-land employed Christian laborers. Under this law a Jew of Wadowice was fined on Sept. 11, 1859. Afterward the Bishop of Przemysl in a pastoral letter of Jan. 20, 1860, declared that such a law, conflicting with that of the Church, and could never be valid. In some instances the police arrested Christian domestics who served in Jewish houses, and brought them to the priest, who ordered them to leave their places under penalty of whipping. The law was formally abrogated on Nov. 20, 1860.

Constitution and Reaction Since 1848.

Lemberg, the capital of the province, continued to disregard the constitution. In drawing up the municipall statutes (1863 and 1866), the city council demanded that Jewish members should be limited to fifteen per cent of the total number, and that the property of the city should belong exclusively to the Christians. By the constitution of 1867 Jews were admitted to the municipal boards, to the provincial diet, and to the Parliament; but while the letter of the constitution was maintained, the local laws were often framed so as to discriminate against the Jews in fact. A notable instance of this kind is the school law of 1883, which declared that every school principal must be of the same religion which the majority of the school-children professed, but as in that case a great number of Jewish school principals would have to be appointed for Galicia, the Galician members of the Reichsrath insisted on the introduction of a clause which made an exception in the case of Galicia. Another instance which proves that the laws granting the Jews full civil liberty are merely theoretical is the case of Michaline Araten, who was taken to a convent Dec. 30, 1899, all efforts of her father to rescue her proving futile. Neither the courts nor the administrative authorities would render a verdict against the convent; a mayor who at the request of the father searched the convent was punished with arrest for breach of peace, and even an audience which the father obtained with the emperor proved abortive. Similar instances of the abduction of Jewish girls into convents against the will of their parents, and their retention against their own will, have happened quite frequently, although none made such an impression as that of Michaline Araten because the relatives in the other cases did not have the means to exhaust all legal resources. Another instance showing how the law is often a dead letter in Galicia is found in the fact that a Jewish government official who in 1895 rented a room in Saybusch was forced to quit the town because the municipal authorities claimed on the basis of a governmental decision of 1809 that they could not be compelled to tolerate any Jews among them. That under such conditions nothing is done by the government to alleviate the great misery which exists among the Jewish population, especially in the country districts, is self-understood, notwithstanding the fact that a recently appointed governor, Count Potocki, admitted to a Jewish committee who waited on him that it was necessary that something be done ("Oest. Wochenschrift," 1903, p. 434). The Baron de Hirsch fund, formed from a legacy of $4,000,000, and the Hilfsverein for the Galician Jews in Vienna, formed 1902, are making noble efforts to alleviate misery and to encourage education.

The great majority of the Galician Jews, especially those in the eastern part of the province, are still in a condition similar to that which prevailed among the western Jews in the first half of the eighteenth century: their education is limited to Hebrew and the Talmud. From the time when the Jews of Poland entered into the field of Hebrew literature Galicia has been a seat of learning. About the middle of the sixteenth century Moses Isserles spread over western Europe the fame of Polish Talmudists. Since the sixteenth century Lemberg has been the seat of an important yeshibah, and many of its rabbis have been called to occupy prominent rabbinical positions in Germany. When that part of Poland was annexed by Austria the intellectual life of the Jews remained unchanged. Maria Theresa made no attempts to improve it, and the efforts of Joseph II. were without permanent results. Herz Homberg, who was appointed inspector of the Jewish schools in Galicia, 1787, was recalled in 1794, because he could effect no improvement. The Galician Jews constantly petitioned the emperor to repeal the law of compulsory education, and they were finally successful, so that even now, after the new school law for Austria has been in existence for more than thirty years, it is still a dead letter for the Galician Jews. (On the Galician school question see Wolf in "Allgemeine Zeitung des Judenthums," 1887, p. 231.) Galicia produced a great number of prominent Talmudists in the latter part of the eighteenth and in the nineteenth century. Of this number may be mentioned the various representatives of the Ettinger and Orenstein families, who furnished Lemberg with the rabbis Jacob (died 1837) and Hirsch Orenstein (died 1888), Marcus Wolf Ettinger (died

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1863), Isaac Aaron Ettinger (died 1891), Solomon Klueger of Brody (died 1869), A. M. Taubes (at the end of his life rabbi of Jassy), and Joseph Saul Nathansohn, rabbi of Lemberg (died 1875).

A more modern course was pursued by Hirsch Ḥagis, rabbi of Zolkiev (died 1855), who contributed to scientific periodicals and wrote on historical and dogmatic topics. By the end of the eighteenth century the Mendelssohnian movement had also taken root in Galicia. Its pioneer was Nachman Krochmal (1785–1840), who gathered about himself a circle of sympathizers, among whom S. L. Rapoport (1790–1867), Joseph Perl (1777–1839), Isaac Erter, and Isaac Mieses were prominent. The younger Haskalah had also quite a number of prominent representatives, among whom may be mentioned Osias H. Schorr (died 1895), Hillel Kahane, Alexander Langbank, Naphtali Keller, Ḥayyim Nathan Dembitzer, Joseph Kohen Ẓedeḳ, Solomon Rubin, and the two assiduous workers in the field of the history of literature, Solomon H. Halberstamm and Solomon Buber. The ghetto novel has two representatives from Galicia, Leo Herzberg-Fränkel and Karl Emil Franzos. In connection with this ought to be mentioned the fact that Leopold von Sacher-Masoch, a Christian, drew the inspiration for his beautiful idyls of Jewish life from scenes in Galicia. Numerous also are those who have made a name in general literature and in science, among whom may be mentioned David Heinrich Müller, the Orientalist, and Marcus Landau, the essayist.

Attempts made to introduce modern ideas into the life of the Jews by means of modern schools and a reformed synagogue service have been successful in only a small measure. The greatest merit in this direction belongs to Joseph Perl, who established the first German school in Tarnopol, Galicia (1815), and introduced into it a modern synagogue service. In the same year a Jewish high school was established in Brody. Very slight reforms were introduced in Lemberg, where Abraham Kohn was elected rabbi in 1843. He fell a victim to fanatics, who poisoned him Sept. 6, 1848. Reforms, restricted to a certain decorum in ritual practises, were introduced in Cracow. They are still a rare phenomenon, for the Ḥasidim have gained a strong foothold in Galicia, especially since the immigration of Israel of Raisin, who fled from Russia in 1842 and established himself in Sadagora, where his grandson continues to gather a large number of devoted followers around him. Hillel Lichtenstein, a native of Hungary, fostered Ḥasidism through his numerous works in Hebrew and Yiddish, while Moses Teitelbaum, a native of Galicia, introduced Ḥasidism into northern Hungary.

Bibliography: Von Kortum, *Ueber Judenthum und Juden*, Nuremberg, 1795; Stoeger, *Gesetzliche Verfassung der Galizischen Judenschaft*, Lemberg, 1833; Bernfeld, *The Jews in Galicia*, in *Luaḥ Aḥiasaf*, viii. 291-299; and the Jewish periodical press.

D.

GALICIA, Spain: An ancient province in the northwestern part of Spain; a barren, mountainous region where Jews settled sparsely in the eleventh century. There were Jewish communities at Allariz, Coruña, Orense, Monforte, Pontevedra, Rivadavia, and Rivadeo, besides individual Jews scattered here and there. D. Menendez Gonzalez, a rich and powerful nobleman, received Jewish merchants, probably from Allariz, in his domain, not far from Orense, and when they were attacked by Arias Oduariz in 1044, he led an armed force against the latter, and recovered the silks and other goods that had been taken from the Jews. When John of Gaunt, Duke of Lancaster, invaded Spain (1385), and Rivadavia was taken by Sir Thomas Percy, the English soldiers attacked the Jews, who were supposed to be rich, and plundered them, killing several. The ghetto, however, was not destroyed.

Eighteen years before the expulsion, the Jews of Coruña, Betanzos, and Rivadeo paid an annual tax of 1,800 maravedis, and those of Orense, Monforte, and Rivadavia one of 2,000 maravedis. A rich Jew of Rompusa, a tawer, was baptized in 1414, taking the name "Juan Esteban." His sons obtained seats in the Parliament.

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G. M. K.

GALILEE.—Biblical and Post-Biblical Data: In the Greek period the customary name for the northern division of western Palestine. The name is formed from "ha-Galil," in the Old Testament (Josh. xx. 7, xxi. 32, LXX.; I Kings ix. 11; II Kings xv. 29; I Chron. vi. 61), or from "Gelil ha-Goyim" (circle of the heathens; Isa. viii. 23; comp. I Macc. v. 15), and designates the mountainous country which rises east of the plain of Jezreel, and extends as far as Lebanon and Antilebanon. Galilee was divided into two sections, Lower or South Galilee, and Upper or North Galilee, which were separated by the plain of Ramah (comp. Josh. xix. 36).

Politically a Jewish country, Galilee, according to Josephus ("B. J." iii. 3, § 1), was bounded north and west by the Tyrian territory, south by Samaria and Scythopolis, and east by the trans-Jordanic country and the Lake of Gennesaret. Josephus also divides the Galilean mountain-range into two sections, Upper and Lower Galilee, which division corresponds to the natural division of the country as just stated. According to the same author, Upper Galilee was bounded on the south by Bersaba (perhaps the ruined Abu Sheba south from the plain of Ramah; on the west by Meroth (the position of which can not be positively determined); on the north by Baca (also unknown); and on the east by Thella on the Jordan. Lower Galilee extended in the west to Chabulon near Ptolemais; in the south to Exaloth, that is, Chisloth (Josh. xix. 12, 18); and in the east to Tiberias. From other passages in Josephus it appears that the Jewish section of Galilee did not extend far north; for Kadesh was already in Tyrian possession ("B. J." ii. 18, § 1, and often elsewhere). On the other hand, in the specification of the boundary-lines according to the Talmud (see Hildesheimer, "Beiträge zur Geographie Palästinas," 1886), the northeastern boundary of Galilee extends farther west and north, namely, from Ptolemais through Ga'ton (now Ja'ṭun), Bet Zenita (Zuwenita), Ḳastra de-Gelil (Gelil), Kur (Al-Kura), Yatir (Ya'tir), and Tafnit (Tibnin) to Marj 'Ayun.

Galilee, a beautiful and very fertile country, is justly praised by Josephus ("B. J." iii. 3, § 2). According to his statement, it included a number of cities and many villages, the smallest of which had not fewer than 15,000 inhabitants. This is doubtless an exaggeration, though the density of the population is beyond question. As early as Old Testament times the population of this region was greatly mixed; and it became more so after the downfall of the Ephraimitic kingdom. During the Maccabean struggle the Jews of Galilee constituted such a small number that they could all be brought to Jerusalem (I Macc. v. 23).

It is not expressly stated when Galilee was taken by the Maccabees, but Schürer's suggestion ("Geschichte," 3d ed., i. 275 *et seq.*), that the section of the Iturean territory which Aristobulus I. conquered (Josephus, "Ant." xiii. 11, § 3) was Galilee, is probably correct. Undoubtedly many Jews subsequently emigrated to that blessed land, so that the population became predominantly Jewish, as is described in the New Testament and by Josephus. Upon the death of Herod the Great, Galilee was apportioned to Herod Antipas; and after his deposition it was incorporated into the province of Syria, a part of which it continued to form, except under the short rule of Agrippa (40–44).

After the fall of the Jewish state a new period of prosperity set in for Galilee; and it gradually became the center of Jewish life in Palestine.

B. G. H. F. Bu.

——**In Rabbinical Literature:** Galilee is enumerated mainly for religio-legal purposes in the Talmud (B. B. iii. 2; Ket. xiii. 9; Tosef., Ket., end; Sanh. 11b; *et al.*). It comprised the northern territory east of the Jordan, which river constituted the frontier. Kefar 'Awtanai (Giṭ. vii. 8) was at its southern boundary (see Josephus, "B. J." iii. 3, § 1). According to Sheb. ix. 2, Galilee was divided into three parts: Upper Galilee (above Kefar Ḥananyah, where no sycamores are found), Lower Galilee (land of sycamores), and the plain (the Teḥum, or territory of Tiberias). In the letter addressed to his "brethren" of Galilee by R. Gamaliel (Tosef., 'Eduy. ii.; Sanh. ii.; *ib.* 77a) the plain is not specified.

This province is praised for the fertility of its fields and vineyards (Meg. 6a); its fruits are very sweet (Ber. 44a). Olive-oil was one of its chief products (Sifre, Deut. 33, in blessing of Asher). "It is easier to raise a legion of olive-trees in Galilee than one child in Palestine" (Ber. R. xx.). Special Galilean jars were manufactured for the storing of oil (Kelim ii. 2). Wine, on the other hand, was scarce (Nazir 31b). Linen was abundant, and the women were famous for the fineness of their homespun (B. Ḳ. 119).

Characteristics of Galileans.

The inhabitants, partly pagan, partly Jewish, are said to have been quarrelsome and of a disobliging disposition (Ned. 48a; Tosef., Giṭ. vi.). Still one exception showing delicate appreciation of the true implications of charity is mentioned (Tosef., Peah, viii.): an impoverished old man was served the delicacies he had indulged in in his prosperous days. The Galileans were more solicitous of their honor than of their property (Yer. Ket. iv. 14). Widows were treated with consideration (Ket. iv. 14). Young married people were not permitted to be alone immediately after the nuptial ceremony (Ket. 12a). At funerals the preacher of the funeral oration preceded the bier; in Judea he followed (Shab. 158a). It is said in the Talmud that Jose b. Joezer of Zeredah and Jose b. Johanan of Jerusalem declared the country of the nations ("Ereẓ ha-'Ammim") unclean (Shab. 14b, 15a). Rashi understands by "Ereẓ ha-'Ammim" the country of the Gentiles—that is, the country outside of Palestine; but Kaminka concludes that Galilee is meant, the name being similar to the Biblical "Gelil ha-Goyim." Thus there is an essential difference with regard to ritual observance of cleanliness between Judea and Galilee.

On the whole, the Galileans are said to have been strict in their religious observances (M. Ḳ. 23a; Pes. 55a; Yer. R. H. iv. 6; Yer. Soṭah ix. 10). Measures and weights were peculiar in Galilee: 1 Judean se'ah = 5 Galilean se'ah; 5 Judean sela = 10 Galilean sela (B. B. 122b; Ḥul. 137b). The Galilean Sicarii were dreaded (Tosef., Giṭ. ii.). Study of the traditions was not one of the Galilean virtues, neither was their dialectic method very flexible ('Er. 53a). But it is for their faulty pronunciation that the Galileans are especially remembered: 'ayin and alef, and the gutturals generally, were confounded, no distinction being made between words like "'amar" (= "ḥamor," ass), "ḥamar" (wine), "'amar" (a garment), "emar" (a lamb: 'Er. 53b); therefore Galileans were not permitted to act as readers of public prayers (Meg. 24b). Still, according to Geiger ("Orient," iv. 432), to the Galileans must be ascribed the origin of the Haggadah. Galilee was very rich in towns and hamlets (Yer. Meg. i. 1), among which were Sepphoris (צפורי or צפירין), Asha, Shephar'am, Bet-She'arim, Tiberias, Magdala, Kefar Ḥananyah, 'Akbara, Acco, Paneas, Cæsarea. On Galil, a place of the same name as the province, see Hildesheimer, "Beiträge zur Geographie Palästinas," **p. 80.**

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S. S. E. G. H.

GALINA, MOSES BEN ELIJAH: Greek scholar and translator; lived at Candia in the fifteenth century. His best known work is "Toledot Adam" (Constantinople, 1515), a treatise on chiromancy and physiognomy, drawn chiefly from 'Ali ibn 'Abbas' "Kamil al-Ṣina'ah" and the pseudo-Aristotelian "Secretum." Galina's work was abridged and published later with a Judæo-German translation as "Ḥokmat ha-Yad." The author's name is erroneously given as Elijah ben Moses Galina. Still, Joseph ibn Kaspi, in his "Ṭirat Kesef," quotes a work entitled "Dibre Ḥakamim," a treatise on the properties of stones, as by "Elijah ben Moses Galina." Moses Galina translated from Arabic into Hebrew: (1) An astronomical treatise by Omar ibn Mohammed Meṣuman, "Sefer Mezuḳḳaḳ"; (2) an astrological treatise, "Mishpaṭ ha-Mabbaṭim"; (3) "Sefer ha-Goralot," a treatise on geomancy, bearing the author's name as Moses Galiano, identified by Steinschneider with Moses Galina.

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D. M. Sel.

GALIPAPA, ELIJAH: Rabbi of Rhodes in the seventeenth and eighteenth centuries; probably born in Bulgaria. He emigrated to Palestine, but later removed to Rhodes. He was the author of "Yede Eliyahu," a work on the rabbinical institutions ("taḳḳanot"), in which the order adopted by Maimonides is followed (Constantinople, 1728).

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D.

GALIPAPA (not **Gallipapa** nor **Galeppa**), **ḤAYYIM:** Spanish rabbi; son of Abraham Galipapa; born at Monzon about 1310; died about 1380. He was rabbi at Huesca, and later at Pamplona, where he directed a Talmud school. Galipapa belonged to the liberal school, setting aside the strictly orthodox rabbinical authorities, and following even in advanced years those that inclined to a more lax discipline. He permitted the combing of hair on the Sabbath, and allowed children to accept cheese from Christians; he also introduced some ritual and liturgical changes at Pamplona. In some of his views he differed from the opinions then current; he saw, for instance, in the Book of Daniel a revelation of the crimes of Antiochus Epiphanes. Because of his reforms, R. Ḥasdai ben Solomon of Tudela made a complaint against him to Isaac ben Sheshet, whereupon the latter seriously but gently reproved him, urging him to avoid henceforth all cause for offense and to preserve peace (Isaac b. Sheshet, Responsa, Nos. 394 *et seq.*). Galipapa wrote a polemical treatise "'Emeḳ Refa'im," in which the massacre of the Catalonian Jews of 1348 is described; the work is contained in his commentary on Semaḥot, an extract of which is given in Joseph ha-Kohen's "'Emeḳ ha-Bakah." He wrote also a commentary on 'Abodah Zarah and an epistle on salvation quoted by Joseph Albo ("'Iḳḳarim," iv. 42).

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G. M. K.

GALIPAPA, ḤAYYIM MEBORAK: Bulgarian rabbi; lived and taught at Sofia about 1650 (Conforte, "Ḳore ha-Dorot," p. 52a).

G. M. K.

GALLAḤ (גלח = "the shaved one"; in German often printed as **Gallach**): Epithet originally applied to Catholic priests on account of their tonsure. Later the same epithet was extended to Greek Orthodox priests. "Gallaḥ," with its plural "gallaḥim," occurs very often in Hebrew medieval literature. Thus R. Tam says: "Do not be hasty in thy answer like priests ["gallaḥim"], who discuss in a sophistical way" ("Sefer ha-Yashar," 81a, col. b). Latin writing was sometimes called "the writing of gallaḥim" ("Or Zarua'," ii. 42). In Russo-Jewish folk-lore it is unlucky to meet a gallaḥ; to prevent the ill luck various expedients are recommended, such as throwing straw behind the back, or turning the back and walking away four paces (see FOLK-LORE). A popular saying is that "A fat rabbi and a lean gallaḥ are not as they should be: the one does not apply himself sufficiently to the study of the Law, the other as a rule is a fanatic" (Tendlau, "Sprüchwörter undRedensarten," 1860, p. 311).

K. M. Sel.

GALLEGO (GALIGO; sometimes erroneously **Galliago, Galiago,** or **Galliano), JOSEPH SHALOM DE SHALOM:** Neo-Hebraic poet; died in Palestine Nov. 25, 1624. He was the first ḥazzan of the first synagogue erected in Amsterdam, and occupied the position fourteen years, then removed to Palestine. He edited the work "Imre No'am," containing religious poems, hymns, and elegies (Amsterdam, 1628). Several of his Hebrew poems are to be found in the manuscript collection "Ḳol Tefillah we-Ḳol Zimrah" of David Franco Mendes. Gallego translated from Hebrew into Spanish the ethical writings of Jonah de Gerona, entitled "Sendroe [Sendero] de Vidas" (*ib.* n.d.; 2d ed., *ib.* 1640).

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G. M. K.

GALLERY: An elevated floor, or a balcony, in the interior of a church, synagogue, or other large building, resting on columns, and surrounded by a balustrade. In the Orthodox synagogues it is reserved for women; for the modern usage see FRAUENSCHUL.

The Temple had galleries in the shape of winged or bay chambers, variously described as "ẓela'," "gizrah" or "attiḳ" (attic), and "'aliyyah" (I Kings vi. 5; Ezek. xli. 13–15; I Chron. xxviii. 11). But these, it appears, were either private chambers or passages, or merely architectural ornamentation. A gallery used for public gatherings was constructed in the women's apartment ("'ezrat nashim") in the Temple for the libation celebration at Sukkot.

The Mishnah relates that "On the eve following the first day of the festival they went down fifteen steps to the women's 'azarah, and prepared a great improvement" (Suk. v. 2), which R. Eleazar explains was the gallery erected above for the accommodation of the women, enabling them to witness the men below celebrating the "water libation" to the accompaniment of music, song, dances, and illuminations. The Tosefta says there were galleries on the three sides of the 'azarah, so that women could observe the celebration separately (Tosef., Suk. iv. 1). "The house of David apart, and their wives apart," is quoted against the mingling of sexes in public gatherings (Zech. xiii. 12; see Maimonides, "Yad," Lulab, viii.).

In the Reform synagogues the galleries are used for the accommodation of non-members of both sexes. See ARCHITECTURE, JEWISH; FRAUENSCHUL; JERUSALEM; REFORM; TEMPLE.

A. J. D. E.

GALLICO, ELISHA BEN GABRIEL: Palestinian Talmudist; died at Safed about 1583. He was a pupil of Joseph CARO. After the death of his master, Gallico was nominated chief of the yeshibah of Safed. He is frequently mentioned in the responsa collection "Abḳat Rokel," in which responsum No. 84 belongs to him. Ḥayyim Benvenisti quotes Gallico's responsa in his "Keneset ha-Gedolah." Gallico wrote homiletic-allegorical commentaries on Ecclesiastes (published during the author's lifetime, Venice, 1577), on Esther (Venice, 1583), and on Song of Songs (Venice, 1587).

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K. M. Sel.

GALLICO, SAMUEL: Italian Talmudist and cabalist; lived in the sixteenth and seventeenth centuries. He was a pupil of Moses Cordovero and the teacher of Menahem Azariah di Fano. Gallico was the compiler of "'Asis Rimmonim," consisting of extracts from Cordovero's "Pardes Rimmonim," with notes by Mordecai Dato (Venice, 1601). This work was afterward revised by Fano, who added a commentary entitled "Pelaḥ ha-Rimmon," and by Mordecai b. Jacob, whose commentary is entitled "Pa'amon we-Rimmon."

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K. M. Sel.

GALLIPOLI (the ancient **Gallipolis**): Seaport town in European Turkey, on the Dardanelles and about 135 miles from Constantinople. Before the European War (1914) it had a population of about 20,000, of whom 1,200 are Jews. The latter probably lived in Gallipoli from the first centuries of Byzantine rule. About 1162 Benjamin of Tudela found in the town 200 Jews, who had a yeshibah under the care of R. Elia Kapid and R. Shabbethai Zuṭra. The Ottoman Turks, who acquired Gallipoli in 1365, protected the community, according to their custom. In 1469 there lived at Gallipoli a rabbi named Daniel bar Hananiah, whose manuscript of the Bible commentary of Levi ben Gershom has been preserved. In 1492 a great number of Spanish exiles found refuge in Gallipoli, and several families bearing the name of "Saragoss" still celebrate a "Purim of Saragossa" in the month of Ḥeshwan. The Ben Ḥabib family of Portugal is said to have furnished Gallipoli with eighteen chief rabbis, the most prominent of them being Jacob ibn Ḥabib, the author of the "'En Ya'a-ḳob." In 1853 Hadji Ḥasdai Varon represented France, Italy, Austria, Portugal, Denmark, and the United States as consular agent. Gallipoli has two synagogues, one built in 1721 and rebuilt in 1852; the other is quite recent. Its Jewish school contained 250 boys. The community is administered by a council of ten, and has six benevolent societies; its revenue comes mostly from taxes on kasher meat, wines, and poll-tax. Ḥayyim Franco, a native of Melas, was appointed chief rabbi in January, 1903.

Several of the Jews of Gallipoli are government employees. The Spanish vice-consul and nearly all the dragomans are Jews, who are also represented in nearly every commercial and mechanical pursuit. The native costume is now giving way to the European. Among the antiquities of the city are the old cemetery, a marble basin set up in 1670 by a certain Johanan Halio, the above-mentioned copy of the commentary on the Bible by Levi ben Gershom, the Megillah of Saragossa, and many old manuscripts. There are many Jewish families in the neighborhood of Gallipoli, especially at Lampsacus, on the opposite Asiatic shore, at Charkeui, and elsewhere.

Bibliography: Benjamin of Tudela, *Massa'ot*; Dezobry, *Dictionnaire d'Histoire et de Géographie*.

D. M. Fr.

GALLOWS: A framework consisting of one or more upright posts supporting a cross-beam, and used for executing those sentenced to death by hanging. In the Hebrew Bible עץ (= "tree") is the word used for "gallows" (Gen. xl. 19; Deut. xxi. 22; Josh. viii. 29, x. 26; Esth. ii. 23, v. 14, vi. 4). The "tree" or gallows erected by Haman, and upon which he himself died, is described as fifty cubits high (Esth. vii. 9, 10); probably it was a stake on which the culprit was impaled (see Haley, "Esther," pp. 122 *et seq.*), corresponding to the "zeḳifa" of the later Hebrew (comp. Meg. 16b; B. M. 83b), which was certainly a simple stake. In the Mishnah (Sanh. vi. 3) the gallows is described as in two parts: קורה, the upright, which was firmly fixed in the ground; and עץ, the transverse beam (כמין יתד in the commentaries), from which the condemned was suspended by the hands. This contrivance was not employed to kill by strangulation. According to R. Jose, the post must not be fixed in the ground, but must be rested obliquely against a wall, and be buried immediately with the body of the executed. The consensus of authorities does not favor Jose's interpretation of the law, but holds that the gallows may rest in the ground, though it must not be permanently fixed, a new post being erected on each occasion (see Crucifixion).

E. G. H.

GALLUS, CAIUS CESTIUS: Consul "suffectus" in 42 c.e. Pliny ("Historia Naturalis," xxxiv. 48) calls him "consularis," *i.e.*, "retired consul." According to a dubious passage in Tacitus ("Annales," xv. 25), he was appointed successor to Corbulo as legate of Syria (63); but his coins date only from the years 65 and 66 (Mionnet, v. 169, No. 189; Supplement, Nos. 190, 191). When the Jewish war broke out in the twelfth year of Emperor Nero (Oct., 65–66; see Josephus, "Ant." xx. 11, § 1), Gallus was already governor ("B. J." Preface, § 7; *ib.* ii. 14, §§ 3, 4). Gallus appears to have been favorably inclined toward the Jews ("B. J." ii. 14, § 3).

Actions During the War.

When Florus left Jerusalem and his troops were defeated, Gallus (Josephus, "Vita," § 5), the officer holding the highest military command in that region, had to take action. Opposing ambassadors from Florus and from the Jews had already appeared before him. Gallus, however, did not at once intervene with arms, but sent his tribune Neapolitanus to Jerusalem, who, together with Agrippa II., vainly tried to quiet the people ("B. J." ii. 16, § 1). When hostilities actually commenced Gallus advanced from Antioch upon Palestine. Along the seacoast he executed a bloody vengeance on the Jews, burning the city Chabulon to the ground, killing 8,000 Jews in Jaffa, and arriving during the Feast of Tabernacles at Lydda, which was almost forsaken by its inhabitants. He pitched his camp in Gabao (Gibeon); but even here he was violently attacked by the Jews from Jerusalem, and came very near being completely defeated (*ib.* ii. 19, § 2; "Vita," § 7). Gallus then advanced nearer to Jerusalem upon the so-called Scopus; occupied and burned the suburb Bezetha, which was wholly undefended by the Jews ("B. J." ii. 19, § 4); stormed the inner wall for five days; and had already undermined the northern wall protecting the Temple (*ib.* § 6) when he withdrew pursued by the Jews. The latter fell upon him suddenly at Gabao, and forced him to beat a hasty retreat, leaving his valuable war materials behind. His best men, whom he had left as a cover, were cut down in the narrow pass at Beth-horon. Nero, who was at Achaia, heard of the defeat (*ib.* ii. 20, § 1; iii. 1, § 1), and Gallus' career as a general was at an end. He seems to have died soon after (Tacitus, "Hist." v. 10).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 465; Wellhausen, *I. J. G.* 4th ed., p. 365, Berlin, 1901; Pauly-Wissowa, *Real-Encyc.* iii. 2005; *Prosopographia Imperii Romani*, i. 340; Schürer, *Gesch.* 3d ed., i. 604.

G. S. Kr.

GALUT. See Diaspora; Exile.

GALVESTON: Chief commercial city of the state of Texas; on Galveston Bay and the Gulf of Mexico. It was founded in 1836, and had a population (1915) of 50,000. Jews settled in Galveston in 1840. In 1852 the Jewish Cemetery Association was organized, a plot of ground for burial-purposes being donated by the late Isadore Dyer. In 1856 the first Jewish services were held at the home of Isadore Dyer in a room dedicated to that purpose. In 1866 the Hebrew Benevolent Society of Galveston, Texas, was organized and chartered. A burial-plot was purchased in 1867, and another in 1897. The charter members of the Benevolent Society were J. W. Frank, J. Rosenfield, I. C. Levy, I. Fedder, Isadore Dyer, Leon Blum, J. Lieberman, and L. Block, the last three of whom are still (1903) living.

Congregation B'nai Israel (Reform) was organized in 1868 and chartered in 1870. The temple was dedicated in the latter year, and has been enlarged twice, now having a seating capacity of 764 persons. The congregation has had four rabbis: Alexander Rosenspitz, 1868–71; Abraham Blum, 1871–85; Joseph Silverman, 1885–88; Henry Cohen, 1888.

The Ladies' Hebrew Benevolent Society was organized in 1870, Mrs. Caroline Block (d. 1902) serving as president for thirty years; the Harmony Club was organized in 1870, Zacharias Frankel Lodge I. O. B. B. in 1874, and the Ladies' Auxiliary Society in 1887.

In 1894, under the title of "Young Men's Hebrew Association," the Orthodox Jews, the large majority of whom settled there after the Russian persecution of 1891, established a congregation. Orthodox services have been held since 1887, first in private houses and later in a building acquired for the purpose. The Y. M. H. A. has a charitable society—Bikur Cholim—and a Ladies' Auxiliary (established 1903). B'nai Zion Lodge (founded 1898) represents the local Zionists.

Galveston was visited by a terrific storm on Sept. 8, 1900, which left destitution, wide-spread misery, and death in its wake. The dead numbered about 8,000, and property to the value of many million dollars was swept away. Forty-one members of the Jewish community perished. Of the twenty-eight places of worship in the city, but five remained standing, and two of these were very badly damaged. Of the other three, Temple B'nai Israel was one. The sum of $26,427.33 was contributed by Jewish organizations and individuals for distribution among the Jewish sufferers, and was disbursed by a local committee made up of representatives of each of the communal institutions.

Prominent Citizens.

The Jews of Galveston have always been prominent in civic as in business life. A number of them have served as aldermen, and in 1853 Michael Seeligson was elected mayor, resigning a few months thereafter. Upon the commission controlling the affairs of the city at the present time the governor of the state appointed former City Treasurer I. H. Kempner. I. Lovenberg was a member of the Galveston school board for over seventeen years, and one of its most active workers. He was also president of the Galveston Orphans' Home, a nonsectarian institution, and for fourteen years was president of the Hebrew Benevolent Society.

Bibliography: H. Cohen, *Settlement of the Jews in Texas*, in *Pub. Jew. His. Soc.* No. 2; idem, *The Jews in Texas*, in *Pub. Jew. Hist. Soc.* No. 4; C. Ousley, *Galveston in 1900*, Atlanta, Ga.; *Reports Hebrew Benevolent Society*, Galveston; *Reports Congregation B'nai Israel*, Galveston.

A. H. C.

GAMA, GASPARD DA: German-Jewish mariner of the fifteenth century. According to his own story, Gaspard da Gama was born in Posen, and while still young had to leave the country (1456) on account of oppression. He followed his family to Jerusalem, and from there to Alexandria. He traveled thence to India by way of the Red Sea, was taken captive, and sold into slavery.

When Vasco da Gama had left the coast of Malabar and was returning to Europe (1498) he stopped at the little island of Anchediva, sixty miles from Goa. During his stay there his fleet was approached by a small boat containing among the native crew a tall European with a flowing white beard. This European was Gaspard da Gama, who had persuaded his master Sabayo, the viceroy of Goa, to treat the strangers kindly, and who was now bent on inducing them to land. Gaspard was evidently highly esteemed by Sabayo, for the latter had made him admiral ("capitao mór"). Approaching the Portuguese ships, he hailed the crew in Castilian, who were rejoiced to hear a familiar speech so far from home. Being promised by the Portuguese complete safety, he allowed himself to be taken aboard Vasco da Gama's ship, was received with respect, and entertained the crew with narrations of his experiences. Vasco da Gama suspected treachery, however, and had Gaspard bound, flogged, and tortured, prolonging the torture until the victim consented to become baptized, and to pilot the Portuguese ships in the Indian waters. Gaspard told Vasco da Gama that the viceroy of Goa was a generous man, who had treated him with great kindness and whom he was loath to desert, but since he found himself compelled to do so in order to save his life, he was willing to serve the Portuguese faithfully. The name Gaspard da Gama was given to him in baptism after Vasco da Gama, who had acted as his godfather. After a prolonged voyage in the Indian waters Gaspard accompanied Vasco da Gama to Portugal. In Lisbon Gaspard soon became a favorite with King Emanuel, who made him many valuable gifts and granted him a charter of privileges, and had him called "Gaspard of the Indies."

Gaspard also accompanied Cabral (1502) on his voyage to the East, and proved of great value to him by his knowledge of this region. At the king's desire Cabral was to consult with Gaspard on all important matters.

Having visited Melinde, Calicut, and Cochin, Cabral started on his return voyage, and at Cape Verde met the fleet of Amerigo Vespucci, which was then starting for the exploration of the eastern coast of South America. Vespucci hastened to avail himself of Gaspard's wide knowledge, and speaks of him in terms of praise as "a trustworthy man who speaks many languages and knows the names of many cities and provinces . . ."

Later, Gaspard accompanied Vasco da Gama to India (1502) and found his wife in Cochin, who could not be persuaded to abandon Judaism. On his return to Lisbon in 1503 the title "cavalleiro de sua casa" was conferred by the king on Gaspard for his valuable service to the country.

Bibliography: Damião de Goes, *Chron. de D. Manuel*; Kayserling, *Christoph Columbus und der Anteil der Juden an den Spanischen und Portugiesischen Entdeckungen*, p. 100, Berlin, 1894; Correa, *The Three Voyages of Vasco da Gama*, transl. by Stanley, Hakluytan Society edition, pp. 244–252, 301–309, London, 1869; Lelervel, *Polska Dzieje*, i. 581; idem, *Géographie du Moyen Age*; Barros, *Asia*, dec. i., book 5.

E. C. J. G. L.

GAMA, VASCO DA: Portuguese discoverer of the highway to India by sea. Like Columbus, he was materially aided in his voyage by Abraham Zacuto, astrologer to King D. Manuel. As commander-in-chief of the fleet destined for India, he set sail from Lisbon July 8, 1497, after conferring with and taking leave of Zacuto, whom he esteemed highly, in presence of the whole crew. See also Gama, Gaspard da.

Bibliography: Correa, *Lendas da India*, in *Colleção de Monumentos Ineditos para a Historia das Conquistas dos Portuguezes*, i., 10, 261 *et seq.*; Kayserling, *Christopher Columbus*, pp. 112 *et seq.*; *Allg. Zeit. des Jud.* lxi. 348 *et seq.*

G. M. K.

GAMALA: City in Palestine, opposite Taricheæ, beyond Lake Tiberias. It had an unusually strong position on the side of a mountain with a protruding spur, which gave it its name (גמלא = "camel"). It was accessible only from the south, on which side, however, a transverse moat had been made. There was likewise on the south a high hill which served the city for a defense. Within the wall there was a well (Josephus, "B. J." iv. 1, § 1). Alexander Jannæus captured the fort from a certain Demetrius who ruled in that vicinity (Josephus, *ib.* i. 4, § 8; "Ant." xiii. 15, § 3), and from that time Gamala became a possession of the Jews (*ib.*, ed. Niese, § 4; earlier editions have "Gabala"; the same name occurs in "B. J." i. 8, § 4). The region surrounding Gamala, called Gamalitis in "Ant." xviii. 5, § 1, was a territory in dispute between Herod Antipas and the Nabatæan king Aretas. Elsewhere Josephus calls the district in which Gamala was situated "Gaulanitis"; and the rebel Judah, who was born in Gamala, is called "the Gaulanite" ("Ant." xviii. 1, § 1).

When the great war broke out against Rome, Gamala at first remained true to the Romans (Josephus, "Vita," § 11), the oppressed inhabitants of Bathyra finding refuge there (*ib.*); but later it also revolted, and was fortified by Josephus ("B. J." ii. 20, § 16). King Agrippa sent Equiculus Modius thither to conquer the fortress, but he was too weak to do so ("Vita," § 24), and it was not till later that it fell into the hands of the king. Joseph, the midwife's son, persuaded the inhabitants, against the will of the aristocracy, to revolt against the king (*ib.* § 37), and Gamala thus became a support of the Zealots. Vespasian marched against it, but the Romans, though they made a way through the walls, were finally driven back. At last, on the 23d of Tishri, 68 C.E., the Romans again entered the city, conquered it, and killed all the inhabitants ("B. J." iv. 1, §§ 2–10; Suetonius ["Titus," § 4] says Titus conquered it).

The Mishnah counts Gamala among the cities which had been surrounded by a wall since the time of Joshua ('Ar. ix. 6), and the Talmud (*ib.* 32a) places it incorrectly in Galilee. Josephus states its position correctly in placing it in Lower Gaulanitis, from which district it obtained its name Γαμαλιτική ("B. J." iii. 3, § 5; 4, § 1).

Ritter ("Erdkunde," xv. 349, 353) identifies the city with the present Khan al-Araba. Furrer ("Taricheæ und Gamala," in "Z. D. P. V." xii. 145–151) opposes those who incorrectly find it in Al-Ḥuṣn, since that is ancient Hippos. It should rather be identified with the modern village of Jamli on the River Ruḳḳad. Schumacher, who suggests Al-Aḥsun ("Northern Ajlûn," p. 116, London, 1890), objects to its identification with Jamli on the ground that the form of the mountain was caused by inundations of the Ruḳḳad ("Z. D. P. V." xv. 175); but this objection does not seem well taken.

Bibliography: Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 124; Neubauer, *G. T.* p. 240; Buhl, *Geographie des Alten Palästina*, p. 245; Schürer, *Gesch.* 3d ed., i. 615.

G. S. Kr.

GAMALIEL: Name which occurs in the Bible only as a designation of the prince of the tribe of Manasseh (Num. i. 10; ii. 20; vii. 54, 59; x. 23). In post-Biblical times the name occurs with special frequency in the family of Hillel. In a story in connection with a proselyte made to Judaism by Hillel, and which is supported by reliable tradition, it is said that the proselyte had two sons born to him after his conversion, whom he named in gratitude "Hillel" and "Gamaliel" (Ab. R. N. xv. [ed. Schechter, p. 62]; Midr. ha-Gadol, ed. Schechter, to Ex. xxviii.; see note *ad loc.*). Perhaps Hillel's father was called "Gamaliel," in which case the usual custom would have required the giving of this name to Hillel's first-born son. Besides the six patriarchs of the name of Gamaliel, tradition knows of others of the same name who lived in Palestine in the third and fourth centuries, and who are reckoned among the Palestinian amoraim.

Bibliography: Frankel, *Mebo Yerushalmi*, pp. 71a–72b.

S. S. W. B.

GAMALIEL I.: Son of Simon and grandson of Hillel; according to a tannaitic tradition (Shab.

His Correspondence.

15a), he was their successor as nasi and first president of the Great Sanhedrin of Jerusalem. Although the reliability of this tradition, especially as regards the title of "nasi," has been justly disputed, it is nevertheless a fact beyond all doubt that in the second third of the first century Gamaliel (of whose father, Simon, nothing beyond his name is known) occupied a leading position in the highest court, the great council of Jerusalem, and that, as a member of that court, he received the cognomen "Ha-Zaḳen." Like his grandfather, Hillel, he was the originator of many legal ordinances with a view to the "tiḳḳun ha-‘olam" (= "improvement of the world": Giṭ. iv. 1-3; comp. also Yeb. xvi. 7; R. H. ii. 5). Gamaliel appears as the head of the legal-religious body in the three epistles which he at one time dictated to the secretary Johanan (account of Judah b. ‘Illai: Tosef., Sanh. ii. 6; Sanh. 11b; Yer. Sanh. 18d; Yer. Ma‘as. Sh. 56c). Two of these letters went to the inhabitants of Galilee and of the Darom (southern Palestine), and had reference to the tithes; the third letter was written for the Jews of the Diaspora, and gave notice of an intercalary month which Gamaliel and his colleagues had decided upon. That part of the Temple territory—a "stairway of the Temple mount"—where Gamaliel dictated these letters is also the place where he once ordered the removal of a Targum to Job—the oldest written Targum of which anything is known (report of an eye-witness to Gamaliel II., grandson of Gamaliel I.: Tosef., Shab. xiii. 2; Shab. 115a; Yer. Shab. 15a).

His Relative Position.

Gamaliel appears also as a prominent member of the Sanhedrin in the account given in Acts (v. 34 *et seq.*), where he is called a "Pharisee" and a "doctor of the law" much honored by the people. He is there made to speak in favor of the disciples of Jesus, who were threatened with death (v. 38-39): "For if this counsel or this work be of men, it will come to naught: but if it be of God, ye can not overthrow it." He is also shown to be a legal-religious authority by the two anecdotes (Pes. 88b) in which "the king and the queen" (Agrippa I. and his wife Kypris; according to Büchler, "Das Synhedrion in Jerusalem," p. 129, Agrippa II. and his sister Berenice) go to him with questions about the ritual. Tradition does not represent Gamaliel as learned in the Scriptures, nor as a teacher, because the school of Hillel, whose head he undoubtedly was, always appears collectively in its controversies with the school of Shammai, and the individual scholars and their opinions are not mentioned. Hence Gamaliel is omitted in the chain of tradition as given in the Mishnah (Abot i., ii.), while Johanan b. Zakkai is mentioned as the next one who continued the tradition after Hillel and Shammai. Gamaliel's name is seldom mentioned in halakic tradition. The tradition that illustrates the importance of Johanan b. Zakkai with the words, "When he died the glory of wisdom [scholarship] ceased," characterizes also the importance of Gamaliel I. by saying: "When he died the honor [outward respect] of the Torah ceased, and purity and piety became extinct" (Soṭah xv. 18).

His Classification of His Pupils.

Gamaliel, as it appears, did most toward establishing the honor in which the house of Hillel was held, and which secured to it a preeminent position within Palestinian Judaism soon after the destruction of the Temple. The title "Rabban," which, in the learned hierarchy until post-Hadrianic times, was borne only by presidents of the highest religious council, was first prefixed to the name of Gamaliel. That Gamaliel ever taught in public is known, curiously enough, only from the Acts of the Apostles, where (xxii. 3) the apostle Paul prides himself on having sat at the feet of Gamaliel. That the latter paid especial attention to study is shown by the remarkable classification of pupils ascribed to him, for which a classification of the fish of Palestine formed a basis (Ab. R. N. xl.). In this arrangement Gamaliel enumerates the following kinds of pupils: (1) a son of poor parents who has learned everything by study, but who has no understanding; (2) a son of rich parents who has learned everything and who possesses understanding; (3) a pupil who has learned everything, but does not know how to reply; (4) a pupil who has learned everything and knows also how to reply. These correspond to the following varieties of fishes: (1) an unclean, *i.e.* ritually uneatable fish; (2) a clean fish; (3) a fish from the Jordan; (4) a fish from the great ocean (Mediterranean).

Besides this dictum of Gamaliel's, which is no longer wholly intelligible, only that saying has been preserved which is related in the Mishnah Abot (i. 16) under the name of Gamaliel; for, in spite of Hoffmann's objections ("Die Erste Mischna," p. 26), it is probably right to hold with Geiger ("Nachgelassene Schriften," iv. 308) that Gamaliel I. is intended. The saying is in three parts, and the first clause repeats what Joshua b. Peraḥyah had said long before (Abot i. 5): "Secure a teacher for thyself." The other two parts agree very well with the impression which the above-mentioned testimonial gives of Gamaliel as a thoroughly conscientious "Pharisee": "Hold thyself [in religious questions] far from doubt, and do not often give a tithe according to general valuation." Tradition probably contains many sayings of Gamaliel I. which are erroneously ascribed to his grandson of the same name. Besides his son, who inherited his father's distinction and position, and who was one of the leaders in the uprising against Rome, a daughter of Gamaliel is also mentioned, whose daughter he married to the priest Simon b. Nathanael (Tosef., ‘Ab. Zarah, iii. 10).

Christian Legends.

As a consequence of being mentioned in the New Testament, Gamaliel has become a subject of Christian legends (Schürer, "Geschichte," ii. 365, note 47). A German monk of the twelfth century calls the Talmud a "commentary of Gamaliel's on the Old Testament." Gamaliel is here plainly the representative of the old Jewish scribes (Bacher, "Die Jüdische Bibelexegese," in Winter and Wünsche, "Jüdische Literatur," ii. 294). Even Galen was identified with the Gamaliel living at the time of the Second Temple (Steinschneider, "Hebr. Uebers." p. 401). This may be due to the fact that the last patriarch by the name of Gamaliel was also known as a physician (see GAMALIEL VI.).

Bibliography: Frankel, *Darke ha-Mishnah*, p. 52; Weiss, *Dor*; Grätz, *Gesch.* 3d ed., iii. 373 *et seq.*; Derenbourg, *Hist.* pp. 239 *et seq.*; Schürer, *Gesch.* 2d ed., ii. 364; Büchler, *Das Synhedrion in Jerusalem*, pp. 115–131.

S. S. W. B.

GAMALIEL II. (called also **Gamaliel of Jabneh**, to distinguish him from his grandfather, Gamaliel I.): The recognized head of the Jews in Palestine during the last two decades of the first and at the beginning of the second century. He continued with great energy and success the work of restoration begun by Johanan b. Zakkai. The tradition of the meeting between Johanan and Vespasian (Giṭ. 56b) relates that the former obtained the pardon of Gamaliel's family from the Roman emperor; and this part of the story may rest on a historical basis. Johanan probably retired from his position as president of the learned assembly at Jabneh, which took the place of the Sanhedrin at Jerusalem; and the office was given to Gamaliel, under whose leadership even those pupils of Johanan who excelled Gamaliel in scholarship willingly placed themselves. One of the greatest of these pupils, Eliezer b. Hyrcanus, married Gamaliel's sister, Imma Shalom (Shab. 116a; B. M. 59b). Perhaps it was Gamaliel II. to whom the title of "nasi" (prince; later replaced by "patriarch") was first given to raise him in public estimation and to revive the Biblical designation for the head of the nation. This title later became hereditary with his descendants. Gamaliel was officially recognized by the Roman authorities; and he journeyed to Syria for the purpose of being confirmed in office by the governor (ἡγεμών; 'Eduy. vii. 7; Sanh. 11b).

Appointed "Nasi."

The guiding principle in all of Gamaliel's actions is set forth in the words which he spoke on the occasion of his quarrel with Eliezer b. Hyrcanus (B. M. 59b): "Lord of the world, it is manifest and known to Thee that I have not done it for my own honor nor for that of my house, but for Thy honor, that factions may not increase in Israel." The ends which Gamaliel had in view were the abolition of old dissensions, the prevention of new quarrels, and the restoration of unity within Judaism. To attain these objects he consistently labored to strengthen the authority of the assembly at Jabneh as well as his own, and thus brought upon himself the suspicion of seeking his own glory. His greatest achievement was the termination of the opposition between the schools of Hillel and Shammai, which had survived even the destruction of the Temple. In Jabneh, says tradition (Yer. Ber. 3b; 'Er. 13b), a voice from heaven ("bat ḳol") was heard, which declared that, although the views of both schools were justifiable in principle (as "words of the living God"), in practise only the views of Hillel's school should be authoritative.

Controversies.

Gamaliel took care that the decisions reached by the assembly under his presidency should be recognized by all; and he used the instrument of the ban relentlessly against obstinate opposers of these decisions. He even placed his own brother-in-law, Eliezer b. Hyrcanus, under the ban (B. M. 59b). Gamaliel forced Joshua b. Hananiah, another famous pupil of Johanan b. Zakkai, to recognize the authority of the president in a most humiliating way, namely, by compelling Joshua to appear before him in traveler's garb on the day which, according to Joshua's reckoning, should have been the Day of Atonement, because Gamaliel would suffer no contradiction of his own declaration concerning the new moon (R. H. ii. 25a, b). Gamaliel, however, showed that with him it was only a question of principle, and that he had no intention of humiliating Joshua; for, rising and kissing him on the head, he greeted him with the words: "Welcome, my master and my pupil: my master in learning; my pupil in that thou submittest to my will." A story which is characteristic of Gamaliel's modesty is told of a feast at which, standing, he served his guests himself (Sifre to Deut. 38; Ḳid. 32b). But he manifested the excellence of his character most plainly upon the day on which he harshly attacked Joshua b. Hananiah, in consequence of a new dispute between them, and thereby so aroused the displeasure of the assembly that he was deprived of his position. Instead of retiring in anger, he continued to take part, as a member of the assembly, in the deliberations conducted by the new president, Eleazar b. Azariah. He was soon reinstated in office, however, after asking pardon of Joshua, who himself brought about Gamaliel's restoration in the form of a joint presidency, in which Gamaliel and Eleazar shared the honors (Ber. 27b–28a; Yer. Ber. 7c, d).

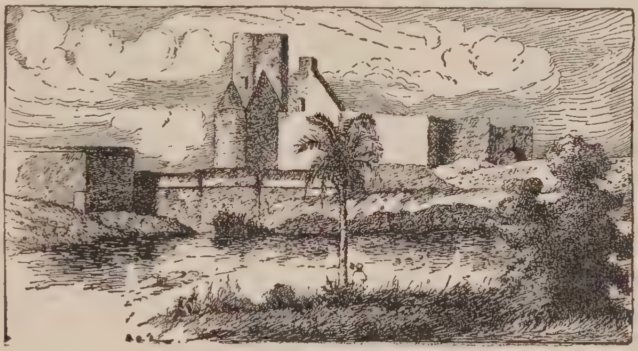
Shares the Presidency.

The most important outward event in Gamaliel's life that now followed was the journey to Rome, which he undertook in company with his colleague Eleazar and the two leading members of the assembly in Jabneh, Joshua b. Hananiah and Akiba. This journey was probably made toward the end of Domitian's reign (95), and had for its object the prevention of a danger which threatened on the part of the cruel emperor (Grätz, "Geschichte," 3d ed., iv. 109). This journey, together with the stay of the scholars in Rome, left many traces in both halakic and haggadic tradition (see Bacher, "Ag. Tan." i. 84). Especially interesting are the accounts of the debates which the scholars held with unbelievers in Rome, and in which Gamaliel was the chief speaker in behalf of Judaism (*ib.* p. 85). Elsewhere also Gamaliel had frequent opportunities to answer in controversial conversations the questions of unbelievers and to explain and defend the teachings of the Jewish religion (*ib.* p. 76). At times Gamaliel had to meet the attacks of confessors of Christianity; one of these was the "min," or philosopher, who maliciously concluded from Hosea v. 6 that God had completely forsaken Israel (Yeb. 102b; Midr. Teh. to Ps. x., end; most completely reproduced from the old source in Midr. ha-Gadol to Lev. xxvi. 9, in Bacher, "Ag. Tan." 2d ed., i. 83). There is a satirical point in a story in which Gamaliel with his sister brings a fictitious suit concerning an inheritance before a Christian judge and convicts him of having accepted bribes; whereupon Gamaliel quotes Jesus' words in Matt. v. 17 (Shab. 116a, b). The sect of believers in Jesus, which was ever separating itself more distinctly from all con-

Controverts Christianity.

nection with Judaism, and which with other heretics was classed under the name of "minim," led Gamaliel, because of its tendencies dangerous to the unity of Judaism, to introduce a new form of prayer, which he requested Samuel ha-Ḳaṭon to compose, and which was inserted in the chief daily prayer, the eighteen benedictions (Ber. 28b; Meg. 17b). This prayer itself, which together with the Shema' forms the most important part of the Jewish prayer-book, likewise owes its final revision to Gamaliel (*ib.*). It was Gamaliel, also, who made the recitation of the "eighteen prayers" a duty to be performed three times a day by every Israelite (see "Monatsschrift," xlvi. 430).

Still another liturgical institution goes back to Gamaliel—that of the memorial celebration which takes the place of the sacrifice of the Passover lamb on the first evening of Passover. Gamaliel instituted this celebration (Pes. x. 5), which may be regarded as the central feature of the Pesaḥ Haggadah, on an occasion when he spent the first Passover night with other scholars at Lydda in conversing about the feast and its customs (Tosef., Pes. x. 112). The memory of the lost sanctuary, which the celebration of the Passover evening also served to perpetuate, was especially vivid in Gamaliel's heart. Gamaliel and his companions wept over the destruction of Jerusalem and of the Temple when they heard the noise of the great city of Rome, and at another time when they stood on the Temple ruins (Sifre, Deut. 43; Mak., end; Lam. R. v. 18).



Traditional Tomb of Gamaliel II. at Jamnia.

(After Sepp, "Jerusalem und das Heilige Land.")

Gamaliel's appreciation of the virtue of mercy is well illustrated by a saying of his in allusion to Deut. xiii. 18: "Let this be a token unto thee! So long as thou thyself art compassionate God will show thee mercy; but if thou hast no compassion, God will show thee no mercy" (Tosef., B. Ḳ. ix. 30; Yer. B. Ḳ. *l.c.*; comp. Shab. 151a). Gamaliel was touchingly attached to his slave Ṭabi (Suk. ii. 1), at whose death he accepted condolences as for a departed member of the family (Ber. ii. 7).

In his intercourse with non-Jews Gamaliel was unconstrained, for which he was sometimes blamed. A friendly conversation is recorded ('Er. 64b) which he had with a heathen on the way from Acre to Ecdippa (Achzib). On the Sabbath he sat upon the benches of heathen merchants (Tosef., M. Ḳ. ii. 8). Various details have been handed down by tradition concerning the religious practises of Gamaliel and his house (see the following Tosefta passages: Dem. iii. 15; Shab. i. 22, xii. [xiii.], end; Yom-Ṭob i. 22; ii. 10, 13, 14, 16). In Gamaliel's house it was not customary to say "Marpe'!" (Recovery) when any one sneezed, because that was a heathenish superstition (Tosef., Shab. vii. [viii.] 5; comp. Ber. 53a). Two concessions were made to Gamaliel's household in the way of relaxing the severity of the rules set up as a barrier against heathendom: permission to use a mirror in cutting the hair of the head (Tosef., 'Ab. Zarah, iii. 5; comp. Yer. 'Ab. Zarah 41a), and to learn Greek (Tosef., Soṭah, xv. 8; Soṭah, end). In regard to the latter, Gamaliel's son Simon relates (Soṭah 49b) that many children were instructed in his father's house in "Greek wisdom."

Aside from his official position, Gamaliel stood in learning on an equal footing with the legal teachers of his time. Many of his halakic doctrinal opinions have been handed down. Sometimes the united opinion of Gamaliel and Eliezer b. Hyrcanus is opposed to that of Joshua b. Hananiah (Ket. i. 6–9), and sometimes Gamaliel holds a middle position between the stricter opinion of the one and the more lenient view of the other (Sheb. ix. 8; Ter. viii. 8). Gamaliel assented to certain principles of civil law which have been transmitted in the name of Admon, a former judge in Jerusalem, and which became especially well known and were authoritative for ensuing periods (Ket. xiv. 3–5). Many of Gamaliel's decisions in religious law are connected with his stay in some place in the Holy Land. In Ecdippa the archisynagogue Scipio (שגביון) asked him a question which he answered by letter after his return home (Tosef., Ter. ii. 13). There are also records of Gamaliel's stay in Kafr 'Uthnai (Giṭ. i. 5; Tosef., Giṭ. i. 4), in Emmaus (Ḥul. 91b), in Lydda (Tosef., Pes. ii. 10, x., end), in Jericho (Tosef., Ber. iv. 15), in Samaria (Tosef., Dem. v. 24), and in Tiberias (Tosef., Shab. xiii. 2).

Textual Criticism.

In the field of the Haggadah should be especially mentioned the questions relating to biblical exegesis which Gamaliel liked to discuss in a circle of scholars, as had also his predecessor, Johanan b. Zakkai. There are records of four such discussions (on Prov. xiv. 34, see B. B. 10b; on Gen. xl. 10, see Ḥul. 92a; on Gen. xlix. 4, see Shab. 55b; on Esth. v. 4, see Meg. 12b), which all end with Gamaliel's expressed desire to hear the opinion of the eminent haggadist Eleazar of Modi'im. A part of Gamaliel's textual exegesis is found in the controversial conversations mentioned above. He portrays the distress and corruption of the times in a remarkable speech which concludes with an evident reference to the emperor Domitian. He says:

"Since lying judges have the upper hand, lying witnesses also gain ground; since evil-doers have increased, the seekers of revenge are also increasing; since shamelessness has augmented, men have lost their dignity; since the small says to the great, 'I am greater than thou,' the years of men are shortened; since the beloved children have angered their Father in heaven, He has placed a ruthless king over them [with reference to Job xxxiv. 30]. Such a king was Ahasuerus, who first killed his wife for the sake of his friend, and then his friend for the sake of his wife" (Introduction to Midr. Abba Gorion, beginning; Esther R., beginning).

Gamaliel uses striking comparisons in extolling the value of handiwork and labor (Tosef., Ḳid. i. 11), and in expressing his opinion on the proper training of the mind (Ab. R. N. xxviii.). The lament over his favorite pupil, Samuel ha-Ḳaṭon, which he made in common with Eleazar b. Azariah, is very touching: "It is fitting to weep for him; it is fitting to lament for him. Kings die and leave their crowns to their sons; the rich die and leave their wealth to their sons; but Samuel ha-Ḳaṭon has taken with him the most precious thing in the world—his wisdom—and is departed" (Sem. 8).

His Death.

The Roman yoke borne by the Jewish people of Palestine weighed heavily upon Gamaliel. In one speech (Ab. R. N. *l.c.*) he portrays the tyranny of Rome that devours the property of its subjects. He reflects on the coming of the Messiah, and describes the period which shall precede His appearance as one of the deepest moral degradation and direst distress (Derek Ereẓ Zuṭa x.). But he preaches also of the fruitfulness and blessing which shall at some time distinguish the land of Israel (Shab. 30b). Gamaliel probably lived to see the beginning of the great movement among the Jews in Palestine and in other lands, under the emperors Trajan and Hadrian, which led to a final attempt under Bar Kokba to throw off the Roman yoke. Gamaliel's death, however, occurred in a time of peace. The pious proselyte Aquila honored his obsequies by burning valuables to the extent of seventy minæ, according to an old custom observed at the burial of kings (Tosef., Shab. vii. [viii.] 18; 'Ab. Zarah 11a); and Eliezer b. Hyrcanus and Joshua b. Hananiah, the aged teachers of the Law, arranged the ceremonies for his funeral (M. Ḳ. 27a; Yer. M. Ḳ. 82a). Gamaliel insured the perpetuation of his memory by his order to be buried in simple linen garments, for the example which he thus set put an end to the heavy burial expenses which had come to be almost unbearable; and it subsequently became the custom to devote to the memory of Gamaliel one of the goblets of wine drunk in the house of mourning (Ket. 8b).

Of Gamaliel's children, one daughter is known, who answered in a very intelligent fashion two questions addressed to her father by an unbeliever (Sanh. 34a, 90b). Two of Gamaliel's sons are mentioned as returning from a certain feast (Ber. i. 2). Of these, Simon was called long after the death of Gamaliel to occupy his father's position, which became hereditary in his house. It can not be regarded as proved that the tanna Ḥaninah ben Gamaliel was a son of Gamaliel II. (Büchler, "Die Priester und der Cultus," p. 14); this is more likely to be true of Judah ben Gamaliel, who reports a decision in the name of Ḥaninah ben Gamaliel (Tosef., 'Ab. Zarah, iv. [v.] 12; 'Ab. Zarah 39b).

Bibliography: Frankel, *Darke ha-Mishnah*, pp. 69 *et seq.*; Weiss, *Dor*, ii. 71; Grätz, *Gesch.* 3d ed., iii., *passim*; Derenbourg, *Hist.* pp. 306–313, 314–346; Bacher, *Ag. Tan.* i. 78–100; Schürer, *Gesch.* 3d ed., ii. 369; Landau, in *Monatsschrift*, i. 283 *et seq.*, 323; Scheinin, *Die Hochschule zu Jamnia*, 1878.

S. S. W. B.

GAMALIEL III.: Son of Judah I., who before his death appointed him his successor as nasi (Ket. 103a). Scarcely anything has been handed down concerning his deeds or concerning the whole period of his activity (within the first third of the third century). The revision of the Mishnah, begun by his father, was without doubt concluded under him. Three sayings of Gamaliel III. are incorporated in the Mishnah (Abot ii. 2–4). The first deals with the study of the Torah and with devoting oneself to the general welfare of the public. The second warns against the selfishness of the Roman rulers: "Beware of the government, because rulers attach a man to themselves for their own interests; they seem to be friends when it is to their advantage, but they abandon him when he is in need." The third saying recommends submission to the will of God: "Make His will thy will, so that He may make thy will like His own; make thy will of no account beside His, so that He may make the will of others of no account before thine." The Tosefta contains but one saying of Gamaliel (Soṭah vi. 8), a paraphrase of Num. xi. 22, in which Moses complains of the unreasonableness of the people's wishes; a baraita (Men. 84b) contains a halakic exegesis of Gamaliel. Hoshaiah asks Gamaliel's son, Judah II., concerning a halakic opinion of his father's (Yer. Ber. 60d). Johanan tells of a question which Gamaliel III. answered for him (Ḥul. 106a). Samuel, the Babylonian amora, tells of differences of opinion between Gamaliel and other scholars (Niddah 63b; B. B. 139b; Yer. B. B. 10d).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 211; Weiss, *Dor*, iii. 42; Halevy, *Dorot ha-Rishonim*, ii. 20 *et seq.*; Bacher, *Ag. Tan.* ii. 554.

S. S. W. B.

GAMALIEL IV.: Son and successor of the patriarch Judah II., and father of the patriarch Judah III. The period of activity of these patriarchs can not be determined. Grätz puts Gamaliel IV. in the last third of the third century. According to Halevy, he was a contemporary of Hoshaiah, of whom it is related that he prevented Gamaliel from introducing into Syria an ordinance referring to tithing the fruits of the field (Yer. Ḥal. 60a). In the Jerusalem Talmud ('Ab. Zarah 39b) is mentioned a question of religious law addressed to Gamaliel by Abbahu. In answering it the teacher describes himself as an unimportant person and of little learning ("adam ḳaṭon") in comparison with Abbahu.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 449; Halevy, *Dorot ha-Rishonim*, ii. 257.

S. S. W. B.

GAMALIEL V.: Son and successor of the patriarch Hillel II.; celebrated in connection with the perfecting of the Jewish calendar in 359. From geonic sources ("Seder Tanna'im we-Amora'im") only his name and those of his two successors are known. But in a letter written in 393, Jerome mentions that the emperor Theodosius I. (379–395) had condemned to death the former consul Esychius, for obtaining by fraud important papers belonging to the patriarch Gamaliel, who was much incensed against the culprit.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 356, 450.

S. S. W. B.

GAMALIEL VI.: The last patriarch. The decree of the emperors Honorius and Theodosius II. (Oct. 17, 415) contains interesting data concerning him. By this decree the patriarch was deprived of all the higher honors which had been given him, as well as of the patriarchate, because he had permitted himself to disregard the exceptional laws against the Jews, had built new synagogues, and had adjudged disputes between Jews and Christians. With his death the patriarchal office ceased, and an imperial decree (426) diverted the patriarchs' tax ("post excessum patriarchorum") into the imperial treasury. Gamaliel VI. appears to have been a physician. Marcellus, a medical writer of the fifth century, mentions a remedy for disease of the spleen which had been discovered not long before by "Gamalielus Patriarcha."

Bibliography: Grätz, *Gesch.* 3d ed., iv. 360, 450.

S. S. W. B.

GAMALIEL BEN PEDAHZUR: The pseudonym of the unknown author of a work on the Jewish ritual, the title-page of which reads. "The Book of Religion, Ceremonies, and Prayers of the Jews as Practised in Their Synagogues and Families on All Occasions; on Their Sabbath and Other Holy Days Throughout the Year. . . . Translated Immediately from the Hebrew, London, J. Wilcox, 1738." This work contains, in addition to the first English translation of the Jewish prayer-book and a guide to the same, an elaborate account of Jewish ceremonies as they were observed by strictly orthodox Jews in former times. It is an exceedingly quaint compilation, evidently written by a Jew, but the identity of the author has never been discovered.

J. I. H.

GAMBLING: Playing at games, especially games of chance, for money. Among the ancient Israelites no mention is made of games of chance, and no provision was made against them until the period of the Mishnah. With the introduction of foreign customs and amusements in the latter period of the Second Temple, playing with dice ("ḳubya," *κυβεία*), the popular game of antiquity, was adopted by the Jews. The Rabbis were bitterly opposed to these imported fashions, and looked upon them with intense aversion (see Midr. Teh. to Ps. xxvi. 10, which speaks of "those that play at dice, who calculate with their left hand, and press with their right, and rob and wrong one another"). The Mishnah disqualified the gambler from testifying before a court of justice (Sanh. 24b). Since robbery was defined in Jewish law as the act of violently appropriating something belonging to another against his will (B. Ḳ. 79b), the Rabbis could not make gambling a capital crime. They did, however, forbid gambling of any kind, and considered it a form of robbery; but since it was not actual robbery, money lost in games of chance could not be collected through the courts of justice (Giṭ. 61b; Maimonides, "Yad," Gezelah, vi. 7–11, 16; Shulḥan 'Aruk, Ḥoshen Mishpaṭ. 370).

The games mentioned in the Mishnah in connection with the laws of witnesses are playing at dice and betting on pigeons. The reason for denouncing men who engaged in either of these games was, according to some, that they were guilty of robbery; according to others, that they wasted their time in idleness and were not interested in the welfare of humanity (see Betting). The Gemara included all games of chance under these two headings, such as draughts (פספסים, *ψῆφος*), races, etc. (Sanh. 24b, 25b). The term "ḳubya," used in this connection to signify dice (Shab. 149b), was later applied by the Rabbis indiscriminately to any kind of gambling game. Dice, lotteries, betting, cards, and other games were commonly indulged in by the Jews of medieval Europe, and many decrees ("taḳḳanot") were passed in the various communities against them. So wide-spread were these games that even scholars and prominent leaders of the synagogue were seized with an uncontrollable passion for them. Leo da Modena (an eminent scholar who lived in Venice at the close of the sixteenth century) was known as an inveterate card-player, so that the rabbis of Venice, fearing the pernicious results of such an example, issued a decree (1628) excommunicating any member of the congregation who should play cards within a period of six years therefrom. Such communal enactments had been very frequent in Italy, a typical instance being preserved in a decree of the community of Forli dated 1416 (S. Halberstamm in "Grätz Jubelschrift" [Hebr. section], p. 57).

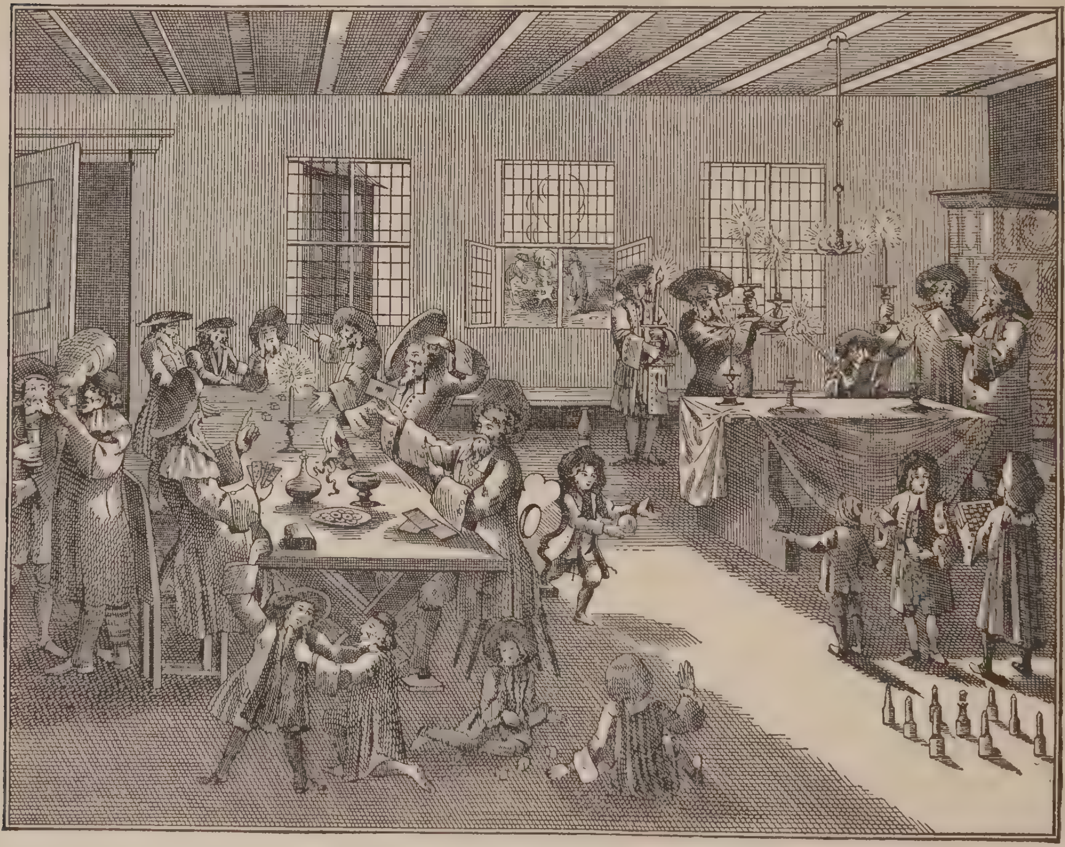
These enactments were stringent, and equally so was the punishment for their violation; yet they were not always heeded by the people. The eve of Christmas ("Nittal Nacht"), when the students of the Law refrained from study, was considered most favorable for card-playing. The restrictions were also disregarded on new moons and the week-days of Passover and of the Feast of Tabernacles, at weddings, on Purim, and especially on Ḥanukkah, when even pious and scholarly men indulged in card-playing. In spite of the strenuous objections of the Rabbis, the custom still prevails in many cities of eastern Europe of playing cards on Ḥanukkah soon after the candles are lighted ("Ḥawwot Ya'ir," p. 126).

While the general tendency of the Rabbis was to forbid all manner of gambling games, they were careful to distinguish between those who played for pastime and those who made gambling their profession (Sanh. 24b). Games for pastime were allowed, especially for women and children, even on the Sabbath day (Shulḥan 'Aruk, Oraḥ Ḥayyim, 338, 5, Isserles' gloss). The complaint that games, including chess, entailed a waste of time ("Shebeṭ Musar," xlii.; see Chess), failed to influence the people. The Jews of all lands have usually followed the amusements in which their neighbors indulge. See Games and Sports, and, for the legal aspect of gambling, Asmakta.

Bibliography: Hamburger, *R. B. T.* s.v. *Spiele*; Abrahams, *Jewish Life in the Middle Ages*, xxii.; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden Während des Mittelalters*, i. 60, 259, 260; ii. 210; iii. 139, Index; Löw, *Die Lebensalter in der Jüdischen Literatur*, pp. 323–337, Szegedin, 1875.

S. S. J. H. G.

GAMES AND SPORTS: Playful methods of enjoying leisure moments. The ancient Hebrews practised target-shooting with arrows (I Sam. xx. 20; Job xvi. 12; Lam. iii. 12; comp. also Bacher in "R. E. J." xxvi. 63), or with slings and stones (Judges xx. 16; I Sam. xvii. 40; Zech. ix. 15). Mention is also made of lifting heavy stones (Zech. xii. 3; Jerome, *ad loc.*), foot-racing (Ps. xix. 6 [A. V. 5]), and jumping (Ps. xviii. 30 [A. V. 29]). As these games were intended to strengthen the body and make the participants fit for war, so guessing-games (Judges xiv. 14; I Kings x. 1-3; Josephus, "Ant." viii. 5, § 3; 6, § 5; comp. Wünsche, "Die Räthselweisheit bei den Hebräern," Leipsic, 1883) were intended to sharpen the intellect. See Riddles. In the Hellenic period Greek games were introduced into Judea (II Macc. iv. 9 *et seq.*; I Macc. i. 14), and were cultivated especially by the Herodians (Josephus, *l.c.* xv. 8, § 1; 9, § 6; xvi. 5, § 1; xix. 7, § 5; 8, § 2; *idem*, "B. J." i. 21); but they were offensive to the pious (Levy, "Neuhebr. Wörterb." *s.v.* טיאטרון and קרקס). See also Athletes, Athletics, and Field Sports; Circus; Gladiator.

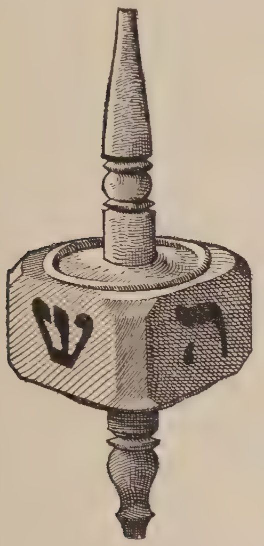


Games Played on Eve of Purim.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

The Mishnah, the Talmud, and the Midrash mention dice (קוביא, *κύβος*; Shab. xxiii. 2), checkers (פסיפס, *ψῆφος*, *ψηφίς*, the stones or the polished pieces of wood used being so called; see Levy, *l.c.*, *s.v.*), and pigeon-racing (the participants being called מפריחי יונים). These amusements, however, were considered disreputable, and indulgence in them disqualified a person as a witness (Sanh. iii. 3; Tosef., Sanh. v. 2; comp. Tosef., Yom-Ṭob to Shab. xxiii. 2).

In the Middle Ages.

The increasing seriousness of the conception of life banished games and diversions, only those being permitted that stimulated thought, as riddles and questioning of Bible passages (פסוק לי פסוקיך; Ḥag. 15a, etc.). In the Middle Ages, when the Jews came into more frequent contact with other peoples, they adopted the games of the latter, especially Chess, which has produced an extensive literature (Steinschneider, in Van der Linde's "Geschichte und Litteratur des Schachspiels," i. 155 *et seq.*, Berlin, 1874). Other games, such as "straight or crooked" and "back or blade," were acquired in the same way. The Jewish synods, rabbinates, and magistrates, like the Christian municipal authorities, issued ordinances against the increase of games of hazard (Güdemann, "Geschichte des Erziehungswesens der Abendländischen Juden," i. 259 *et seq.*; Halberstamm, in "Grätz Jubelschrift," pp. 57-63; Rosenthal, "Einiges über die תקנות ש״ום," in "Monatsschrift," 1902, p. 254). See Gambling. They were permitted as an exception on the intermediate holidays and on Ḥanukkah, on condition that they were not played for money. It was considered wanton to walk on stilts; ball- and nut-games (a nut being thrown against a pile of nuts) were permitted to boys and women (Güdemann, *l.c.* i. 60, ii. 210 *et seq.*, iii. 139 *et seq.*). Games that called for ingenuity and incited thought were preferred ("Sefer ha-Ḥasidim," No. 644), especially the so-called "Ḥanukkah ketowaus" (Güdemann, *l.c.* iii. 87, 88). In Germany, Austria, and Poland "trendel" (from the German "drehen") is still in vogue, being played with a revolving die, on the four sides of which the letters ג (= "ganz" = "all"), ה (= "halb" = "half"), נ (= "nichts" = "nothing"), and ש (= "stell" = "put" or "add") are marked, indicating the result of each play. See also Ḥanukkah; Purim. M. G.


Ḥanukkah "Trendel," or Tee-Totum.

Other games found among the Jews at an early date are such as were played with apples, eggs, and marbles, as well as "riemenstechen," "knight and robbers," "shilach shik," "pani roizi," "quittlach," "robber caravan," "head and eagle," "Abraham's horse," "David ha-Malech," "rime-counting," etc. (see Ulrich, "Juden in der Schweiz," pp. 140, 142). In dancing, the sexes were strictly separated (this was a rule even for the children in the street); exceptions were made only in the case of father and daughter, married couples, and brothers and sisters. Every large community, as those of Eger, Augsburg, Rothenburg, and Frankfort-on-the-Main, had its dance-house ("bet ḥatanot"), used also for weddings, the dwelling-houses being too small for such occasions. The "Totentanz" and "Dr. Faustus" are of non-Jewish origin, as probably also the "fish-dance" of the Sephardim in Sarajevo. Letter-games, in which corresponding words or phrases are found, the numerical values of the letters in each when added being equal (see Gemaṭria), are as old as Old Testament times. Thus "baruk Mordekai" = "arur Haman" = 502. In another game one child cites a verse, and the next child recites a second one that begins with the letter with which the first verse closed. In the "samek and pe" game, one child chooses samek and the other pe; a copy of the Pentateuch is then opened, and according as there are more sameks or pes on the page the child who has so chosen wins. In the "Moshe" game, one chooses a right-hand page and the other a left-hand page of a Ḥumash; whoever is the first to find the letters "mem, shin, he" in this sequence among the four end letters of a page wins. As children were not allowed to be punished in the period between the 17th of Tammuz and the 9th of Ab, they took full advantage of this opportunity to mock the teacher; hence the "rabbi game."

The Jews became acquainted with cards in the fifteenth century. Leon da Modena was ruined by them. It was a Jewess who wrote the most pointed pamphlet against cards, and the gemaṭria "cards = 259 = Satan" was intended to warn against them. Many vowed never to touch cards again, or at least to play only for harmless stakes. One Jew was even willing to have his hand cut off as punishment. Finally, the communities, as at Hamburg, Forli, and Bologna, took up the matter in their "taḳḳanot" (statutes). Nevertheless cards were allowed at Christmas, Purim, Ḥol ha-Moed, Sukkot, on the eve of Ḥanukkah, and in the lying-in room.

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G. M. Gr.

GAN 'EDEN. See Eden, Garden of.

GAN SHA'ASHU'IM. See Periodicals.

GANGANELLI, LORENZO. See Clement XIV.

GANS, DAVID BEN SOLOMON BEN SELIGMAN: German historian; astronomer; born at Lippstadt, Westphalia, 1541; died at Prague Aug. 25, 1613. After having acquired a fair knowledge of rabbinical literature at Bonn and Frankfort-on-the-Main, he went to Cracow, where he studied under Moses Isserles. Later he attended the lectures of the brothers Löwe ben Bezalel of Prague and of R. Sinai. They introduced philosophy, mathematics, and astronomy into the circle of their studies, and from them Gans received the impulse to devote himself to these branches of science. He lived for a time at Nordheim (where he studied Euclid), passed several years in his native city, and about 1564 settled at Prague. There he came into contact with Kepler and Tycho Brahe, and took part for three consecutive days in astronomical observations at the Prague observatory. He also carried on a scientific correspondence with Johann Müller (Regiomontanus), and was charged by Tycho Brahe with the translation of the Alphonsine Tables from Hebrew into German.

His History.

Among Gans's works the most widely known is his history entitled "Ẓemaḥ Dawid," published first at Prague, in 1592. It is divided into two parts, the first containing the annals of Jewish history, the second those of general history. The author consulted for the second part of his work the writings of Spangenberg, Laurentius Faustus, Hubertus Holtzius, Georg Cassino, and Martin Borisk. Though Gans's annals are very dry and have no great intrinsic value, they are memorable as the first work of this kind among the German Jews, who at that time appreciated historical knowledge but slightly. Indeed, in his preface to the second volume the author deemed it necessary to justify himself for having dealt with so profane a subject as the annals of general history, and endeavored to demonstrate that it was permitted to read history on Saturdays. The "Ẓemaḥ Dawid" passed through many editions. To the edition of Frankfort-on-the-Main, 1692, David ben Moses Rheindorf added a third part containing the annals of that century, which addition has been retained in later editions of the "Ẓemaḥ." The first part of Gans's work, and extracts from the second, were translated into Latin by Wilhelm Heinrich Vorst (Leyden, 1644). It was translated also into Judæo-German by Solomon Hanau (Frankfort-on-the-Main, 1692).

Gans was also the author of: "Gebulat ha-Ereẓ," a work on cosmography, which is in all probability identical with the "Ẓurat ha-Ereẓ," published at Constantinople under the name of "David Abzi" ("Auza" = אווזא = "Gans"); "Magen Dawid," an astronomical treatise, a part of which is included in the "Neḥmad we-Na'im," mentioned below; the mathematical works "Ma'or ha-Ḳaṭan," "Migdal Dawid," and "Prozdor," which are no longer in existence; "Neḥmad we-Na'im," dealing with astronomy and mathematical geography, published with additions by Joel ben Jekuthiel of Glogau at Jessnitz, 1743. This work is divided into 12 chapters and 305 paragraphs. In the introduction the author gives a historical survey of the development of astronomy and mathematical geography among the nations. Although acquainted with the work of Copernicus, Gans followed the Ptolemaic system, attributing the Copernican system to the Pythagoreans. He also ventures to assert that the prophet Daniel made a mistake in computation. A Latin translation of the introduction, and a résumé made by Hebenstreit, are appended to the "Neḥmad we-Na'im."

Gravestone of David Gans at Prague.

(From a photograph.)

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J. I. Br.

GANS, EDUARD: German jurist; born at Berlin March 22, 1798; died there May 5, 1839. He was the son of the banker Abraham Gans, and received his early education at the Gymnasium zum Grauen Kloster; in 1816 he entered the Berlin University to study jurisprudence, continued his studies at Göttingen, and finally, in 1818, went to Heidelberg, where he devoted himself to philosophy and jurisprudence under Hegel and Thibaut, the former of whom was to have so important an influence upon his life. To Thibaut's "Archiv" he contributed a number of legal essays, and published in 1819 a pamphlet, "Ueber Römisches Obligationenrecht." In the following year he became docent at Berlin University, soon attracting an extraordinarily large number of hearers. The most forceful manifestation of his attitude toward the historical school of jurisprudence is embodied in the introduction to his "Scholien zum Gajus," Berlin, 1821.

Gans was also a leader in another movement. Even the scholars in Germany at that time were accustomed to revile the Jews, and accordingly Jews with aspirations toward preferment in social and professional life sought the panacea of baptism. To combat these evils, three young men founded, Nov. 27, 1819, the Verein für Kultur und Wissenschaft der Juden, the three being Gans, Zunz, and Moses Moser, the bosom friend of Heinrich Heine, who himself later on became a zealous member of the society. The society's chief purpose was to prevent the wholesale conversion of Jews to Christianity and to promote among them the cultivation of agriculture, trade, science, and the fine arts. To aid in carrying out the purposes of the society Gans founded a scientific institute, in which lectures were delivered by the members. He discussed, in a cycle of lectures, "the laws concerning the Jews in Rome as derived from ancient Roman law"; he delivered a lecture on the history of the Jews in the north of Europe and in the Slavonic countries, and wrote an essay on the principles of the Mosaic-Talmudic hereditary law, which constituted a chapter of his volume on "Erbrecht." All these treatises appeared in a periodical entitled "Zeitschrift für die Wissenschaft des Judenthums" (vol. i., 1822), published by the society and edited by Zunz.

But this movement met with little appreciation, and Gans among others was sorely disappointed. With a treatise on the suspension of the "ḳahals" (the communal boards) in Poland through an imperial ukase of Jan. 1, 1822, the society's periodical was discontinued; and the society itself soon went out of existence in consequence of lack of interest on the part of its members.

In 1825, despite the crusade which he himself had inaugurated against religious disloyalty, Gans adopted Christianity. He was shortly thereafter (1826) appointed associate professor in the juridical faculty of the Berlin University; in 1828 he became professor. He was a singularly attractive teacher. The largest lecture-hall in the university was not capacious enough to accommodate the number of his hearers, particularly at his lectures on modern history, which were delivered in such a spirit of freedom that the government authorities frequently suppressed them. They were, however, as often resumed on the representations of Kultusminister von Altenstein.

Eduard Gans.

Gans's principal works are: "Das Erbrecht in Weltgeschichtlicher Entwickelung" (vols. i.–iv., 1824–35); "System des Römischen Zivilrechts," 1827; "Beiträge zur Revision der Preussischen Gezetzgebung," 1830–32; "Vermischte Schriften Juristischen, Historischen, Staatswissenschaftlichen, und Aesthetischen Inhalts," 1834, 2 vols.; "Vorlesungen über die Geschichte der Letzten 50. Jahre," in "Historisches Taschenbuch" (1833–34); "Rückblicke auf Personen und Zustände," 1836; "Ueber die Grundlage des Besitzes," 1839. He was one of the founders of the "Jahrbücher für Wissenschaftliche Kritik," and editor of Hegel's "Vorlesungen über die Philosophie der Geschichte," 1837.

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S. M. Co.

GANS, SOLOMON PHILIP: German jurist; born 1788; lived at Celle, Hanover. He was the author of: "Das Erbrecht des Napoleonischen Gesetzbuches für Westphalen," Hanover, 1810; "Ueber die Verarmung der Städte und des Landmannes," Brunswick, 1831; "Entwurf einer Criminal-Processordnung," Göttingen, 1836. He also edited the "Zeitschrift für die Civil- und Criminalrechtspflege im Königreich Hanover," of which only four numbers appeared.

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S. L. La.

GANZFRIED, SOLOMON: Hungarian rabbi and author; born at Ungvar about 1800; died there July 30, 1886. He frequented the yeshibah of Hirsch Heller at Bonyhad (see JEW. ENCYC. i. 472), and entered upon a business career first at Homona, then at Ungvar; but being unsuccessful in business, he accepted a call to the rabbinate of Brezovica (1830), which he held until 1849, when he became dayyan in his native city; he remained in that office until his death. In 1869 he was a delegate to the Jewish congress at Budapest.

Ganzfried was a very voluminous writer, chiefly in the domain of ritual law; his abridged Shulḥan 'Aruk became very popular, being frequently reprinted in Hebrew and in Yiddish. His works are: "Pene Shelomoh," novellæ on Baba Batra, Zolkiev, 1846; "Torat Zebaḥ," on the laws of sheḥitah, Lemberg, 1848; Ungvar, 1869; "Appiryon," homilies on the Pentateuch, Ungvar, 1864 and 1877; "Ḳeset ha-Sofer," on the laws of writing scrolls, tefillin, and mezuzot, Ungvar, 1871; "Ḳiẓẓur Shulḥan 'Aruk," Warsaw, 1870 (republished fourteen times); "Ohole Shem," on the orthography of Jewish names in bills of divorce, Ungvar, 1878; "Leḥem we-Simlah," on menstruation and the ritual bath; a prayer-book, also many times reprinted. He left in manuscript novellæ on various Talmudic treatises, notes on Abraham ben Jehiel Danzig's "Ḥayye Adam," and responsa. Heinrich Brody is a grandson of Ganzfried.

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D.

GAON: An influential Jewish family in Vitoria, Spain.

Don Gaon: Chief farmer of taxes under Henry IV. of Castile, whose suite he accompanied through the Basque territory on the way to S. Juan de Luz on the Spanish-French frontier. During his stay in Fuenterrabia, the king sent Gaon to Guipuzcoa to collect the tribute. The hidalgos of Guipuzcoa regarded this demand as an encroachment on the old statutory rights, and murdered Gaon on his arrival in Tolosa (May 6, 1463). The king at once proceeded with his troop of cavalry to take revenge. In the first outburst of his anger he desired to destroy the city. The house in which the Jew had been murdered was already torn down, when the leading inhabitants of the town appeared before the king, and resigned the old privileges which they had dearly bought with life and blood. This appeased the king, and he desisted from further punishment for Gaon's murder.

Eliezer Gaon: Merchant in Vitoria; son of the preceding. In 1482, together with Eliezer Tello and Moses Balid, he held the office of tax-collector in Vitoria.

Samuel Benjamin Gaon: Member of the deputation which, toward the end of June, 1492, in the name of the Jewish community, made an irrevocable present of the Jewish cemetery, with all its appurtenances, to the city of Vitoria.

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G. M. K.

GAON (plural, **Geonim**).—**In Babylon:** The title of "gaon," probably an abbreviation of גאון יעקב (Ps. xlvii. 5), was given to the heads of the two Babylonian academies of Sura and Pumbedita, though it did not displace the title of "rosh yeshibah"

(Aramaic, "resh metibta"), which properly designated the office of head of the academy, and remained to the end the official designation for that position. There are no data whatever to show when the title "gaon" originated (see Jew. Encyc. i. 146). Sherira, who is the source for the exact sequence of the Geonim, apparently considers "gaon" an ancient title of the head of the academy, for he says (ed. Neubauer, i. 34) that the amora Ashi was gaon at Mata Meḥasya (Sura). But Sherira himself begins to use the title consistently only toward the close of the sixth century, "at the end of the Persian rule," when the schools of Sura and Pumbedita resumed their parallel activity after a period of interruption. One is justified, therefore, in assigning to that date the beginning of the period of the Geonim—all the more so as the period of the Saboraim can not be extended down to the year 689, as Abraham ibn Daud assumes in his historical work, "Sefer ha-Ḳabbalah." According to an old, well-authenticated statement, 'Ena and Simuna, who flourished in the first third of the sixth century, were the last saboraim. The interval between this date and that of the reopening of the schools referred to above, may be included in the period of the Saboraim, and the period of the Geonim may be said to begin with the year 589, when Mar Rab Ḥanan of Isḳiya became gaon of Pumbedita. The first gaon of Sura, according to Sherira, was Mar Rab Mar, who assumed office in 609. The last gaon of Sura was Samuel b. Ḥofni, who died in 1034; the last gaon of Pumbedita was Hai, who died in 1038; hence the activity of the Geonim covers a period of nearly 450 years.

Their Functions.

The Geonim officiated, in the first place, as directors of the academies, continuing as such the educational activity of the Amoraim and Saboraim. For while the Amoraim, through their interpretation of the Mishnah, gave rise to the Talmud, and while the Saboraim definitively edited it, the Geonim's task was to interpret it; for them it became the subject of study and instruction, and they gave religio-legal decisions in agreement with its teachings.

As the academies of Sura and Pumbedita were also invested with judicial authority, the gaon officiated at the same time as supreme judge. The organization of the Babylonian academies recalled the ancient sanhedrin. In many responsa of the Geonim, members of the schools are mentioned who belonged to the "great sanhedrin," and others who belonged to the "small sanhedrin." As may be gathered from the statements of Nathan ha-Babli (tenth century), and from various references in the geonic responsa, the following customs connected with the organization of the academies were observed in the two "kallah" months, Adar and Elul, during which (as in the time of the Amoraim) foreign students assembled in the academy for common study. In front of the presiding gaon and facing him were seated seventy members of the academy in seven rows of ten persons each, each person in the seat assigned to him, and the whole forming, with the gaon, the so-called "great sanhedrin." Gaon Amram calls them in a responsum ("Responsa der Geonim," ed. Lyck, No. 65) the "ordained scholars who take the place of the great sanhedrin." A regular ordination ("semikah") is of course not implied here; that did not exist in Babylonia, only a solemn nomination taking place. Gaon Ẓemaḥ refers in a responsum (see "Jeschurun," v. 137) to "the ancient scholars of the first row, who take the place of the great sanhedrin." The masters, or "allufim" (*i.e.*, the seven heads of the college of teachers ["resh kallah"]), and the "ḥaberim," the three most prominent among the other members of the college, sat in the first of the seven rows. Nine sanhedrists were subordinated to each of the seven allufim, who probably supervised the instruction given during the entire year by their subordinates. Notwithstanding the assumption of Grätz ("Geschichte der Juden," v. 148, 480) and Halevy ("Dorot ha-Rishonim," iv. 217), it appears from the text of Nathan ha-Babli (ed. Neubauer, ii. 87), if read rightly, and from other sources, that only the seven kallah heads were called "allufim," and not all the 70 members of the college. The two geonim Amram and Ẓemaḥ designate in their responsa, mentioned above, the resh kallah and the allufim as heads of the college.

The Kallah.

A scholar by the name of Eleazar, who went from Lucena in Spain to Babylon in the ninth century, is designated both as "alluf" and as "resh kallah" (see Harkavy, "Resp. der Geonim," pp. 201, 376). A correspondent of Hai Gaon, Judah b. Joseph of Kairwan, is called on one occasion "alluf," on another "resh kallah," and on a third "resh sidra" (Harkavy, *l.c.* pp. 359, 383).

The members of the academy who were not ordained sat behind the seven rows of sanhedrists. During the first three weeks of the kallah month the scholars seated in the first row reported on the Talmud treatise assigned for study during the preceding months; in the fourth week the other scholars and also some of the pupils were called upon. Discussions followed, and difficult passages were laid before the gaon, who also took a prominent part in the debates, and freely reproved any member of the college who was not up to the standard of scholarship. At the end of the kallah month the gaon designated the Talmudic treatise which the members of the assembly were obliged to study in the months intervening till the next kallah should begin. The students who were not given seats were exempt from this task, being free to choose a subject for study according to their needs.

During the kallah which took place in the month of Adar the gaon laid before the assembly every day a certain number of the questions that had been sent in during the year from all parts of the Diaspora. The requisite answers were discussed, and were finally recorded by the secretary of the academy according to the directions of the gaon. At the end of the kallah month the questions, together with the answers, were read to the assembly, and the answers were signed by the gaon. A large number of the geonic responsa originated in this way; but many of them were written by the respective geonim without consulting the kallah assemblies convened in the spring.

Nathan ha-Babli's account, from which the foregoing statements have been taken, refers only to the

Its Members.

kallah months. The remaining months of the year passed more quietly at the academies. Many of the members, including those of the college designated as "sanhedrin," lived scattered in the different provinces, and appeared before the gaon only at the time of the kallah. Nathan designates the permanent students of the academy by the Talmudic term "bene be-rab" (sons of the schoolhouse), in contradistinction to the "other students" that gathered at the kallah. These two classes of students numbered together about 400 at the time when Nathan wrote his account (tenth century). When a resh kallah or any other member of the college died and left a son who was worthy to occupy his father's seat, the son inherited it. The students coming to the academy during the kallah months received support from a fund which was maintained by gifts sent to the academy during the year, and which was in charge of a trustworthy man. The members sitting in the front rows seem to have drawn a salary.

A description of the organization of the geonic academies differing in important details from Nathan's account is found in an interesting genizah fragment edited by Schechter ("J. Q. R." xiii. 365). This fragment, however, most probably refers to the Palestinian academy of the eleventh century (see "J. Q. R." xv. 83, and also Gaon in Palestine).

Two courts were connected with each of the two Babylonian academies. The higher court ("bet din gadol") was presided over by the gaon (see Harkavy, *l.c.* p. 88). It appointed the judges for the districts within the jurisdiction of the respective academies (comp. the letter of appointment in Aramaic in Harkavy, *l.c.* p. 80), and was empowered to set aside the verdicts of the several judges and to render new ones. The other court belonging to the academy was under the direction of the ab bet din, and judged minor cases.

Judicial Functions.

The geonim occasionally transcended the Talmudic laws and issued new decrees. At the time of the gaons Mar R. Huna at Sura and Mar R. Rabba at Pumbedita (*c.* 670), for instance, the measures taken in relation to a refractory wife were different from those prescribed in the Talmud (Ket. 62b). Toward 785 the geonim decreed that debts and the ketubah might be levied on the movable property of orphans. Decrees of this kind were issued jointly by both academies; and they also made common cause in the controversy with Ben Meïr regarding a uniform Jewish calendar (see "R. E. J." xlii. 192, 201).

The gaon was generally elected by the academy, although he was occasionally appointed by the exilarch; the geonim Mar R. Samuel and R. Yehudai of Sura and R. Naṭroi Kahana of Pumbedita, for instance, were appointed by the exilarch Solomon b. Ḥisdai (eighth century). The exilarch David b. Judah appointed R. Isaac b. Hananiah gaon of Pumbedita in 833. But when the exilarch David b. Zakkai appointed R. Kohen Ẓedeḳ gaon of Pumbedita, the academy itself elected Rab Mebasser. The schism arising thereby was finally adjusted peaceably, the geonim officiating together down to Mebasser's death (926), after which Kohen Ẓedeḳ remained as the sole gaon of Pumbedita. David b. Zakkai also appointed a counter-gaon to Saadia at Sura, whom he himself had called to that office, this being a well-known incident in the history of the controversy between Saadia and David b. Zakkai. Sherira cites still other examples to show that two geonim officiated at the same time at Pumbedita. For instance, during the controversy between Daniel and the exilarch David b. Judah the ab bet din Joseph b. Ḥiyya was appointed gaon of Pumbedita side by side with the gaon Abraham b. Sherira; Joseph, however, recognized the superiority of Abraham. Once when both were present at Bagdad in the synagogue of Bar Nasla on the occasion of the kallah at which homage was paid to the gaon, the leader in prayer called out: "Listen to the opinion of the heads of the Academy of Pumbedita." The congregation thereupon began to weep because of the schism indicated by the plurality of heads, and Mar Joseph, deeply moved, rose and said: "I herewith voluntarily renounce the office of gaon, and resume that of ab bet din." Gaon Abraham then blessed him and said: "May God grant you to partake of His blessedness in the world to come" (Sherira, ed. Neubauer, i. 38). When Abraham died Joseph became his successor (828). Joseph b. Ḥiyya's son Menahem, who became gaon in 859, also had a counter-gaon in the person of R. Mattithiah, who succeeded to the office on Menahem's death a year and a half later.

Relations with Exilarch.

The gaon was entirely independent of the exilarch, although the geonim of both academies, together with their prominent members, went every year to render homage to the exilarch (see Nathan ha-Babli, ed. Neubauer, ii. 78). The assembly at which this homage took place was called the "great kallah." In the controversy between the academies and Ben Meïr the exilarch sided with the two geonim (see "R. E. J." xlii. 211). The signature and seal of the exilarch, together with the signatures of both the geonim, were affixed to certain especially important decrees (see "'Iṭṭur," ed. Lemberg, i. 44a). The Geonim were empowered to examine documents and decisions originating in the court of the exilarch (see Harkavy, *l.c.* p. 276).

The gaon of Sura ranked above the gaon of Pumbedita, and a sort of court etiquette was developed in which this fact found expression (see the account taken from the first edition of "Yuḥasin," in Neubauer, ii. 77 *et seq.*). The gaon of Sura sat at the right hand of the exilarch, while the gaon of Pumbedita sat at the left. When both were present at a banquet, the former pronounced the blessing before and after the meal. The gaon of Sura always had precedence, even if he was much younger than his colleague, and, in writing a letter to him, did not refer to him as gaon, but addressed merely "the Scholars of Pumbedita"; the gaon of Pumbedita, on the other hand, addressed his letters to "the Gaon and the Scholars of Sura." During the solemn installation of the exilarch the gaon of Sura read the Targum to the Pentateuch sections which had been read by the exilarch. On the death of the exilarch the gaon of Sura had the exclusive claim to his official income until the election of a new exilarch.

Geonim of Sura.

The gaon of Sura evidently owed his superior rank to the ancient reputation of the academy over which he presided; for Sura had been the leading academy of the Babylonian Jews during the period of the Amoraim, first under its founder Rab and his pupil Huna (third century), and then under Ashi (d. 427). In the geonic period also the more prominent scholars taught at Sura; this is indicated by the fact that most of the geonic responsa that have been preserved originated at Sura. The liturgic order of prayers and rules was formulated by geonim of Sura, such as Kohen Ẓedeḳ, Sar Shalom, Naṭronai, and Amram. R. Yehudai Gaon's "Halakot Pesuḳot" and the "Halakot Gedolot" of Simeon Ḳayyara (who was, however, no gaon) were written at Sura (see Epstein, "Ha-Goren," iii. 53, 57). The Midrash Esfa, which was edited by the gaon Ḥaninai (769–777), may also be regarded as an evidence of the early literary work of the academy there (see Yalḳ. i. 736).

But it was Saadia's activity that lent to this academy unusual luster and an epoch-making importance for Jewish science and its literature. Then, after a long period of decadence, another worthy occupant of the office arose in the person of Samuel b. Ḥofni, the last gaon of Sura. Among the earlier geonim of Pumbedita only Ẓemaḥ (872–890) achieved a literary reputation, as author of a Talmudic dictionary entitled "'Aruk"; but Aḥa (Aḥai) the author of "She'iltot" (middle of the eighth century), also seems to have belonged to the Academy of Pumbedita. This academy, however, as if eager to make up for the delay of ages, furnished in the persons of its last two heads, the geonim Sherira and Hai (father and son), scholars of the first rank, who displayed great literary activity and inaugurated a final significant epoch for the gaonate, which came to an end on Hai's death.

Significance.

The importance of the Geonim in Jewish history is due, in the first place, to the fact that for a number of centuries they occupied a unique position as the heads of their respective schools and as the recognized authorities of Judaism. Their influence probably extended chiefly to the Mohammedan countries, especially northern Africa and Spain; but in the course of time the Jews of Christian Europe also came under the influence of the Babylonian schools. It was for this reason that the Babylonian Talmud came to be recognized as the basis for religio-legal decisions throughout Jewry and as the principal object of study. Even the facilities offered for such study to the Diaspora were due to the Geonim, since the geonic exposition of the Talmud, with regard to both text and contents, was directly or indirectly the chief aid in comprehending the Talmud. The importance of the period of the Geonim for the history of Judaism is further enhanced by the fact that the new Jewish science, which steadily developed side by side with Talmudic studies, was created by a gaon, and that the same gaon, Saadia, effectively opposed the disintegrating influences of Karaism. The activity of the Geonim may be seen most clearly in their responsa, in which they appear as the teachers of the entire Diaspora, covering in their religio-legal decisions a wide field of instruction.

In the course of the tenth century, however, even before the Babylonian schools ceased with the death of the last gaon, other centers arose in the West from which went forth the teachings and decisions which superseded those of the Geonim. The fixed gifts which the Jews of Spain, the Mograb, North Africa, Egypt, and Palestine had contributed to the support of the Babylonian schools were discontinued long before, as Abraham ibn Daud reports (Neubauer, ii. 67); and the decadence of these schools was hastened thereby as much as by the internal conflicts to which they were subjected. The historic importance of the Geonim and their schools may be said to have ceased even before the institutions themselves were dissolved on the death of Gaon Hai. It is symbolic of the sad end of the gaonate that after Hai's death (1038) the exilarch Hezekiah was the only person found worthy to assume the direction of the sole remaining Academy of Pumbedita; and with his forcible deposition and imprisonment as a result of calumnious charges brought against him two years later the office of exilarch also ceased.

Sources.

An authentic account of the names, sequence, and terms of office of the geonim of both academies, taken from their records, has been left by Sherira, the last gaon but one of Pumbedita, in a long letter which he addressed to the scholars of Kaitwan, and in which he recites the history of the Babylonian academies. Abraham ibn Daud's "Sefer ha-Ḳabbalah" is in comparison merely of secondary importance. For the period down to about 800 the latter uses another source, probably Samuel ha-Nagid's "Mebo ha-Talmud" (see Rapoport's biography of Nathan, note 24, and biography of Hai, note 2); his list of the Geonim, moreover, is very confused, geonim of Sura being assigned to Pumbedita, and vice versa. Beginning with the geonim and Isaiah ha-Levi, he draws upon Sherira's letter, from which he frequently copies verbatim.

The list of the geonim of Sura and Pumbedita, which is given on the following page, is based entirely on Sherira's account. The dates, which Sherira noted according to the Seleucidan era, have been reduced to their equivalents in the common era. The date given is that of the gaon's entering upon office; some of the dates are missing in the account of Sherira, who says in reference to the geonim of Sura that down to 1000 Seleucidan (689 C.E.) even those that he does give are not indisputable. His dates referring to the terms of office of the geonim of Sura from the end of the eighth century down to the time of Saadia need revision, for, as given by Sherira, the sum of years during which the geonim of Sura officiated, from the time of Mar R. Hilai (792) down to Saadia (928), is 153 years instead of 136. The difference of 17 years has been adjusted in the following list by reducing the terms of office of some of the geonim. The dates of the last geonim, Sherira, Hai, and Samuel b. Ḥofni, are taken from Abraham ibn Daud's historical work "Sefer ha-Ḳabbalah."

SYNCHRONISTIC LIST OF THE GEONIM OF SURA AND PUMBEDITA.

SURA.	YEAR.	PUMBEDITA.	YEAR.
		Mar b. R. Ḥanan of Iskiya	589
Mar R. Mar b. Mar R. Huna	609	Mar R. Mari b. Mar R. Dimi	609
		Mar R. Ḥanina (time of Mohammed)	...
R. Ḥanina	...	Mar R. Hana	...
		Mar R. Isaac (Firuz Shabur)	660
Mar R. Huna	...	Mar R. Rabbah	...
Mar R. Sheshua (called also Mesharsheya b. Taḥlifa)	...	Mar R. Bosai	...
Mar R. Ḥanina of Nehar Peḳod	689	Mar R. Huna Mari b. Mar R. Joseph (1000 Seleucidan)	689
Mar R. Nehilai of Naresh.	697	R. Ḥiyya of Meshan	...
R. Jacob of Nehar Peḳod.	715	Mar R. Rabya	...
		Mar R. Naṭronai b. Mar Nehemiah (called Mar R. Yanḳa)	719
Mar R. Samuel (descendant of Amemar)	733	R. Judah	...
		Mar R. Joseph (called Mar Kitnai)	739
		R. Samuel b. Mar R. Mar	748
Mar R. Mari ha-Kohen of Nehar Peḳod	751		
Mar R. Aḥa	759	R. Naṭroi Kahana b. Mar Aḥnai (of Bagdad; contemporary of Aḥa di Shabḥa)	...
		Mar R. Abraham Kahana	...
R. Yehudai b. Mar R. Naḥman (the celebrated Yehudai Gaon)	760		
		R. Dodai b. Mar R. Naḥman (brother of R. Yehudai)	761
R. Aḥunai Kahana b. Mar Papa (var. Huna)	764		
		R. Ḥananya b. R. Mesharsheya	767
Mar R. Ḥaninai Kahana b. Mar R. Huna	769		
		R. Malka b. Mar R. Aḥa.	771
		Mar Rabba b. R. Dodai (ancestor of Sherira Gaon)	773
		R. Shinwai	...
R. Mari ha-Levi b. R. Mesharsheya	777		
R. Bebai ha-Levi b. Mar R. Abba of Nehar Peḳod.	781		
		R. Ḥaninai Kahana (son of Abraham Kahana, the gaon)	782
		Mar R. Huna b. Mar ha-Levi b. Mar Isaac.	785
		R. Manasseh b. Mar R. Joseph	788
Mar R. Hilai b. Mar R. Mari	792		
		Mar R. Isaiah ha-Levi b. Mar R. Abba	796
		Mar R. Joseph b. Mar R. Shila	798
R. Jacob ha-Kohen b. Mar Mordecai	801		
		Mar R. Kahana, son of Ḥaninai Gaon	804
		Mar R. Abumai, brother of Ḥaninai Gaon	810
		Mar R. Joseph b. Mar R. Abba	814
R. Abimai, brother of Mar R. Mordecai	815		
		Mar R. Abraham b. Mar R. Sherira	816
Mar R. Zadok b. Mar R. Ashi	823		
Mar R. Hilai b. Mar R. Hananiah	825		
		R. Joseph b. Mar R. Ḥiyya	828
R. Ḳimoi b. Mar R. Ashi.	829		
R. Moses (var. Mesharsheya) Kahana b. Mar Jacob	832		
		Mar R. Isaac b. Mar R. Hananiah (var. Ḥiyya)	833
		R. Joseph b. Mar R. Abba	839
		R. Palṭoi b. Mar R. Abaye	842
[No gaon	843–844]		
R. Kohen Ẓedeḳ b. Mar Abimai Gaon	845		
Mar R. (Sar) Shalom b. Mar R. Boaz	849		
R. Naṭronai b. Mar R. Hilai Gaon b. Mar R. Mari	853		
Mar R. Amram b. Mar R. Sheshna (author of the Siddur)	856		
		Mar R. Aḥai Kahana b. Mar R. Mar	858
		R. Menahem b. Mar R. Joseph Gaon b. Ḥiyya.	859
		R. Mattithiah b. Mar R. Rabbi	861
		R. Abba b. Mar R. Ammi	869
		Mar R. Ẓemaḥ b. Mar Palṭoi Gaon (author of the first ʻAruk)	872
R. Naḥshon b. Mar R. Zadok	874		
R. Ẓemaḥ b. Mar R. Ḥayyim	882		
Mar R. R. Malka	887		
R. Hai b. Mar R. Naḥshon	889		
		R. Hai b. R. Mar David.	890
R. Hilai b. Naṭronai Gaon.	896		
		Mar R. Ḳimoi b. R. Aḥai Gaon	898
R. Shalom b. Mar R. Mishael	904		
		Yehudai b. Mar R. Samuel Resh Kallah	906
R. Jacob b. Mar R. Naṭronai	911		
		R. Mebasser Kahana b. Mar R. Ḳimoi Gaon	918
R. Yom-Ṭob Kahana b. Mar R. Jacob	924		
		R. Kohen Ẓedeḳ Kahana b. Mar R. Joseph	926
R. Saadia b. Mar Joseph (of Faym)	928		
		R. Ẓemaḥ b. Mar R. Kafnai (var. Pappai).	935
		Mar R. Hananiah b. Mar R. Yehudai Gaon	938
R. Joseph b. R. Jacob	942		
		R. Aharon b. Mar R. Joseph ha-Kohen (Aharon b. Sargado)	943
		R. Nehemiah b. Mar R. Kohen Ẓedeḳ	961
		R. Sherira	968
R. Samuel ha-Kohen b. Ḥofni, died	1034	R. Hai died	998 1038
		[Hezekiah, descendant of David b. Zakkai, exilarch and gaon up to 1040.]	

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E. C. A. E.—W. B.

——**In Palestine:** In the century following the death of Hai, the last Babylonian gaon, there was an academy in Palestine, the head of which assumed the same titles as had the Babylonian geonim: "gaon" and "rosh yeshibat geon Yaʻaḳob." The yeshibah in

Palestine existed already during Hai's life, for in 1031 Josiah the "ḥaber" was ordained at the "holy yeshibah of Palestine" (see "J. Q. R." xiv. 223). A postscript to a small chronicle dating from the year 1046 says that Solomon b. Judah was then the "head of the Academy of Jerusalem" (Neubauer, i. 178). Three generations of the descendants of this Solomon b. Judah were heads of the Palestinian academy, and bore the title of "gaon." A work of one of these geonim of Palestine, the "Megillat Abiathar" ("J. Q. R." xiv. 449 *et seq.*), has been recently discovered by Schechter in the genizah of Cairo, and gives a very clear account of this interesting episode in the history of the Jews of Palestine. It is learned with regard to the organization of the Academy of Palestine that, as in Babylonia, the ab bet din, the president of the court, ranked next to the gaon, and that another member of the college, called "the third" ("ha-shelishi"), held the third highest office. In another document from the genizah, which Schechter has published under the title "The Oldest Collection of Bible Difficulties" ("J. Q. R." xiii. 345 *et seq.*), the ab bet din is described as seated at the right hand of the gaon, and "the third" at the left (see "J. Q. R." xv. 83). A letter in the "Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer" is addressed to Solomon b. Judah, "the first gaon of Palestine" ("R. E. J." xxv. 272). This letter clearly shows the same close connection between the Jews of Egypt and those of Palestine as is indicated in the "Megillat Abiathar." Solomon b. Judah was succeeded at his death by his son Joseph Gaon, his other son, Elijah, becoming ab bet din. When Joseph died in 1054, David b. Azariah, a scion of the house of exilarchs who had gone from Babylon to Palestine, and had formerly done much injury to the brothers, was elected gaon, to the exclusion of Elijah, who remained ab bet din. David b. Azariah died in 1062 after a long and serious illness, which he himself is said to have acknowledged to be a punishment for his ill treatment of his predecessors. Elijah now became gaon, filling the office down to 1084. In 1071, when Jerusalem was taken by the army of the Seljuk prince Malik Shah, the gaonate was removed from Jerusalem, apparently to Tyre. In 1082 Gaon Elijah called a large convocation at Tyre, and on this occasion he designated his son Abiathar as his successor in the gaonate, and his other son, Solomon, as ab bet din. Elijah died two years later, and was buried in Galilee, near the old tannaite tombs, a large concourse of people attending the burial. Shortly after Abiathar entered upon his office David b. Daniel, a descendant of the Babylonian exilarchs, was proclaimed exilarch in Egypt; and he succeeded in having his authority recognized also by the communities along the Palestinian and Phenician coasts, Tyre alone retaining its independence for a time. But when this city again came under Egyptian rule in 1089, the Egyptian exilarch subjected its community also, forcing Abiathar to leave the academy. The academy itself, however, resisted the exilarch, declaring his claims to be invalid, and pointing out his godlessness and tyranny while in office. Fast-day services were held (1093), and the sway of the Egyptian exilarch was soon ended. The nagid Meborak, to whom David b. Daniel owed his elevation, called a large assembly, which deposed David b. Daniel and reinstated Abiathar as gaon (Iyyar, 1094). Abiathar wrote his "Megillah" in commemoration of this event. A few years later, at the time of the First Crusade, he sent a letter to the community of Constantinople, which communication has recently been discovered ("J. Q. R." ix. 28). It is dated from Tripolis in Phenicia, to which the academy may have been removed. Abiathar was succeeded by his brother Solomon. An anonymous letter, unfortunately without date, dwells on the controversies and difficulties with which the academy had to contend ("J. Q. R." xiv. 481 *et seq.*). The next generation of Solomon b. Judah's descendants dwelt in Egypt. In 1031 Maẓliaḥ, a son of Solomon b. Elijah, addressed from the "gate of the Academy of Fostat" a letter to a certain Abraham, in which he gives his whole genealogy, adding the full title of "gaon, rosh yeshibat geon Ya'aḳob," to the names of his father, grandfather, and great-grandfather. The Academy of Palestine had probably ceased to exist before Palestine was conquered by the Christians, and its head, the gaon Maẓliaḥ, went to Fostat, where there was an academy that had seceded from the authority of the Palestinian academy at the time of the Egyptian exilarch David b. Daniel ("J. Q. R." xv. 92 *et seq.*). It is not known what office Maẓliaḥ occupied at Fostat, although he retained his title of gaon. A daughter of Maẓliaḥ presented to the academy a book by Samuel ben Ḥofni which she had inherited from her grandfather, the gaon Solomon b. Elijah. In 1112 the "Mushtamil," the philological work of the Karaite scholar Abu al-Faraj Harun, was copied for Elijah, a son of the gaon Abiathar, "grandson of a gaon and great-grandson of a gaon" ("R. E. J." xxx. 235). In 1111 the same Elijah purchased at Fostat R. Hananel's commentary to Joshua, which subsequently fell into the hands of his cousin, the gaon Maẓliaḥ ("J. Q. R." xiv. 486). It may be noted here that the geonic family of Palestine was of Aaronite origin and that Abiathar claimed Ezra as his ancestor. The tradition of the Palestinian gaonate seems to have survived at Damascus, for Benjamin of Tudela (*c.* 1170) says that the teachers of Damascus were considered as the scholastic heads of Israel ("rashe yeshibot shel ereẓ Yisrael").

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E. C. W. B.

GAP. See Dauphiné.

GARCIA, BERNARDO (BENJAMIN?) NUÑEZ: Spanish poet; lived in Amsterdam about the middle of the eighteenth century. His little burlesques and occasional poems are extant in manuscript. Among them are an epithalamium, written in the year 1735 for the wedding celebration of Don Isaac de Abraham Curiel and Donna Ester Alvares; "Entremes del Pintor Cornelio"; and "Entremes del Hurto de los Muertos."

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G. M. K.

GARDEN. See Horticulture.

GARLIC. See Botany.

GARMENTS. See Costume.

GARMISON, SAMUEL: Palestinian rabbi of the seventeenth century. He was a native of Salonica, and settled in Jerusalem, where he became rabbi. Of his numerous works only two, and these in manuscript, are extant: "Imre Binah," novellæ on Talmudic treatises, and "Imre No'am," homilies; the second part of the latter is in the possession of Ḥakam Bashi Al-Yashar in Jerusalem. In the latter work the author quotes three others: "Imre Yosher," "Imre Emet," and a commentary on Ṭur Ḥoshen Mishpaṭ.

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D. L. Grü.

GARMON, NEHORAI: Rabbi of Tunis; poet; born at Tripoli about 1682; died at Tunis 1760. Garmon went to Tunis at twenty, and studied Talmud under Isaac Lombroso, whom he succeeded in the rabbinate. He was the author of "Yeter ha-Baz," novellæ on the Talmud and on Maimonides' "Yad," printed with which are eleven poems of the author (only one in meter), and the novellæ of his son, Ḥayyim Garmon (d. 1781), entitled "Ẓedakah le-Ḥayyim" (Leghorn, 1787). The father mentions in his preface that he lost a large part of his writings in an attack on the Jewish quarter.

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D. M. Sel.

GARMU, BET: A family of skilled bakers employed in the Temple at Jerusalem as bakers of the showbread (Ex. xxv. 30). They kept secret their method of baking. Fearing the family might die out and the secret perish with them, the chiefs of the Temple replaced them with experts from Alexandria, but these could not compete with the Garmuites. The sages therefore summoned the latter back to their office; they, however, would not return until their original salary had been doubled, and for this they were ever after censured. When asked why they would not reveal the secrets of their art, they replied, "Our forebears communicated to us their premonition that the Temple would eventually be destroyed; should we instruct others in our art, it might come to pass that our pupils would exercise the art in the service of some idolatrous temple." The Garmuites are often mentioned with reverence as models of scrupulous honesty (Yoma iii. 11, 38a; Tosef., Yoma, ii. 5, and parallels; see Baking).

E. C. S. M.

GARNISHMENT: In law, the process by which A collects his demand from his debtor, B, by attaching money owing to B from a third person; hence called "Dritt-Arrest" in German law. The power of a court to enforce a judgment against B by collecting the debt of C to B and paying it to A, the judgment creditor, is asserted in a baraita (Ket. 19a) by R. Nathan, who rather quaintly derives the rule from Num. v. 7. This rule is found in the codes ("Yad," Malweh, ii. 6; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 86, 1–4). The process, however, is not to be resorted to until the court has found that B has no money, goods, or lands from which to satisfy the debt, just as in the law of most American states the garnishment process is used only after a return of "no property."

According to later opinions, first found in the Arba' Ṭurim and in Ḥoshen Mishpaṭ, 101, 5, a shorter process is allowed when the debtor holds a bond of a third person. The court may have it appraised, taking into consideration not only the third person's degree of solvency, but also his character (as a stubborn litigant or otherwise), and may turn the bond over to the creditor after the appraisement. The commentary "Be'er ha-Golah" on Ḥoshen Mishpaṭ expresses disapprobation of this course of procedure, but admits that it is well established in practise.

Bibliography: Moses Bloch, *Die Civil-Processordnung nach Mosaisch-Rabbinischen Rechte*, p. 96.

S. S. L. N. D.

GART, JOSEPH: Provençal liturgical poet and commentator; probably lived at Aix in the fifteenth century. The surname is, according to Neubauer, the equivalent of the Hebrew "Shimroni," borne by the Gard family of Avignon (to which Joseph belonged) in addition to their Provençal surname, "Gart." Two literary productions of Gart are still extant in manuscript, a liturgical poem for New-Year's Day (Bibliothèque Nationale, Paris, No. 893), and a commentary on the liturgies for the Four Sabbaths.

Bibliography: *R. E. J.* ix. 215, x. 81; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 319.

J. I. Br.

GÄRTNER, GUSTAV: Austrian physician; born at Pardubitz, Bohemia, Sept. 28, 1855. He received his education at the gymnasium at Königgrätz and the University of Vienna, obtaining the degree of doctor of medicine in 1879. In the same year he became junior assistant at the general hospital at Vienna, and in 1882 assistant to Professor Stricker in experimental pathology, occupying the latter position until 1891. He was admitted to the medical faculty of his alma mater in 1886 as privatdocent, and in 1890 was appointed assistant professor, which position he now holds.

Gärtner has paid particular attention to the use of electricity in medicine, and has invented several instruments: the "elektrisches Zweizellenbad" (electrical bath with two cells); the kaolin rheostat; the tonometer, an instrument for measuring the pressure of the blood; the ergostat, etc. He has contributed many essays to the medical journals, among which may be mentioned: "Ueber die Beziehung Zwischen Nierenerkrankungen und Oedœmen," in "Wiener Medizinische Zeitung," 1883; "Das Electrisches Zweizellenbad," in "Wiener Klinische Wochenschrift," 1889, No. 44; "Der Kaolin Rheostat," *ib.* 1890, No. 6; with F. Römer, "Ueber die Einwirkung von Tuberkulin und Andern Bakterien-Extracten auf den Lymphstrom," *ib.* 1892, No. 2; with A. Beck, "Ueber den Einfluss der Intravenösen Kochsalzeinspritzung auf die Resorption von Flüssigkeiten," *ib.* 1893, No. 31; "Ueber ein Neues Instrument zur Intensitätsmessung des Auskultationsphänomen," *ib.* 1894, No. 44; "Ueber Electrische Medizinalbäder," *ib.* 1895, Nos. 33 and 34; with J.

Wagner, "Die Lehre vom Hirnkreislauf," *ib.* 1899, No. 26; "Ueber Intravenöse Sauerstoffingestionen," *ib.* 1902, Nos. 27, 28.

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s. F. T. H.

GASCON, ABRAHAM: Scholar of the sixteenth century. Gascon had in his possession Samuel of Sarsah's "Miklal Yofi," to which he added marginal notes, and the index of which he completed.

BIBLIOGRAPHY: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1296.
G. M. SEL.

GASTER, MOSES: Haham of the Spanish and Portuguese congregation, London; born in Bucharest Sept. 16, 1856. Having taken a degree in his native city (1874), he proceeded to the Jewish seminary at Breslau, where he received the degree of Ph.D. in 1878 and the "Hattarat Hora'ah" in 1881. His history of Rumanian popular literature was published at Bucharest in 1883. Gaster's magnum opus, on which he was engaged for ten years, is a Rumanian chrestomathy and glossary covering the period from the dawn of Rumanian literature down to 1830. He was lecturer on the Rumanian language and literature at the University of Bucharest (1881–85), inspector-general of schools, and a member of the council for examining teachers in Rumania. He also lectured on the Rumanian apocrypha, the whole of which he had discovered in manuscript.

Gaster wrote various text-books for the Jewish community of Rumania, made a Rumanian translation of the prayer-book, and compiled a short Scripture history.

Having been expelled from Rumania by the government in 1885, he went to England, where he was appointed Ilchester lecturer in Slavonic literature at the University of Oxford, his lectures being published afterward as "Greco-Slavonic Literature," London, 1886. He had not been in England many years before the Rumanian government canceled the decree of expulsion, presented him with the Rumanian Ordre pour le Mérite of the first class (1891), and invited him to return; but he declined the invitation. In 1895, at the request of the Rumanian government, he wrote a report on the British system of education, which was printed as a "green book" and accepted as a basis of education in Rumania.

In 1887 Gaster was appointed haham of the Spanish and Portuguese congregation in London, in which capacity he presided over the bicentenary of Bevis Marks Synagogue. He was also principal of Judith Montefiore College, Ramsgate, from 1891 to 1896, and wrote valuable essays accompanying the yearly reports of that institution. He is a member of the councils of the Folk-Lore, Biblical, Archeological, and Royal Asiatic societies, and has written many papers in the transactions of these bodies. Among Gaster's works are the following: "Jewish Folk-Lore in the Middle Ages" (London, 1887); "The Sword of Moses," from an ancient manuscript book of magic, with introduction, translation, and index (*ib.* 1896); "The Chronicles of Jerahmeel" (*ib.* 1899); "History of the Ancient Synagogue of the Spanish and Portuguese Jews," a memorial volume in celebration of the two-hundredth anniversary of its inauguration (*ib.* 1901). The following are among his numerous contributions to periodical literature: "Beiträge zur Vergleichenden Sagen und Märchenkunde," in "Monatsschrift," xxix. 35 *et seq.*; "Ein Targum der Amidah," in *ib.* xxxix. 79 *et seq.*; "The Apocalypse of Abraham, from the Roman Text," in the "Transactions of the Royal Asiatic Society," ix. 195; "The Unknown Hebrew Versions of the Tobit Legend," in *ib.* 1897, p. 27; "The Oldest Version of Midrash Meghillah," in "Kohut Memorial Volume"; "Hebrew Text of One of the Testaments of the Twelve Patriarchs," in the "Proceedings of the Society of Biblical Archæology," xvi. 33 *et seq.*; "Contributions to the History of Aḥiḳar and Nadam," in the "Transactions of the Royal Asiatic Society," 1900, p. 301.

Gaster is among the most active leaders of the Zionist movement in England; and even while in Rumania he assisted in establishing the first Jewish colony in Palestine. He was vice-president of the first Basel Congress, and has been a prominent figure in each succeeding congress.

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J. G. L.

GASTFREUND, ISAAC: Galician rabbinical scholar; born about 1845; died in Vienna after 1880. He was the author of "Toledot Rabbi 'Aḳibah," a biography of the tanna Akiba b. Joseph (Lemberg, 1871; see "Ha-Shaḥar," ii. 399–400), and of the German work "Mohamed nach Talmud und Midrash" (issued in parts, Berlin, 1875; Vienna, 1877–80; see Sprenger in "Z. D. M. G." xxix. 654–659). He also wrote in Hebrew a biography of the Königswarter family entitled "Toledot Bet Königswarter" (Vienna, 1877); "Anshe Shem," biographies of Jonathan Eybeschütz and Solomon Munk (Lyck, 1879); and "Toledot Yellineḳ," a biography of Adolph Jellinek (Brody, 1880).

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E. C. P. WI.

GATE (Hebrew, שער; Aramaic, תרע; more properly "gateway"): This denotes not so much a contrivance like a door (דלת) for barring ingress and egress, as the passageway and the group of buildings designed for ornament or defense (I Macc. xiii. 33), together with the open space adjoining to or enclosed by them, at the entrance to a palace, a temple, or a city. The most elaborate description in the Bible of such a gate is that of the eastern structure in the outer Temple court (Ezek. xl. 6–16). Steps led up to it; it had two thresholds, a number of lodges or guard-chambers five cubits apart, and porches and posts, with an open space ten cubits wide, while from the roof of one lodge to that opposite was a breadth of twenty-five cubits; the whole enclosed a court, the walls being broken by windows and the openings spanned by arches.

Probably not quite so elaborate, the common gates were provided with doors consisting of stout wings or leaves of wood fastened with brass or iron bolts ("beriaḥ") or barred with heavy wooden beams covered with brass or iron ("min'al"). These were closed at nightfall and on the Sabbath (Josh. ii. 5, 7; Neh. xiii. 19). The entrance led underneath an upper chamber, and sometimes through a small court

(II Sam. xviii. 24, 33) to an inner building. The roof over these buildings was flat; and on this, or on a tower connected with it, the gatekeeper ("sho'er") was stationed, giving notice either by loud calls or by blasts upon a horn when any one approached (II Sam. xxiv. 14; II Kings ix. 7; Jer. vi. 17; Ezek. xxxiii. 1 *et seq.*; comp. II Chron. xxvi. 9). Guards under the command of the chief gatekeeper are also mentioned (II Kings vii. 10–11; Neh. xiii. 19; Jer. xxxvii. 13), for whose accommodation the lodges or guard-chambers were intended. Close by the city and Temple gates were larger or smaller open squares ("reḥobot"), which were public resorts (Gen. xix. 2; Judges xix. 15 *et seq.*; II Sam. xix. 8; I Kings xxii. 10).

As the gate protected the whole city, the word came to be used for the city itself (Isa. xiv. 31; Ex. xx. 10; Deut. xvi. 5; Ruth iii. 11). The king's court is also designated as the "gate" (Esth. iii. 2; Dan. ii. 49; comp. Esth. ii. 19 *et seq.*). The gate and the adjoining open area constituted the market-place (Neh. viii. 16, xiii. 19; Job xxix. 7; II Kings vii. 1); hence such names as "fish-gate," "sheep-gate" (Neh. iii. 1, 3, 32; xii. 39; Zeph. i. 10). The gates offered the main opportunity for social intercourse. The wells were sometimes situated here (II Sam. xxiii. 15–16). Here news from the outside was sure to be announced first (I Sam. iv. 18); private grief or public calamity found "at the gate" ready sympathizers among the assembled throng of idlers (comp. II Macc. iii. 19; Gen. xix. 1; Ps. lxix. 12 [A.V. 13]; Prov. xxxi. 31); matters of public concern were discussed (I Kings xxii. 10; Jer. xxxviii. 7; at the gates of the Temple, Ezek. xi. 1; Jer. xxvi. 10 *et seq.*), public announcements were made (Jer. xvii. 19 *et seq.*; Prov. i. 21, viii. 3), and court and council sessions were held here (Job xxix. 7, xxxi. 21; Prov. xxxi. 23; Lam. v. 14; Deut. xvi. 18, xxi. 19 *et seq.*, xxii. 15–16; Josh. xx. 4).

The Popular Center.

The Levite, the stranger, the widow that is "within thy gates" (Deut. xvi. 14, *et al.*) have a legal status and claim to kindly consideration (comp. Amos v. 12, 15). The heads of slain enemies were probably exhibited in the gates (I Sam. xvii. 51, 54; comp. II Kings x. 8). Criminals were punished outside the gates (I Kings xxi. 13), but near by, while lepers were sent out from the gates (Lev. xiii. 46; II Kings vii. 3), being assigned a settlement beyond the city limits but not too far from the city wall.

Gates and doors were marked with inscriptions (Deut. vi. 9, xi. 20; see DOOR; MEZUZAH). Camps, too, had gates (Ex. xxxii. 26–27). The "gate of heaven"—an old mythological expression—is mentioned (Gen. xxviii. 17), while the Temple's gates are paraphrased as "gates of righteousness" or "gate of the Lord," through which the righteous shall enter (Ps. cxviii. 19–20). "Gates of death" and "gates of thick darkness" occur in poetic phraseology, in many cases with a tinge of mythological coloring (Ps. ix. 14 [A.V. 13]; Job xxxviii. 17, Hebr.). For the gates of Jerusalem see JERUSALEM; for the gates of the Temple see TEMPLE.

"Gate" is used allegorically in rabbinical idioms, as the "gates of repentance" (שערי תשובה; Pesiḳ., ed. Buber, xxv. 157a), the "gates of tears," and the "gates of prayer" (Ber. 32b; B. M. 59a), which are said to be "open"; *i.e.*, repentance or prayer is accepted. Hence the petition in the Ne'ilah service of the Day of Atonement: "Open unto us the gate at the time the gate [of the day] is closing." God is called the "Opener of the gates" (of day, for the sun to rise) in the prayer on Sabbath eve. "Sha'ar" = "gate," or its Aramaic synonym, "baba," is used in later Hebrew literature to designate "chapter" or "section" in a book (*e.g.*, "Baba Batra," etc.; "Sha'ar ha-Yiḥud," in Baḥya's "Ḥobot ha-Lebabot").

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E. G. H.

GATH: One of the five principal cities of the Philistines (Josh. xiii. 3; I Sam. vi. 17). The name occurs in the El-Amarna tablets as "Gimta," "Gimti," "Ginti"; in the Egyptian inscriptions as "Kutu." Goliath came from this city (I Sam. xvii.). David took refuge with King Achish of Gath (I Sam. xxi. 10, xxvii. 2). According to II Chron. xi. 8, Rehoboam fortified the city, which, however, must have fallen into the hands of the Philistines again, for Uzziah conquered it (II Chron. xxvi. 6). Previous to that Gath was taken by the Syrian king Hazael (II Kings xii. 18). According to an Assyrian inscription, Sargon took Gath among other Philistine cities (comp. Amos vi. 2; Micah i. 14).

E. G. H. F. BU.

GATIGNO (Portuguese, **Gatinho**; Levantine, **Gattegno**): Name (Spanish) of a family known in the fourteenth century, and still flourishing in Turkey; it is probably derived from the former French district of Gatines.

Abraham Gatigno: Rabbi; born in Salonica; grandson of Abraham ben Benveniste Gatigno; chosen ḥakam bashi of Salonica (Jan. 10, 1875) in succession to Raphael Asher Covo (d. Dec. 26, 1874). Abraham Gatigno founded the first modern Jewish school in Salonica. He is the author of "Ẓel ha-Kesef" (Salonica, 1872).

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M. K.

Abraham ben Benveniste Gatigno: Turkish rabbi; died at Salonica May, 1730. He wrote: "Ṭirat Kesef," homiletic commentary on the Pentateuch, Salonica, 1736; "Ẓeror ha-Kesef," responsa and homilies, with many additions by his son, Benveniste Gatigno, *ib.* 1756.

BIBLIOGRAPHY: Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 4b; Fürst, *Bibl. Jud.* i. 318; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 84.

M. SEL.

Eliakim ben Isaac Gatigno: Turkish rabbi; lived at Smyrna in the eighteenth century. He wrote: "To'afot Re'em," commentary on Elijah Mizraḥi's "Perush Rashi," Smyrna, 1766; "Agurah be-Oholeka," responsa, Salonica, 1781; "Yiẓḥaḳ Yerannen," novellæ on Maimonides, *ib.* 1785. Benjacob ("Oẓar ha-Sefarim," p. 228) attributes the last-named work to Isaac b. Eliakim Gatigno.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 319; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 265.

M. SEL.

Ezra ben Solomon ibn Gatigno (Astruc Solomon): Commentator; pupil of Joseph b. Joshua ibn Vives; lived in Saragossa and Agremonte (1356–72). He is the author of a supercommentary to Abraham ibn Ezra's commentary on the Pentateuch. Following the example of Joseph ibn Caspi, he separated the exegetical from the mystical portion of the commentary. The former, which was finished in Agremonte on the 18th of Elul, 5132 (=Aug. 18, 1372), is entitled "Sefer ha-Zikronot"; to the latter he gave the title "Sod Adonai Lire'aw." Manuscript copies of both are extant in Oxford; copies of the mystical portion in the Munich and other libraries.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section i., part 54, pp. 358 *et seq.*; idem, *Hebr. Uebers.* p. 436; idem, *Cat. Munich*, 2d ed., p. 7; Jellinek, *Ḳonṭres ha-Mazkir*, 2d ed., pp. 22 *et seq.*

M. K.

Isaac ben Eliakim Gatigno: Turkish rabbi; lived at Salonica in the eighteenth century. He wrote: "Bet Yiẓḥaḳ," a critical commentary on Maimonides' "Yad," Salonica, 1792; "Bet Mo'ed," novellæ and homilies, *ib.* 1839. See Eliakim ben Isaac Gatigno.

Bibliography: Fürst, *Bibl. Jud.* i. 319; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 265.

M. Sel.

Solomon Astruc Gatigno ("the Martyr"): A Bible commentator, probably of the fifteenth century. He wrote expository notes to Messianic passages in the Bible, such as Isa. lii. 13 and Ps. cxxxix.; also a commentary on the Pentateuch entitled "Midrash ha-Torah," a manuscript copy of which work was seen by Azulai. His commentaries are preserved in manuscript at Oxford.

Bibliography: Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 27, p. 357; Azulai, *Shem ha-Gedolim*, i. 164.

D. M. K.

GAU, JACOB IBN. See Ibn Jau, Jacob.

GAULONITIS: Section of country east of the Jordan and of the Sea of Galilee; so called particularly in the first century C.E. It is frequently mentioned by Josephus as a part of the tetrarchy of Philip, in the same general region as Trachonitis, Auranitis, and Batanea. The origin of the name is probably to be found in "Golan," one of the cities of refuge (Deut. iv. 43; Josh. xx. 8) located in Bashan, in the territory of the half-tribe of Manasseh, and also one of the Levitical cities assigned to the children of Gershon (Josh. xxi. 27; I Chron. vi. 56). The modern equivalent of "Golan" is "Jaulan," described by Schumacher in his "Across the Jordan" (p. 3):

> "This district of Jaulân is bounded on the south by the Sharî'at el Menâdireh, and on the north extends to the Jisrs (or Bridges) of 'Allân and Rukkâd, or even as far as Ghadîr el Bustân. On the east it is bounded by the gorge of the Nahr el 'Allân (Haurân), and on the west by the still more precipitous Nahr er Rukkâd. Its highest elevation, at Ghadîr el Bustân, reaches 1,912 feet; while its lowest inhabited village, not counting the Bedawin huts at Kuweyyeh, is El Ekseir, at 1,145 feet; but its average height may be put at 1,500 feet above the Mediterranean Sea."

This plateau is but little cultivated except near the villages. It is dotted with volcanic mounds of basaltic formation, and makes fine pasturage during the earlier spring. Schumacher (pp. 91–93), on the authority of the present inhabitants, mentions Saḥem al-Jaulan, the best-built village in all Jaulan, as probably the ancient capital of this district.

E. G. H. I. M. P.

GAUNSE (Gaunz, Ganse, Gans), JOACHIM (Jeochim, Jochim): German mining expert who figures in the English state papers of the reign of Elizabeth. He was born at Prague, and was therefore in all probability a connection of David Gans, who settled there in 1564; he certainly shared his scientific interests. He is first mentioned in his professional capacity at Keswick, Cumberland, in 1581, and he remained in England till the end of 1589. He introduced a new process for the "makeing of Copper, vitriall, and Coppris, and smeltinge of Copper and leade ures." A full description of his operations is preserved in the English state papers (Domestic Series, Elizabeth, vol. 152, No. 88). Foreign miners were very active in England about this period. There is no doubt that England owed much to such immigrants in the mining industries (see Cunningham, "Alien Immigrants," p. 122).

In Sept., 1589, in the presence of a minister, Richard Curteys, at Bristol, Gaunse, speaking "in the Hebrue tonge," proclaimed himself a Jew, and as a result was arrested and sent in custody to the privy council in London (Domestic Series, Elizabeth, vol. 226, No. 46). The council seems to have taken no hostile action, however. Walsingham, who was then secretary of state, was an old employer of Gaunse, and other members of the council also knew him.

Bibliography: I. Abrahams, *Joachim Gaunse, a Mining Incident in the Reign of Queen Elizabeth*, in *Transactions of Jewish Historical Society of England*, iv., where all the documents are published.

J. I. A.

GAVISON, MEÏR: Egyptian scholar; flourished in the sixteenth and seventeenth centuries. He was one of the rabbis at Cairo at the time of R. Jacob Castro, and was generally recognized as a great Talmudist. One volume of his responsa was seen in Egypt by Azulai. His responsa are also mentioned by Abraham ha-Levi in his "Ginnat Weradim," part iii., No. 1.

Bibliography: Azulai, *Shem ha-Gedolim*.

D. L. Grü.

GAYA: Town in the Austrian province of Moravia. In official records Jews at Gaya are first mentioned toward the end of the seventeenth century; but there can be no doubt that a Jewish community existed there at the beginning of the sixteenth century, as an inscription on the ceiling of the old synagogue, torn down in 1851, showed the date 1507. In 1688 the Jews had only twelve houses. In 1696 the inhabitants petitioned Emperor Leopold I. "to free them from the troublesome Jews who are encroaching upon all branches of industry," but their request was refused. In 1727, under Charles VI., the Jews of Gaya were organized as an independent municipality, which still exists. In 1848 the number of members contributing to the expenses of the Jewish community was 94; in 1852 it was 121; and in 1903 there were 160 taxpayers. The Jews number about 900 in a total population of about 3,800. Gaya has a synagogue, dedicated in 1852; an old and a new cemetery; and a school building with four classrooms.

The "Memorbuch" contains the names of twenty rabbis, among whom are Isaac of Janow, author of "Pene Yiẓḥaḳ Zuṭa," Amsterdam, 1731; Josef Weisse; and Moritz Duschak. When the last-named was called to Cracow in 1872 the rabbinate remained vacant till 1902, when it was filled by calling Moritz Bauer. The Gaya community embraces also the former communities of Kosteletz and Koritschan.

D. M. Ba.

GAZA (עזה): Palestinian city on the Mediterranean, about 85 kilometers southeast of Jerusalem. In early times it was one of the terminals of the trade-route from South Arabia, as well as from Petra and Palmyra. Gaza was condemned by Amos (i. 6) for trafficking in slaves with Edom. On account of its position its possession was bitterly contested by the Pharaohs from the sixteenth to the fourteenth century, and by the Ptolemies in the third and the second. The history of Gaza goes back to remotest antiquity. It is mentioned in Gen. x. 19 as the boundary of Canaan. Conquered by the tribe of Judah (Judges i. 18, where LXX. introduces "not," probably having later conditions in mind), and retaken by the Philistines, it was the scene of Samson's prowess; he is said to have carried the two gates of the city up the neighboring mountain, and to have perished subsequently in overturning the temple of Dagon (Judges xvi.). It was accounted one of the five chief Philistine cities (Josh. xiii. 3), and at the time of Solomon was the southern limit of the kingdom (I Kings v. 4, Hebr.). When Alexander the Great went from Tyre to Egypt, he took Gaza and left a garrison there. The city later capitulated to Jonathan Maccabeus, who destroyed the suburbs by fire. The Jewish king Alexander Jannæus destroyed Gaza after a siege of a year (96 B.C.); it was wrested from the Jews by Pompey, and was rebuilt and fortified by the Roman general Gabinius in 57. In 30 it was given by Augustus to Herod; but at the beginning of the last Jewish war it was completely destroyed. Jerome, however, speaks of it as a large city in his time. In the Talmudic period residence there was permitted to Jews, though its inhabitants were pagans. The Arabs under Amr took it in 634, but it was restored by the Christians under Baldwin III. In 1152 it came into the possession of the Templars. In 1187 Saladin recaptured it.

View of Modern Gaza.
(From a photograph.)

Notwithstanding all these changes of rulership, scarcely anything is known of the Jews of Gaza. Meshullam of Volterra (1481) found sixty Jewish householders there and four Samaritans. The wine of the place was all grown by the Jews (Luncz, "Jerusalem," i. 193). Obadiah of Bertinoro (1488) mentions as rabbi of Gaza when he was there a certain Moses of Prague, who had come from Jerusalem ("Zwei Briefe," ed. Neubauer, p. 19). The Karaite Samuel b. David found a Rabbinite synagogue there in 1641 (ed. Gurland, p. 11). It may, however, be assumed that a Jewish community existed at Gaza at the end of the sixteenth century, and that the Najjara family supplied some of the rabbis of the place. Israel Najjara, son of the Damascene rabbi Moses Najjara, the author of the songs "Zemirot Yisrael," was chief rabbi of Gaza and president of the tribunal in the middle of the seventeenth century. In 1666 the pseudo-Messiah Shabbethai Ẓebi found there his most devoted follower, Nathan of Gaza, son-in-law of a rich and pious Jew of that community. A certain R. Ẓedaḳah of Gaza is mentioned in a Bodleian manuscript (Steinschneider, "Cat. Bodl." col. 579, No. 1658). There were Jews at Gaza as late as 1799, but they fled in numbers before Napoleon's army; and Volney, who accompanied the latter, and who describes Gaza in detail, does not allude in any way to the Jews. About 1880 a group of them settled in the town, in which at present there are about ninety.

Bibliography: S. Munk, *Palestine*, p. 63, Paris, 1845; M. Franco, *Histoire des Israélites de l'Empire Ottoman*; Najjara, *Zemirot Yisrael*, Preface; Böttger, *Lexicon zu den Schriften des Flavius Josephus*, p. 127; Neubauer, *Géographie du Talmud*, p. 67; G. A. Smith, *Hist. Geography of the Holy Land*, pp. 181 *et seq.*

M. Fr.—G.

GAZARA or **GAZERA** (Γάζαρα; comp. I Macc. iv. 15, vii. 45): Fortified city in Palestine; situated on the borders of Azotus, not far from Emmaus-Nicopolis on the west. Gazara has been proved by Schürer ("Geschichte," i. 245) to be identical with the "Gezer" of the Bible (Josh. xvi. 10).

E. G. H. M. Sel.

GAZELLE. See Roebuck.

GEBA (גבע; pausal form, **Gaba**): A city of Benjamin, among the group of towns lying along the northern boundary (Josh. xviii. 24). Geba and its suburbs were allotted to the priests (*ib.* xxi. 17; I Chron. vi. 60). It is mentioned in II Kings xxiii. 8 as the northern landmark of the kingdom of Judah, in opposition to Beer-sheba, the southern; it is spoken of in II Sam. v. 25 as the eastern limit, in opposition to Gazer, the western. In the parallel passage, I Chron. xiv. 16, the name is changed to "Gibeon." "Geba" is sometimes used where "Gibeah" is meant, and vice versa, as in I Sam. xiv. 2, 16. See Gibeah. In the time of Saul, Geba was occupied by the Philistines (*ib.* xiii. 3). The latter, ejected by Jonathan, made a furious onslaught, the armies being arrayed on opposite sides of the ravine which was between Geba on the south and Michmash on the north (*ib.* xiv. 4, 5). This description of the topography of Geba tallies with that given in Isa. x. 28, 29. Geba is identified with a village called "Jeba'," situated on a hill, opposite which there is a village called "Mukhmas," the Biblical "Michmash" (see Robinson, "Researches," ii. 113 *et seq.*; Buhl, "Geographie des Alten Palästinas," pp. 172–176).

E. G. H. M. Sel.

GEBAL: A later designation for the northern part of the Edomite mountain, called "Gebalene" by the Greeks; it occurs in Ps. lxxxiii. 8 (A. V. 7), and, according to Winckler, also in Obad. v. 6. The Arabic word "Jibal," from which the name has been derived, is still applied to this district.

E. G. H. F. Bu.

GEBALENA. See Palestine.

GEBER: **1.** Son of Geber; mentioned (I Kings iv. 13) as one of Solomon's district commissariat officers who resided in the fortress of Ramoth-gilead and had charge of Havoth-jair and the district of Argob.

2. Son of Uri; district commissariat officer of "the land of Gilead," a territory south of Argob and originally possessed by Sihon, king of the Amorites, and by Og, King of Bashan (I Kings iv. 19). The text is rather obscure. The English versions read: "and he was the only officer which was in the land." Solomon had twelve officers in Israel (I Kings iv. 7). The text admits "and one officer who [was] in the land," as an alternative to "and he was the only officer which was in the land."

E. G. H. B. P.

GEBIHA OF ARGIZAH: Babylonian scholar of the fifth century; contemporary of Ashi, the projector of the Babylonian Gemara compilation. Huna b. Nathan once reported to Ashi a homiletic interpretation by Gebiha (Giṭ. 7a; Yalḳ. to Josh. xv. 22, § 17). In "Seder Tanna'im we-Amora'im" (ed. Taussig, in "Neweh Shalom," p. 5; Maḥzor Vitry, p. 483, Berlin, 1893) he is erroneously reckoned among the Saboraim, though he flourished about a century before them (see Brüll's "Jahrb." ii. 25). As to "Argizah," see Jastrow, "Dict." p. 115a; Kohut, "Aruch Completum," i. 271a; Neubauer, "G. T." p. 388; Rapoport, "'Erek Millin," p. 192.

S. S. S. M.

GEBIHA OF BE-KATIL: Babylonian halakist of the fifth century; junior of Aḥa b. Jacob, Abaye, and Raba; from all of these he learned halakot, which he eventually reported to Ashi, whom he assisted in the compilation of the Babylonian Talmud (Yeb. 60a; B. B. 83a; 'Ab. Zarah 22a; Ḥul. 26b, 64b). Once he lectured at the residence of the exilarch, and Amemar reported the substance of the lecture to Ashi (Beẓah 23a). During the last fourteen years of his life (419–433) he held the presidency of the Academy of Pumbedita, vacated by the death of Aḥa b. Raba.

Bibliography: Sherira, *Iggeret*; Grätz, *Gesch.* 2d ed., iv. 379; Halevy, *Dorot ha-Rishonim*, iii. 41b.

S. S. S. M.

GEBIHA B. PESISA. See Alexander the Great.

GEBINI (from Lat. "Gabinius"): Officer of the Second Temple, whose duty was at certain times of each day to announce the rite to be performed, and to remind the appointees of their respective parts in the performance of that rite. Thus he would cry out: "Priests, attend to the sacrifice; Levites, attune the hymn; Israelites, take your places" (Sheḳ. v. 1; Yer. Sheḳ. v. 48c). Gebini's voice is said to have been once heard by Agrippa at a distance of eight miles, whereupon the king richly rewarded him (Sheḳ. *l.c.*). Elsewhere it is said that his proclamations in the Temple were often heard at Jericho, a distance of ten miles (Tamid iii. 8; Yoma 20b; Yer. Suk. v. 55b, incorrectly גבי'). It is believed that "Gebini" became an eponym for all successors in the office of Temple crier (see commentaries to Sheḳ. *l.c.*).

S. S. S. M.

GEBINI B. ḤARSON: A Jewish Crœsus, cited as a realistic illustration of Eccl. iv. 8. The Midrash thus dissects the verse: "There is one alone": that means Gebini b. Ḥarson, to whom "there was no second," he being without an equal. "He hath neither child nor brother": he was his mother's only son; and "there is no end to his labor," that is, the laboriously accumulated wealth which his father bequeathed to him. "Neither is his eye satisfied with riches," because he was blind in one eye. "For whom do I labor, and bereave my soul of good?" It is related that, after his father's death, he requested his mother, "Show me all the silver and the gold which my father has left me." She showed him a heap of denars the bulk of which was such as to prevent their seeing each other when they stood on opposite sides thereof. "And," adds R. Levi in the name of Resh Laḳish, "the very day when Gebini b. Ḥarson died, Belshazzar, afterward governor of Babylonia, was born, and he subsequently carried off all that wealth" (Eccl. R. *ad loc.*; see "Mattenot Kehunnah" *ad loc.*).

S. S. S. M.

GEBWEILER: Town of Alsace, in the consistorial district of Colmar and rabbinate of Sulz. The first document referring to its Jewish community dates from 1270, and is now in the archives of Colmar (L. 16, 6). The synagogue is first mentioned in 1333. The Jews of Gebweiler suffered in the persecutions of 1349 ("R. E. J." iv. 27), and no Jews seem to have lived there during the next few centuries; but at the time of the Thirty Years' war three Jewish families received permission to settle temporarily in the town on payment of 20 reichsthaler per week, the open country being unsafe. In 1674 Gabriel Bloch was admitted on payment of 14 pfennigs protection-money and board for one horse for the town. When Wolf Wechsler, who signs himself in certain documents בנימן חלפן, sought permission from the government to settle at Gebweiler, the abbot, who did "not wish to force the Jew upon the town," left the matter to the magistrate for decision. In the discussion it was pointed out that Wechsler had rendered important services to the bishopric and to the town, and ought therefore to be admitted. Wechsler was director of the Jews of the upper free district (J. Weiss, "Geschichte und Rechtliche Stellung der Juden im Bistum Strasburg," p. 13).

In 1706 four Jewish families were living at Gebweiler, and in 1741 ten families; but in 1784 there were only seven families, aggregating 40 persons. In 1903 there were 83 families at Gebweiler, including the suburb of Lauterbach. The congregation has three charitable societies. Its present synagogue was built in 1870-71; its dead are buried in the cemetery of Jungholz.

D. M. Gi.

GECKO. See Ferret; Lizard.

GEDALIAH: Son of Ahikam, through whose influence Jeremiah was saved from the fury of the mob, and grandson of Shaphan the scribe (Jer. xxvi. 24; II Kings xxii.; II Chron. xxxiv.); probably cousin of Michaiah, son of Gemariah (Jer. xxxvi. 11). Gedaliah was thus a scion of a noble and pious family. Nebuchadnezzar appointed him governor of Palestine after the conquest of the land, and entrusted Jeremiah to his care (Jer. xxxiv. 14, xl. 5). Gedaliah made Mizpah his capital, where the scattered remnants of the nation soon gathered round him. Not only the poor peasants and laborers, but also the generals and military men came back from their hiding-places among the surrounding tribes, and settled in the deserted towns of Palestine. Gedaliah exhorted them to remain loyal to the Babylonian rulers, and to lay down their arms and betake themselves to agriculture and to the rebuilding of their razed cities. He permitted them to gather the crops on lands which had no owner.

His Death.

Baalis, king of the Ammonites, envious of the Jewish colony's prosperity, or jealous of the might of the Babylonian king, instigated Ishmael, son of Nathaniel, "of the royal seed," to make an end of the Judean rule in Palestine. Ishmael, being an unscrupulous character, permitted himself to become the tool of the Ammonite king in order to realize his own ambition to become the ruler of the deserted land. Information of this conspiracy reached Gedaliah through Johanan, son of Kareah, and Johanan undertook to slay Ishmael before he had had time to carry out his evil design; but the governor disbelieved the report, and forbade Johanan to lay hands upon the conspirator. Ishmael and his ten companions were royally entertained at Gedaliah's table. In the midst of the festivities Ishmael slew the unsuspecting Gedaliah, the Chaldean garrison stationed in Mizpah, and all the Jews that were with him, casting their bodies into the pit of Asa (Josephus, "Ant." x. 9, § 4). The Rabbis condemn the overconfidence of Gedaliah, holding him responsible for the death of his followers (Niddah 61a; comp. Jer. xli. 9). Ishmael captured many of the inhabitants of Mizpah, as well as "the daughters of the king" entrusted to Gedaliah's care by the Babylonian general, and fled to Ammon. Johanan and his followers, however, on receiving the sad tidings, immediately pursued the murderers, overtaking them at the lake of Gibeon. The captives were rescued, but Ishmael and eight of his men escaped to the land of Ammon. The plan of Baalis thus succeeded, for the Jewish refugees, fearing lest the Babylonian king should hold them responsible for the murder, never returned to their native land. In spite of the exhortations of Jeremiah they fled to Egypt, joined by the remnant of the Jews that had survived, together with Jeremiah and Baruch (Jer. xliii. 6). The rule of Gedaliah lasted, according to tradition, only two months, although Grätz argues that it continued more than four years.

Fast of Gedaliah.

The Biblical records place the death of Gedaliah in the seventh month (Tishri) without specifying the day. The traditional view is that it occurred on the third day of Tishri, which was therefore subsequently established as a fast-day in commemoration of the sad event (Zech. vii. 5, viii. 19; R. H. 18b). Later authorities accepted the view that the assassination occurred on New-Year's Day, and the fast was postponed to the week-day following it—the third of the month (Shulḥan 'Aruk, Oraḥ Ḥayyim, 549, 1; Ṭure Zahab *ad loc.*). It is not, however, regarded as a postponed fast-day. If it falls on the Sabbath, the fast must be observed on the following day. The ritual of the day is the same as that of any other fast-day, with the addition of those prayers which are peculiar to the penitential days. See FASTING AND FAST-DAYS.

BIBLIOGRAPHY: Hamburger, *R. B. T.*; Hastings, *Dict. Bible*; Graetz, *Hist.* i. 317–328, Philadelphia, 1891; Ya'beẓ, *Toledot Yisrael*, ii., Wilna, 1898.

E. G. H. J. H. G.

GEDALIAH CORDOVERO. See CORDOVERO, GEDALIAH.

GEDALIAH, JUDAH, DON: Portuguese printer; born in Lisbon, where he was engaged as foreman in the printing-house of Eliezer Toledano. Driven out of Portugal at an advanced age, he settled in Salonica, and about 1515 set up the first Hebrew printing press established in that city, using in part the type which he had taken with him from Lisbon. One of the first works printed was the "'En Ya'aḳob" of Jacob ibn Ḥabib, whom Gedaliah esteemed highly. In 1522 he printed Isaac Arama's "'Aḳedat Yiẓḥaḳ." Gedaliah died about 1526 in Salonica. His press was continued by his sons, and altogether produced about thirty works.

BIBLIOGRAPHY: Jacob ibn Ḥabib, *'En Ya'aḳob*, Introduction; Judah Neḥama, *Miktebe Dodim*, p. 162; Ersch and Gruber, *Encyc.* section ii., part 28, p. 40.

J. M. K.

GEDALIAH (GADILIA), JUDAH BEN MOSES: Turkish rabbi; lived at Salonica in the sixteenth century. He was the author of (1) "Masoret Talmud Yerushalmi," an index to the Jerusalem Talmud (Constantinople, 1573); (2) a commentary to Midrash Rabbah (published in the edition of Salonica, 1595); and (3) notes to the Zohar (Salonica, 1596–97).

BIBLIOGRAPHY: Conforte, *Ḳore ha-Dorot*, p. 41a; Steinschneider, *Cat. Bodl.* col. 1326; Fürst, *Bibl. Jud.* i. 324.

D. M. SEL.

GEDALIAH IBN YAḤYA. See YAḤYA.

GEDILIAH (גדיליא), ABRAHAM BEN SAMUEL: Rabbi and Talmudist of the seventeenth century; came originally from Jerusalem, traveled in Italy, and lived in Leghorn; he was also rabbi in Verona. He corresponded with Samuel Aboab and Moses Zacuto, and was highly esteemed by them as a Talmudist. He wrote a commentary on the Yalḳuṭ entitled "Berit Abraham," which was printed at Leghorn together with the Yalḳuṭ (part i. in 1650, part ii. in 1660; the part on the Pentateuch was reprinted in 1713). In addition to careful explanations, his work contains much matter from manuscripts of old midrashim which is not found in the Yalḳuṭ. Gediliah has also done an important service in preserving the correct text of the Yalḳuṭ.

BIBLIOGRAPHY: Samuel Aboab, *Responsa*, No. 72; Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 24, 25; Mortara, *Indice*, p. 27.

D. I. E.

GEDOR: **1.** Son of Jehiel, father of Gibeon and ancestor of Saul (I Chron. viii. 31, ix. 37).

2. Son of Penuel (I Chron. iv. 4).

3. Son of Jered (*ib.* iv. 18).

4. City of Judah (Josh. xv. 58), not far from Hebron. It is now called "Jadur."

5. A place in the possession of the tribe of Simeon (I Chron. iv. 39). The reading of the Septuagint is Γέραρα = "Gerar."

6. Town from which came Jeroham, whose sons were among the mighty men of Benjamin who joined David at Ziklag (I Chron. xii. 8).

E. G. H. B. P.

GEGENWART, DIE. See PERIODICALS.

GE-ḤARASHIM (גיא חרשים [A.V. and R.V. "Valley of Charashim"]), or **GE HA-ḤARASHIM** (גי החרשים): **1.** Town—the name of which means "the valley of craftsmen"—founded by Joab, one of the tribe of Judah (I Chron. iv. 14).

2. Town inhabited by Benjamites (Neh. xi. 35). In this passage Ge-Ḥarashim is mentioned with Lod and Ono, which form, according to Yer. Meg. i. 1, a part of Ge-Ḥarashim or "the valley of craftsmen."

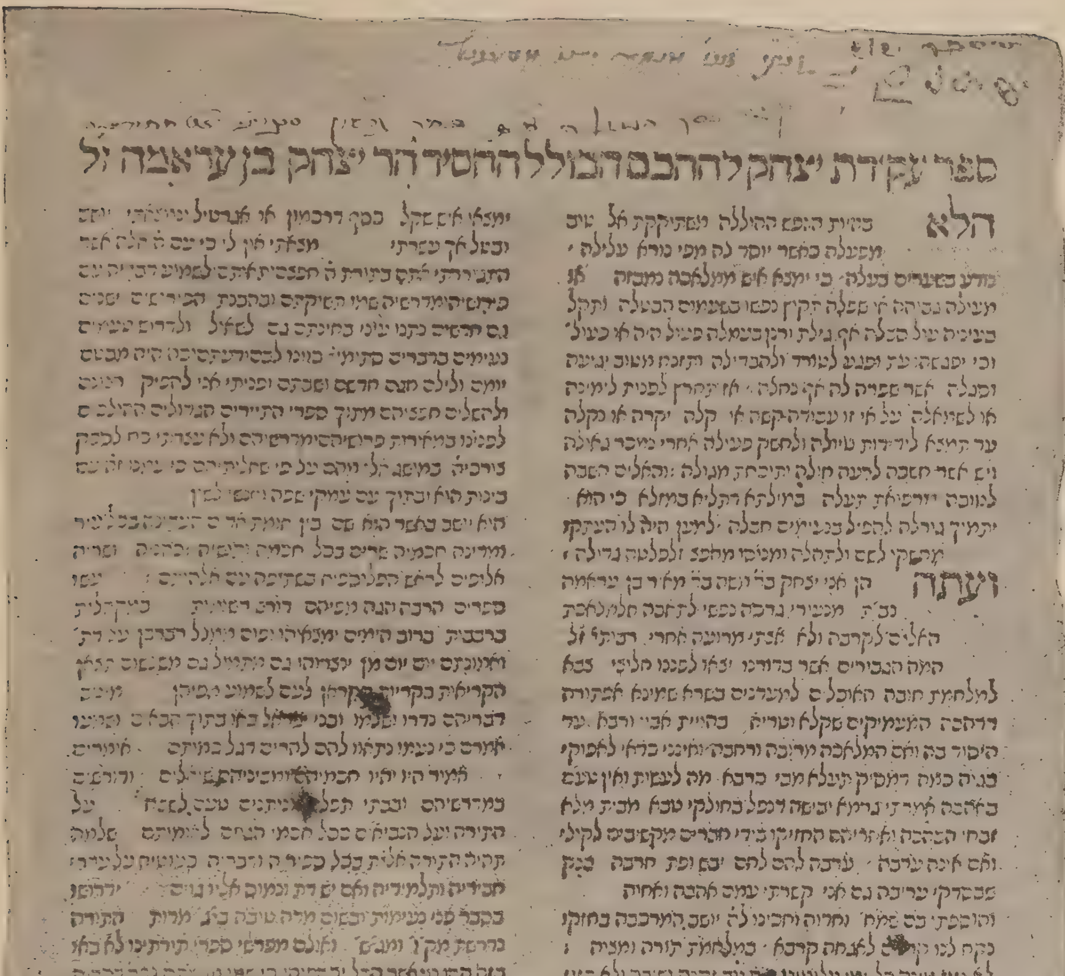
E. G. H. M. SEL.

GEHAZI (lit. "valley of vision": LXX. Γιεζί; Vulgate, "Giezi"): Elisha's servant (II Kings iv. 12 *et seq.*; v. 20, 21, 25; viii. 4–5).—**Biblical Data:** Gehazi is mentioned first in connection with the history of the woman from Shunem. He explains to the prophet her desire to have a son (*ib.* iv. 14). Later, when she visits Elisha at Carmel, beseeching his aid in behalf of the child that has died, Gehazi would rudely thrust her aside. Elisha, however, charges him to hurry to Shunem, saluting none on the way, and lay the prophet's staff on the child's face (*ib.* iv. 27–29). Though he does as he is bidden, he fails to recall the child to life.

Gehazi is also connected with the story of Naaman. Moved by covetousness, he runs after the Syrian general to secure for himself a share of the presents refused by his master (II Kings v. 20). Inventing a story about an unexpected visit of two sons of prophets in need of garments, he asks for "a talent of silver and two changes of garments," putting the request as though it were from Elisha. He receives enough to burden two servants, who carry the gifts to the "'ophel" (hill), where he hides them. Upon his return to his master he denies having run after the foreign general. But the prophet unmasks the hypocrite, and smites him with the leprosy of Naaman. Gehazi, having become "a leper as white as snow," leaves the presence of Elisha (II Kings v. 21–27).

Gehazi appears again, carrying on a conversation with King Jehoram (II Kings viii. 1–6) concerning Elisha's restoration of the Shunammite woman's son to life; but his recital of Elisha's miracles is interrupted by the appearance of the woman herself to petition the king for the recovery of her house and land, abandoned by her in the recent famine. This last narrative seems to be out of place, and should apparently precede II Kings v. (see ELISHA: CRITICAL VIEW).

——**In Rabbinical Literature:** Gehazi is one of those who, denying the resurrection of the dead, have no portion in the world to come, but share the doom of Balaam, Doeg, and Ahithophel (Sanh. 90a). It was while on the way to Shunem with Elisha's staff that Gehazi proved himself to be a skeptic concerning the resurrection. He considered the whole procedure a joke (Pirḳe R. El. xxxiii.), and instead of obeying the order not to address even one word to any passer-by, nor return any salutation, he asked derisively of those he met whether they believed the



ספר עקידת יצחק להחכם הכולל החסיד הר' יצחק בן עראמה ז"ל

PAGE FROM ISAAC ARAMA'S "'AḲEDAT YIẒḤAḲ," PRINTED BY GEDALIAH, SALONICA, 1522.

(In the possession of Hon. Mayer Sulzberger.)

staff had the power to restore the dead to life. For this reason he failed.

In other ways, too, Gehazi displayed a mean character, as, for instance, in his behavior to the Shunammite woman (Pirḳe R. El. xxxiii.; Ber. 10b; Lev. R. xxiv.; Yer. Yeb. ii.; Sanh. xi.); he drove away Elisha's disciples (Sanh. 107b); he possessed a magnet by which he lifted up the idol made by Jeroboam, so that it was seen between heaven and earth; he had "YHWH" engraved on it, and in consequence the idol (a calf) pronounced the first two words of the Decalogue (*ib.*). When Naaman went to Elisha, the latter was studying the passage concerning the eight unclean "sheraẓim" (creeping things; comp. Shab. xiv. 1). Therefore when Gehazi returned after inducing Naaman to give him presents, Elisha, in his rebuke, enumerated eight precious things which Gehazi had taken, and told him that it was time for him to take the punishment prescribed for one who catches any of the eight sheraẓim, the punishment being in his case leprosy. The four lepers at the gate announcing Sennacherib's defeat were Gehazi and his three sons (Soṭah 47a). Nevertheless, Elisha is censured for having been too severe. He "thrust him away with both hands" instead of using one for that purpose and the other for drawing him toward himself (Yer. Sanh. 29b). Elisha went to Damascus to induce Gehazi to repent, but Gehazi refused, quoting his master's own teachings to the effect that a sinner who had led others into sin had no hope (Sanh. 107b; Soṭah 47a).

Gehazi was interrupted in his conversation with the king because the praises of a holy man should not be sung by a sinner (Lev. R. xvi. 4). He had been disrespectful to his teacher, calling him by name (Sanh. 100a). His character is said to have been that of a man who, though learned, was jealous and avaricious, unchaste and a cynic (Yer. Sanh. xi.).

E. G. H.

Nature and Situation.

GEHENNA (Hebr. גיהנם; Greek, Γέεννα): The place where children were sacrificed to the god Moloch was originally in the "valley of the son of Hinnom," to the south of Jerusalem (Josh. xv. 8, *passim*; II Kings xxiii. 10; Jer. ii. 23; vii. 31–32; xix. 6, 13–14). For this reason the valley was deemed to be accursed, and "Gehenna" therefore soon became a figurative equivalent for "hell." Hell, like paradise, was created by God (Soṭah 22a); according to Gen. R. ix. 9, the words "very good" in Gen. i. 31 refer to hell; hence the latter must have been created on the sixth day. Yet opinions on this point vary. According to some sources, it was created on the second day; according to others, even before the world, only its fire being created on the second day (Gen. R. iv., end; Pes. 54a). The "fiery furnace" that Abraham saw (Gen. xv. 17, Hebr.) was Gehenna (Mek. xx. 18b, 71b; comp. Enoch, xcviii. 3, ciii. 8; Matt. xiii. 42, 50; 'Er. 19a, where the "fiery furnace" is also identified with the gate of Gehenna). Opinions also vary as to the situation, extent, and nature of hell. The statement that Gehenna is situated in the valley of Hinnom near Jerusalem, in the "accursed valley" (Enoch, xxvii. 1 *et seq.*), means simply that it has a gate there. It was in Zion, and had a gate in Jerusalem (Isa. xxxi. 9). It had three gates, one in the wilderness, one in the sea, and one in Jerusalem ('Er. 19a). The gate lies between two palm-trees in the valley of Hinnom, from which smoke is continually rising (*ib.*). The mouth is narrow, impeding the smoke, but below Gehenna extends indefinitely (Men. 99b). According to one opinion, it is above the firmament, and according to another, behind the dark mountains (Ta'an. 32b). An Arabian pointed out to a scholar the spot in the wilderness where the earth swallowed the sons of Korah (Num. xvi. 31–32), who descended into Gehenna (Sanh. 110b). It is situated deep down in the earth, and is immeasurably large. "The earth is one-sixtieth of the garden, the garden one-sixtieth of Eden [paradise], Eden one-sixtieth of Gehenna; hence the whole world is like a lid for Gehenna. Some say that Gehenna can not be measured" (Pes. 94a). It is divided into seven compartments (Soṭah 10b); a similar view was held by the Babylonians (Jeremias, "Hölle und Paradies bei den Babyloniern," pp. 16 *et seq.*, Leipsic, 1901; Guthe, "Kurzes Bibelwörterb." p. 272, Tübingen and Leipsic, 1903).

Because of the extent of Gehenna the sun, on setting in the evening, passes by it, and receives from it its own fire (evening glow; B. B. 84a). A fiery stream ("dinur") falls upon the head of the sinner in Gehenna (Ḥag. 13b). This is "the fire of the West, which every setting sun receives. I came to a fiery river, whose fire flows like water, and which empties into a large sea in the West" (Enoch, xvii. 4–6). Hell here is described exactly as in the Talmud. The Persians believed that glowing molten metal flowed under the feet of sinners (Schwally, "Das Leben nach dem Tode," p. 145, Giessen, 1892). The waters of the warm springs of Tiberias are heated while flowing past Gehenna (Shab. 39a). The fire of Gehenna never goes out (Tosef., Ber. 6, 7; Mark ix. 43 *et seq.*; Matt. xviii. 8, xxv. 41; comp. Schwally, *l.c.* p. 176); there is always plenty of wood there (Men. 100a). This fire is sixty times as hot as any earthly fire (Ber. 57b). There is a smell of sulfur in Gehenna (Enoch, lxvii. 6). This agrees with the Greek idea of hell (Lucian, Ἀληθεῖς Ἱστορίαι, i. 29, in Dietrich, "Abraxas," p. 36). The sulfurous smell of the Tiberian medicinal springs was ascribed to their connection with Gehenna. In Isa. lxvi. 16, 24 it is said that God judges by means of fire. Gehenna is dark in spite of the immense masses of fire; it is like night (Yeb. 109b; comp. Job x. 22). The same idea also occurs in Enoch, x. 4, lxxxii. 2; Matt. viii. 12, xxii. 13, xxv. 30 (comp. Schwally, *l.c.* p. 176).

It is assumed that there is an angel-prince in charge of Gehenna. He says to God: "Put everything into my sea; nourish me with the seed of Seth; I am hungry." But God refuses his request, telling him to take the heathen peoples (Shab. 104). God says to the angel-prince: "I punish the slanderers from above, and I also punish them from below with glowing coals" ('Ar. 15b). The souls of the sons of Korah were burned, and the angel-prince gnashed his teeth at them on account of their flattery of Korah (Sanh. 52a). Gehenna cries: "Give me the heretics and the sinful [Roman] power" ('Ab. Zarah 17a).

Judgment.

It is assumed in general that sinners go to hell immediately after their death. The famous teacher Johanan b. Zakkai wept before his death because he did not know whether he would go to paradise or to hell (Ber. 28b). The pious go to paradise, and sinners to hell (B. M. 83b). To every individual is apportioned two shares, one in hell and one in paradise. At death, however, the righteous man's portion in hell is exchanged, so that he has two in heaven, while the reverse is true in the case of sinners (Ḥag. 15a). Hence it would have been better for the latter not to have lived at all (Yeb. 63b). They are cast into Gehenna to a depth commensurate with their sinfulness. They say: "Lord of the world, Thou hast done well; Paradise for the pious, Gehenna for the wicked" ('Er. 19a).

There are three categories of men; the wholly pious and the arch-sinners are not purified, but only those between these two classes (Ab. R. N. 41). A similar view is expressed in the Babylonian Talmud, which adds that those who have sinned themselves but have not led others into sin remain for twelve months in Gehenna; "after twelve months their bodies are destroyed, their souls are burned, and the wind strews the ashes under the feet of the pious. But as regards the heretics, etc., and Jeroboam, Nebat's son, hell shall pass away, but they shall not pass away" (R. H. 17a; comp. Shab. 33b). All that descend into Gehenna shall come up again, with the exception of three classes of men: those who have committed adultery, or shamed their neighbors, or vilified them (B. M. 58b). The felicity of the pious in paradise excites the wrath of the sinners who behold it when they come from hell (Lev. R. xxxii.). The Book of Enoch (xxvii. 3, xlviii. 9, lxii. 12) paraphrases this thought by saying that the pious rejoice in the pains of hell suffered by the sinners. Abraham takes the damned to his bosom ('Er. 19a; comp. Luke xvi. 19–31). The fire of Gehenna does not touch the Jewish sinners because they confess their sins before the gates of hell and return to God ('Er. 19a). As mentioned above, heretics and the Roman oppressors go to Gehenna, and the same fate awaits the Persians, the oppressors of the Babylonian Jews (Ber. 8b). When Nebuchadnezzar descended into hell, all its inhabitants were afraid that he was coming to rule over them (Shab. 149a; comp. Isa. xiv. 9–10). The Book of Enoch also says that it is chiefly the heathen who are to be cast into the fiery pool on the Day of Judgment (x. 6, xci. 9, *et al.*). "The Lord, the Almighty, will punish them on the Day of Judgment by putting fire and worms into their flesh, so that they cry out with pain unto all eternity" (Judith xvi. 17).

Valley of Ge-Hinnom.

(From a photograph by Bonfils.)

The sinners in Gehenna will be filled with pain when God puts back the souls into the dead bodies on the Day of Judgment, according to Isa. xxxiii. 11 (Sanh. 108b). Enoch also holds (xlviii. 9) that the sinners will disappear like chaff before the faces of the elect. There will be no Gehenna in the future world, however, for God will take the sun out of its case, and it will heal the pious with its rays and will punish the sinners (Ned. 8b).

It is frequently said that certain sins will lead man into Gehenna. The name "Gehenna" itself is explained to mean that unchastity will lead to Gehenna (חנם=הנם; 'Er. 19a); so also will adultery, idolatry, pride, mockery, hypocrisy, anger, etc. (Soṭah 4b, 41b; Ta'an. 5a; B. B. 10b, 78b; 'Ab. Zarah 18b; Ned. 22a). Hell awaits one who indulges in unseemly speech (Shab. 33a; Enoch, xxvii.); who always follows the advice of his wife (B. M. 59a); who instructs an unworthy pupil (Ḥul. 133b); who turns away from the Torah (B. B. 79a; comp. Yoma 72b). For further details see 'Er. 18b, 101a; Sanh. 109b; Ḳid. 81a; Ned. 39b; B. M. 19a.

Sin and Merit.

On the other hand, there are merits that preserve man from going to hell; *e.g.*, philanthropy, fasting, visiting the sick, reading the Shema' and Hallel, and eating the three meals on the Sabbath (Giṭ. 7a; B. B. 10a; B. M. 85a; Ned. 40a; Ber. 15b; Pes. 118a; Shab. 118a). Israelites in general are less endangered (Ber. 10a) than heretics, or, according to B. B. 10a, than the heathen. Scholars (Ḥag. 27a; comp. Men. 99b and Yoma 87a), the poor, and the pious (Yeb. 102b) are especially protected. Three classes of men do not see the face of hell: those that live in penury, those suffering with intestinal catarrh, and those that are pressed by their creditors ('Er. 41b). It would seem that the expressions "doomed to hell" and "to be saved from hell" must be interpreted hyperbolically. A bad woman is compared to Gehenna in Yeb. 63b. On the names of Gehenna see 'Er. 19a; B. B. 79a; Sanh. 111b; *et al.*

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K. L. B.

GE-HINNOM, or **GE BEN-(BENE-)HINNOM**: Name of the valley to the south and southwest of Jerusalem (Josh. xv. 8, xviii. 16; Neh. xi. 30; II Kings xxiii. 10; II Chron. xxxiii. 6; Jer. vii. 31 *et seq.*, xix. 2, xxxii. 35). Its modern name is "Wadi al-Rababah." The southwestern gate of the city, overlooking the valley, came to be known as "the gate of the valley." The valley was notorious for the worship of Moloch carried on there (comp. Jer. ii. 23). According to Jer. vii. 31 *et seq.*, xix. 6 *et seq.*, it was to be turned into a place of burial; hence "the accursed valley Ge-hinnom" ("Gehenna" in the N. T.) came to be synonymous with a place of punishment, and thus with hell (comp. Isa. lxvi. 24; Enoch, xxvi. *et seq.*; and the rabbinical Hebrew equivalent). See Gehenna; Paradise.

E. G. H. F. Bu.

GEIGER, ABRAHAM: German rabbi and scholar; born at Frankfort-on-the-Main May 24, 1810; died at Berlin Oct. 23, 1874; son of Rabbi Michael Lazarus Geiger (born 1755; died April, 1823) and Roeschen Wallau (born 1768; died Aug., 1856.) Geiger was one of the most important exponents of Reform Judaism; as author, historian, and critic, one of the pathfinders of the science of Judaism ("Wissenschaft des Judentums"). He was editor of Jewish scientific reviews, and teacher at the Berlin Hochschule (now Lehranstalt) für die Wissenschaft des Judentums.

Geiger's early life and education, because typical of the experience of the great rabbis of the German Reform movement, deserve to be told in some detail. When a mere infant of three years, he mastered the Hebrew and German alphabets. Making rapid progress in the Hebrew Bible, he took up at four the study of the Mishnah. At six his father inducted him into the Talmud. The next two years he spent at a Talmud school "doing nothing" (his own statement in "Nachgelassene Schriften," iii. 4, Berlin, 1875). This induced his parents to take him home, where until his thirteenth year he studied Talmud under his father, in the meantime also acquiring in a desultory way a knowledge of history, Latin, and Greek. His father died soon after his "bar miẓwah," on which occasion he delivered, in addition to a Hebrew "derashah," a German address, much to the discomfort of some of his pious relatives. Under his brothers and others he continued both his Talmudical and secular studies; his religious views, however, underwent a great change, partly as a consequence of his reading, partly as a result of his intercourse with other young men; so that when the choice of his profession was considered he was inclined to disregard the wishes of his family, who had predestined him to theology, and to decide in favor of Oriental philology. In this frame of mind he entered in the summer of 1829 the University of Heidelberg, where he remained one semester, devoting his time to courses in the classics, while privately mastering Syriac. He also continued working on a grammar and glossary of the Mishnah which he had begun two years earlier. The next winter he repaired to Bonn to study Arabic under Freytag. Here he met and became intimate with such men as S. Scheyer, editor and translator of the "Moreh Nebukim"; S. R. Hirsch, his subsequent colleague and opponent, who influenced him in many directions (Geiger, "Nachgel. Schriften," iii. 18, 19); Ullmann, translator of the Koran; and Hess, a rabbi in Eisenach. With them he founded a society for the practise of preaching, of which later Frensdorff (the editor of Masoretic works) and Rosenfeld also became members. It was to this society that Geiger preached his first sermon (Jan. 2, 1830). Later the exercises consisted of regular divine services. Geiger confesses that the lectures of his professors had a far less stimulating influence on him than the association with fellow students. His studies, however, were of a very ambitious scope, embracing the classics and history as well as logic and philosophy. While a student at Bonn, mainly encouraged by Professor Freytag, he prepared his

Early Studies.

essay on the Jewish elements in the Koran, in competition for a prize offered by the faculty. Written originally in Latin, this essay, after receiving the prize, was also published in German under the title "Was Hat Mohammed aus dem Judentume Aufgenommen?" (Bonn, 1834). Toward the close of his student days at Bonn Geiger became intimate with Elias Grünbaum (later rabbi at Landau) and Joseph Derenbourg.

Abraham Geiger.

On June 16, 1832, Geiger preached at Hanau as a candidate for its vacant pulpit. He did not succeed in being elected, though two months later the faculty at Bonn awarded him the prize for his dissertation on Mohammed. On Nov. 21, 1832, he was called as rabbi to Wiesbaden. Soon afterward he became engaged to Emilie Oppenheim (May 6, 1833), but the wedding did not take place until seven years later (July 1, 1840).

The "Wissenschaftliche Zeitschrift für Jüdische Theologie."

Geiger remained in Wiesbaden until 1838, devoting much time to the preparation of his sermons as well as to the other duties of his office, such as teaching. He introduced certain changes in the synagogal services with a view to heightening their impressiveness, and did his utmost to induce the government to amend the laws affecting the Jews' standing, especially those bearing on the form of the Jews' oath. A plan to publish a Jewish theological review soon took root in Geiger's mind. It was carried into effect in 1835, and three volumes and two parts of the fourth (1835–38) appeared as "Wissenschaftliche Zeitschrift für Jüdische Theologie"; the remaining parts of iv., as well as v. and vi. 1, appeared later while Geiger was in Breslau. Through this periodical he was brought into closer relations with Zunz and Rapoport. It contained in the main articles from his own pen. Their contents are remarkable both for thoroughness of treatment and for variety of subjects, comprising learned investigations, penetrating criticisms, polemics in defense of Judaism and against high-stationed Jew-baiters, and proposals for reforming Jewish life and liturgy. In 1834 the University of Marburg conferred on Geiger the degree of doctor of philosophy. Among the articles published in the "Zeitschrift" (ii. 1 *et seq.*) that entitled "Ueber die Errichtung einer Jüdisch-Theologischen Fakultät" merits special mention. It pleads for a recognition of the science of Judaism and the placing of the study of theology on an equality with other sciences in method and freedom. This dream of his younger days Geiger was privileged to see realized only in part and in the declining years of his life (Berlin, 1872). While in Wiesbaden he succeeded in bringing together a number of rabbis (in 1837) for the purpose of discussing measures of vital concern to Judaism. Nevertheless, he found Wiesbaden too limited a sphere. As early as 1835 friends had tried to secure for him a call to Gothenburg, in which they were not successful because Geiger's orthodoxy was suspected. Three years later (July 2, 1838) he resigned his office, his parting word as it were, a sort of "apologia pro vita sua," and a program of his further intentions, being his essay "Der Schriftsteller und der Rabbiner" ("Nachgelassene Schriften," i. 492–504). Shortly before, one of the positions in the rabbinate of Breslau had become vacant, and Geiger was induced to visit this important center of Jewish activity. He was asked to preach on Sabbath, July 21, 1838. Rabbi S. A. Tiktin, in order to forestall this, invoked the intervention of the police on the plea that the king had inhibited German sermons in the synagogue. The chief of police, Heineke, was a man of liberal ideas. To gain time he referred the matter to a higher authority. The decision, which favored Tiktin, arrived on the very day set for Geiger's sermon; but Heineke went to the synagogue himself, leaving the decree of his superior officers unopened on his desk until his return from the services. Geiger's sermon (published in "Nachgel. Schriften," i. 355–369) led to his election (July 25), despite the peculiar manner of appointing the fifty-seven delegates who had the power to nominate the rabbi. Geiger was chosen "Rabbinatsassessor" and second rabbi. But it being necessary for him to become naturalized in Prussia, a chance arose to circumvent the confirmation by the Prussian government. A heated controversy ensued, lasting eighteen months.

Rabbi at Breslau.

During most of this time Geiger stayed in Berlin (Sept., 1838–Dec., 1839), interviewing the authorities and enlisting in his behalf the good offices of Alexander von Humboldt. On Dec. 6, 1839, Geiger was naturalized, and on Jan. 2, 1840, he was installed at Breslau. The first years in his new field of activity were disturbed by agitations against him on the part of S. A. Tiktin and his partizans (see "Nachgel. Schriften," i. 52–112), who resorted to all sorts of schemes to induce the government to depose Geiger. This led to the publication of a number of "Gutachten" (expert opinions) by other (Reform) rabbis in defense of Geiger ("Rabbinische Gutachten über die Verträglichkeit der Freien Forschung mit dem Rabbineramte," Breslau, 1842 and 1843). Tiktin died March 20, 1843, and Geiger paid him a glowing but just tribute ("Der Israelit," 1843, p. 64). Geiger now became the first rabbi; H. B. Fassel, elected as the second, would not accept the election. Nevertheless, the conditions in the congregation continued on a war-footing until 1849, when two congregations ("Kultusverbände") were constituted, one with Geiger as rabbi, the other with G. Tiktin (first with the title "Landrabbiner in Schlesien," and finally, in 1856, when this second congregation became again a part of the Breslau congregation, with the same title as Geiger's)—an arrangement that at last overcame all friction. Geiger's congregation willingly sustained their leader in his efforts to reconstruct the ritual on a modern basis. In 1854 his prayer-book ("Israelitisches Gebetbuch," Breslau, 1854), carrying out his "Grundzüge und Plan zu einem Neuen Gebetbuche," formulated in 1849 ("Nachgel. Schriften," i. 203–229), was adopted.

His Views of Judaism.

The program of the Frankfurt Reform Verein had in the meantime stirred up all German Jewry (see "Israelit des 19ten Jahrh." 1843, pp. 170–182). While endeavoring to keep in touch with the leaders and to interest others in the cause, Geiger did not sympathize with the means proposed nor altogether with the demands contained in that pronunciamento. He pleaded, as a historian naturally would, for a gradual evolution; this brought upon him the distrust of the extremists (for instance, Hess, in the "Israelit"). This "historical temper" marks Geiger's attitude also in the three rabbinical CONFERENCES, in the discussions at which he took a prominent part (Brunswick, 1844; Frankfort, 1845; Breslau, 1846). It also decided his relations to the Berlin Reformgenossenschaft, whose rabbi he otherwise would have become ("Nachgel. Schriften," iii. 117). He would not be the preacher of merely one part of the congregation, but the rabbi of the whole congregation. Yet in his theories he was consistently the exponent of the principles underlying the most radical Reform. Judaism for him was not a given quantity, not a national law. It was a process still in flux; tradition itself was the result of this continuous process of growth. He was less inclined than Einhorn and others to emphasize the "election of Israel." He met Frankel's arraignment of the conference in a way that left no doubt as to where he stood on all the vital questions. He vehemently opposed the policy of the "via media" so characteristic of the school of Frankel. He brooked no limitations to criticism. The Torah as well as the Talmud, he demanded, should be studied critically and from the point of view of the historian, that of evolution, development. These views he took occasion often to emphasize in his later "Jüdische Zeitschrift für Wissenschaft und Leben," the editorials in which are for the most part dedicated to the exposition of Reform principles. As from 1844 to 1846 he was one of the leading spirits in the "Rabbinerversammlungen," so later he took a prominent part in the Leipsic (1869) and Augsburg (1872) synods, and in the preliminary gathering at Cassel (1868).

His Publications.

During his stay at Breslau his "Zeitschrift" was continued. His "Lehr- und Lesebuch zur Sprache der Mischnah" appeared there in 1845. The history of Jewish medieval literature likewise engaged his attention ("Niṭ'e Na'amanim," 1847). In 1850 he published a monograph on Maimonides. Among other fruits of his investigations were contributions on the Ḳimḥis, etc., in Hebrew periodicals; a life of Judah ha-Levi, with metrical German translations of some of his poems; similar treatment of the Spanish and Italian Jewish poets; studies in the history of exegesis ("Parschandatha," etc., Leipsic, 1855), the history of Jewish apologetics (*e.g.*, Isaac Troki), and that of Jewish philosophy ("Leo da Modena; Rabbiner zu Venedig," Breslau, 1856). He was also a faithful contributor to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft." Besides, he gathered around him a number of young students of theology, before whom he delivered lectures on Hebrew philology, Jewish history, and comparative studies of Judaism and Christianity. He was greatly disappointed at not being called to the directorship of the Jewish Theological Seminary, to which he had induced Jonas Fränkel to leave his fortune.

His greatest work is his epoch-making "Urschrift und Uebersetzungen der Bibel" (Breslau, 1857), which owed its origin to the author's intention to write a history of the Karaites. Thus he came to take up the controversies between the Sadducees and Pharisees; and this led him still further back to those between the Samaritans and the Judeans. In this work he shows that the growing Jewish religious consciousness is reflected in the readings of the Biblical text, the Masoretic being as little exempt from intentional changes as any other of the ancient versions. He also proves the absolute falsity of the notions concerning Pharisees and Sadducees. The former were the nationalists, the latter sacerdotalists (Ẓadoḳites); the former the "people" and an aristocracy of learning and piety, the progressists, the latter the aristocrats by birth, the literalists. In the older Halakah as distinct from the younger, is reflected a divergence of opinions within Phariseeism itself, and it is this distinction which throws light on the old literature of the post-Biblical schools (Mekilta, Sifra, Sifre). The "Urschrift" led Geiger to begin the publication of another magazine, "Jüdische Zeitschrift für Wissenschaft und Leben"; in its eleven volumes (from 1862 to 1874) are contained many studies supplemental to his chief work. The death of his wife (Dec. 6, 1860) was the remote cause of Geiger's removal from Breslau to Frankfort-on-the-Main (1863). His hope of finding in Frankfort men and means to realize his project of founding a genuinely scientific Jewish theological faculty was doomed to disappointment. His lectures on Judaism and its history ("Das Judenthum und Seine Geschichte," 2d ed. of vol. i., 1864; 3d vol., 1869–71) were in the nature of "university extension" courses. Brilliantly presented, his views lost none of their scholarly thoroughness. His introductory lecture, giving his views on revelation, is especially worthy of note: "the genius of the people of Israel is the vehicle of revelation"—a view at once liberal and loyal, though hopelessly in opposition to the mechanical theory of revelation held to be orthodox. In these lectures, too, Geiger gave without reserve the results of his studies on the origin of Christianity, while in connection with the second series he prepared a biography of Ibn Gabirol (Leipsic, 1867). Called to Berlin, he preached his inaugural sermon Jan. 22, 1870. The opening of the Hochschule (1872) finally gave him, during the last two years of his life, the opportunity for which he had prayed and pleaded so long. He lectured on "Biblical Introduction," and "Introduction to the Science of Judaism," inspiring his students with his own fervor for truth and research. Death came without premonition, almost literally taking the pen out of his hand.

In stature Geiger was small. His head, framed by long, flowing hair parted in the middle, was leonine. His eyes, shielded by very strong glasses on account of myopia, shone with a rare luster even behind the double windows. As a preacher Geiger was impressive. He moved his auditors by both the beauty of his diction and the profundity of his thought. Among others the following may claim the honor of having been his pupils: Immanuel Löw (chief rabbi at Szegedin), Klein (at Stockholm), Loewy (Temesvar), Richter (Filehne), Felix Adler (New York), Sale (St. Louis), Schreiber and E. G. Hirsch (Chicago). Geiger left two daughters and two sons, Prof. Ludwig Geiger of Berlin, and Dr. Berthold Geiger, attorney-at-law, Frankfort-on-the-Main.

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s. E. G. H.

GEIGER, LAZARUS (ELIEZER SOLOMON; generally known as Lazar Geiger): German philologist; born at Frankfort-on-the-Main May 21, 1829; died there Aug. 29, 1870. His father was Solomon Michael Geiger, the eldest brother of Abraham Geiger. Eliezer Geiger began the study of Hebrew at a very early age, under the guidance of his father. Not originally devoted to a literary career, he spent several years as a bookseller's apprentice at Mayence, but soon showed a great dislike for business life. His thirst for knowledge overcame all obstacles. He returned to Frankfort, graduated from the gymnasium, and then went to the universities of Marburg, Heidelberg, and Bonn to study classical philology. In 1851 he took up his permanent abode in his native town, and devoted himself principally to linguistic and philosophic studies. His first publication bears the title "Ueber Umfang und Quelle der Erfahrungsfreien Erkenntniss" (Frankfort-on-the-Main, 1865). But as early as 1852 he had begun his chief work, to which his whole life was devoted, "Ursprung und Entwickelung der Menschlichen Sprache und Vernunft" (vol. i. Stuttgart, 1868).

Geiger commenced to publish the principal results of his studies in the more popularly written "Der Ursprung der Sprache" (Stuttgart, 1869, 2d ed. 1878). Before he was able to finish his great work, however, a suddenly developed affection of the heart ended his life. The second volume was published in a fragmentary condition by his brother Alfred Geiger (*ib.* 1872; 2d ed., 1899). The papers he had read on different occasions were also published by Alfred Geiger under the title "Zur Entwickelungsgeschichte der Menschheit" (*ib.* 1871; 2d ed., 1878), and were translated into English by D. Asher ("History of the Development of the Human Race," London, 1880). Even before Darwin's publications, Geiger had come to the conviction that evolution reigned in all nature. He, at all events, was the first to apply this doctrine to reason and language.

His Views.

According to Geiger, language is not degeneration, but evolution; it begins with the most insignificant and trifling expression (a mere cry, which Geiger calls "Sprachschrei"). It is the source of reason. In it and from it, according to the universal law of causality, reason has developed itself, being the offspring, not of sound and the ear, but of light and the eye. The sound of the word and its meaning have, without purpose or consciousness, for a long time varied and differentiated until they have become quite independent of each other. Man's growing familiarity with the world, and his heightened sensibility to pain, have by degrees sharpened his faculty of distinction and comprehension. The history of that evolution leads with certainty back to a state of things in which man, as yet, did not think. At one time the race must have been in a condition similar to that of animals—speechless, helpless, without religion, art, and morals.

Geiger was a stanch opponent of religious reforms, and fought valiantly on many occasions against the leaders of rationalism. When the venerable and ancient synagogue of Frankfort was sacrificed in favor of a more modern building with an organ, Geiger published a pamphlet, "Terzinen beim Fall der Synagoge zu Frankfurt-am-Main" (Frankfort, 1854), in which he gave expression to his grief. From 1861 he occupied a position as teacher in the Jewish high school (Philanthropin) of Frankfort; his pamphlet, "Ueber Deutsche Schriftsprache und Grammatik, mit Besonderer Rückricht auf Deutsche Schulen" (*ib.* 1870), contains his views of certain pedagogical questions. His bust has been placed in the entrance-hall of the public library of his native town.

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S. A. GE.

GEIGER, LUDWIG: German literary historian; son of Abraham Geiger; born at Breslau June 5, 1848. After having been educated for the rabbinate under paternal supervision, Geiger entered Heidelberg University, where he applied himself to the study of history; later he went to the University of Göttingen (1865), and devoted some time to Oriental studies. In 1868 he graduated as doctor of philosophy from Göttingen University, where he resumed the study of history and took up that of literature, both of which he continued some years later in Paris. From 1870 to 1873 he held various positions as instructor in different Jewish schools; in 1873 he became privat-docent of German literature at the University of Berlin, and in 1880 assistant professor at the same institution. The subject of his lectures was mainly German literature from the sixteenth to the nineteenth century, and French literature from the sixteenth to the eighteenth century. Geiger has published the following works: "Das Studium der Hebräischen Sprache in Deutschland vom Ende des 15. bis zur Mitte des 16. Jahrhunderts" (Breslau, 1870); "Nikolaus Ellenbog, ein Humanist und Theolog des 16. Jahrhunderts" (Vienna, 1870); "Johann Reuchlin, Sein Leben und Seine Werke" (Leipsic, 1871); "Geschichte der Juden in Berlin" (2 parts, Berlin, 1871); "Petrarca" (Leipsic, 1874); "Deutsche Satiriker des 16. Jahrhunderts" (Berlin, 1878); "Abraham Geiger" (1878); "Renaissance und Humanismus in Italien und Deutschland" (in Oncken's "Allgemeine Geschichte in Einzeldarstellungen," *ib.* 1882, 2d ed. 1901); "Firlifimini und Andre Kuriosa" (*ib.* 1885); "Vorträge und Versuche" (Dresden, 1890); "Geschichte des Geistigen Lebens der Preussischen Hauptstadt" (Berlin, 1892–94); "Augustin, Petrarca, Rousseau" (*ib.* 1893); "Berlin's Geistiges Leben" (2 vols., Berlin, 1894–96). He also published the correspondence of Johann Reuchlin (Stuttgart, 1876). From 1880 to 1903 Geiger was editor of the "Goethe-Jahrbuch"; from 1885 to 1886 he edited the "Vierteljahrschrift für Kultur und Litteratur der Renaissance"; from 1887 to 1891 he edited together with M. Koch the "Zeitschrift für Vergleichende Litteraturgeschichte und Renaissance-Litteratur"; from 1886 to 1891, the "Zeitschrift für die Geschichte der Juden in Deutschland" (5 vols., Brunswick). Lately Geiger has published biographies and the correspondence of numerous eminent German scholars and statesmen of the eighteenth and nineteenth centuries.

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S.

GEIST DER PHARISÄISCHEN LEHRE, DER. See PERIODICALS.

GELDERN, SIMON VON: Traveler and author; born 1720; died 1774. He was the great-uncle of Heine, who describes him in his "Memoirs" as an adventurer and Utopian dreamer. The appellation "Oriental" was given him because of his long journeys in Oriental countries. He spent many years in the maritime cities in the north of Africa and in the Moroccan states, there learning the trade of armorer, which he carried on with success.

Von Geldern made a pilgrimage to Jerusalem, and during an ecstasy of prayer, while upon Mount Moriah, he had a vision. Subsequently he was chosen by an independent tribe of Bedouins on one of the oases of the North-African desert as their leader or sheik, and thus became the captain of a band of marauders. He next visited the European courts, and subsequently took refuge in England to escape the consequences of the discovery of his too gallant relations with a lady of high birth. He pretended to have a secret knowledge of the Cabala, and issued a pamphlet in French verse entitled "Moïse sur Mont Horeb," probably having reference to the above-mentioned vision.

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J. G. L.

GELIL HA-GOYIM. See GALILEE.

GELILAH ("the act of rolling up"): The wrapping of the scroll of the Law in its vestments after the lesson has been read from it. In the German ritual it follows the "hagbahah" (lifting up), and its performance is deemed a lesser honor than that of the latter; in the Sephardic ritual the gelilah is not connected with the hagbahah, which takes place before the reading. According to Shulḥan 'Aruk, Oraḥ Ḥayyim, 147, the most honored man among those called to the desk should perform the gelilah, though among the Sephardim it is usually done by small boys. There are minute rules with regard to rolling up the scroll with proper respect; among the Sephardim it is deemed improper to touch the bare parchment; hence they put a linen or silken cloth ("mappa") next to the scroll.

Neither the Talmud nor the treatise Soferim mentions the gelilah as a ceremony; Soferim (xiii. 8) rules that each man called to the desk, after reading his own subsection and before the closing benediction, shall roll up the scroll; he does this by simply bringing the part on his right and that on his left close together, so that no portion of the writing can be seen.

A. L. N. D.

GELLER, PETER ISAACOVICH: Russian painter; born at Shklov Dec. 10, 1862. He studied at the Odessa School of Design, and entered (1878) the St. Petersburg Art Academy, where he won (1881–83) two silver medals, and (1885) a gold medal for his painting "St. Irene Cures St. Sebastian." In 1887 Geller won the title of "artist of the first degree" for his painting "Ivan the Terrible Taking Orders Before His Death from the Metropolitan." On his graduation in 1887 Geller enlisted as a volunteer, and served in the army for several months. In 1889 he exhibited at the St. Petersburg Academy his painting "The Jewish Conscripts Taking Their Oath," which was purchased by the academy.

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H. R. J. G. L.

GEMARA. See TALMUD.

GEMARA NIGGUN: The chant used by students in reading the Talmud. See CANTILLATION.

GEMARIAH (גמריה): **1.** Son of Shaphan the scribe. It was in Gemariah's chamber that Baruch read to the people the prophecy of Jeremiah (Jer. xxxvi. 10–12). Gemariah was one of the princes who entreated King Jehoiakim not to destroy the roll taken from Baruch (Jer. xxxvi. 10–12, 25).

2. Son of Hilkiah; sent by Zedekiah to Nebuchadnezzar, bearing at the same time a letter from Jeremiah to the captive Jews (Jer. xxix. 1, 3).

E. G. H. M. Sel.

GEMAṬRIA: A cryptograph which gives, instead of the intended word, its numerical value, or a cipher produced by the permutation of letters. The term first occurs in literature in the twenty-ninth of the thirty-two hermeneutic rules of R. Eliezer b. R. Jose, the Galilean (*c.* 200). In some texts the rule for permutative gemaṭria is counted as a separate regulation—the thirtieth (comp. Königsberger's edition of the rules in his "Monatsblätter für Vergangenheit und Gegenwart des Judenthums"). Waldberg ("Darke ha-Shinnuyim"), who gives a list of 147 cases of gemaṭria occurring in traditional literature, includes in this number cases of symbolical numbers, which properly belong to the twenty-seventh rule ("ke-neged"). The reader is referred for the subject of permutative gemaṭria and symbolical numbers to the articles Anagram and Numbers and Numerals; the present article is limited to a discussion of gemaṭria in the later meaning of the term, namely, numerical gemaṭria, and treats therefore only of the numerical values of words.

In its form gemaṭria is a simple arithmetical equation; *e.g.*, צמח (= 138)= מנחם (= 138). The computation of the numerical value of a word, with the inference drawn therefrom, is called גימטריא לשון גימטריקון, לשן גימטריק, גמטריא (comp. Krauss, "Lehnwörter," ii. *s.v.*).

Terms.

The plural is גימטריאות, גימטראות (Krauss, *l.c.*, *s.v.*), גימטרות (Ibn Ezra; see "Kerem Ḥemed," iii. 174), and גמטריות (see Kohut, "Studies in Yemen-Hebrew Literature," ii. 68). The numerical value itself is called חושבנא (Ned. 32a), חשבון or מנין (Num. R. xiii. 15, 16), חשבון התבה (*ib.*), מנין האותיות (Tan., ed Buber, p. ל״ד).

The etymology of the word is doubtful. Some identify it with the Greek *γεωμετρία* in the sense of *ἀριθμητική* (Krauss, *l.c.*, *s.v.*); others consider it to be a transposition of a supposed גרמטיא = * *γραμματεία*, and a derivative of either *γράμμα* ("letter") or *γραμματεύς* ("scribe"; Bacher, "Die Aelteste Terminologie der Jüdischen Schriftauslegung," p. 127; Königsberger, "Monatsblätter," p. 94). The derivation from *γράμμα* may perhaps be supported by the use of the term אותיות, the Hebrew equivalent of גימטריא (Sanh. 38a = Yoma 65a).

I. In Biblical Literature: In the Bible itself there is no reference to numerical gemaṭria, or the symbolical use of numbers, and their existence can not be positively demonstrated. Nevertheless, considering that examples of permutative gemaṭria are found in Biblical literature (ששך = בבל, Jer. xxv. 26; קב קמי = כשדים, *ib.* li. 1), there is great probability that at least some of the claims made by later writers to having found also numerical gemaṭriot are justified. The following three may be considered as very probable: (1) Gen. xiv. 14, where the number 318 is the equivalent of "Eliezer" (Ned. 32a), the only name known to tradition from among those of Abraham's servants; (2) Deut. xxxii. 1–6, the initial letters of the verses giving the number 345, the value of the name of Moses (Tan. *ad loc.*), and the abnormal form of the first letter of verse 6 calling the reader's attention to the cryptographic acrostic; (3) Ezek. v. 2, where ימי המצור, omitting ו and ה, = 390, the number given in *ib.* iv. 9 (comp. Berthelot's commentary *ad loc.*).

II. In Traditional Literature: The following forms of gemaṭria occur: (1) A number in the text points to a person or object, as the number 318 to Eliezer (see above). (2) A word in the text points to a number, a person, or an object. Under this head fall the following kinds:

(a) The word may be taken in its normal numerical value (comp. § III. E 1, below); *e.g.*, הכסף, the money (Esth. iii. 11) promised Haman, foreshadows העץ, the gallows on which he was to be hanged (Esth. R. vi.), since each=165.

(b) The word may be taken in its minor value (see § III., E 2, below); *e.g.*, קונה (5 + 5 + 6 + 1) = תורה (5+ 2+ 6 + 4, see Esth. R. i.).

(c) Instead of taking the word as it is, all or some of its letters may be first changed by permutation; *e.g.*, קטרת refers to the 613 commandments contained in the Torah, when the first letter ק is changed by the permutation אתבש into a ד, giving (400 + 200 + 9 + 4) = 613 (Num. R. xiii. 15, 16).

(d) Homorganic letters may be interchanged in the computation; *e.g.*, אלה = 39 when ח is substituted for ה (Yer. Shab. vii. 2).

(e) The vowel letters אהוי may be disregarded when written, or supplied when not in the text; *e.g.*, מסכה = 120 (Ex. R. xlii. 8), the ה being disregarded; שרק (Isa. v. 2) = 606 (Tan., section וילך), the spelling שורק being assumed.

(f) A portion of the word may be entirely disregarded, or may be explained by noṭariḳon; *e.g.*, שני רשעים (Ps. iii. 8) = 60 (Meg. 15b), counting only the last letter of the first word and the last two letters of the second word (40 + 10 + 10). This is done because if the text had nothing to include which is not distinctly said by the Scriptures, it would have had the singular שן רשע. The expression אנכי shows that God, the One (Deut. vi. 4), has chosen out of 70 (נכ) nations Israel (י; comp. Waldberg, *l.c.* p. 81b, note 160).

(g) The word is first changed by the rule of "al tiḳre"; *e.g.*, for מה read מאה (Men. 43b).

(h) One of the members of the equation may be a compound; *e.g.*, מעצות (Prov. xxii. 20) = 606, and together with the 7 Noachian commandments gives the number 613 (Tan. *l.c.*).

(i) To one of the members of the equation may be added the external number (comp. § III. E 10, below) of the words whose numerical value is taken. For an example see the next paragraph (j).

(j) Of two identical numbers one may be disregarded. תורה and יראת each amount to 611; add to this sum 2, the external number of both words, and the total becomes 613 (Num. R. xviii. 21).

(k) One of the members of the equation may be a multiple of the other (comp. § III. E 12, below); *e.g.*, זו (Ex. xv. 16) refers to the twenty-six generations that passed from the creation of the world to the revelation on Sinai (Tan., section נשא).

(l) Integration (comp. III. D e, below) may be used (comp. Waldberg, *l.c.* 77b, note 87, and 88a, note 90).

(m) The grammatical form of the word may be interpreted in terms of numbers; *e.g.*, אלה הדברים (Ex. xxxv. 1) amount to 39 in the following way: אלה = 36; the additional 3 are gained from הדברים in one of two ways. R. Jose b. Ḥanina says: דבר is 1, דברי is 2, דברים is 3; R. Ḥanina of Sepphoris, in the name of R. Abahu, explains: דבר is 1, דברים is 2 (Yer. Shab. v. 2), הדברים is 3 (anonymously in Num. R. xviii. 21).

The gemaṭria method, developed largely in the Middle Ages, became a very popular mode of interpretation, entire treatises being devoted to this branch (see Benjacob, "Oẓar ha-Sefarim," p. 96, Nos. 119, 120; 123; p. 479, No. 737).

III. In the Cabala: In cabalistic literature the use of gemaṭria has been greatly extended, and its forms have been developed in many directions. The principle on which gemaṭria rests is not stated in traditional literature; but it may be assumed that it is essentially the same as that which is found in the Cabala, though in the latter it has been developed along the lines of cosmogonic theories.

A. Theoretic Basis: All creation has developed through emanation from the En Sof. The first degrees of that evolution are the ten Sefirot, from the last of which, Kingdom, developed the twenty-two letters of the Hebrew alphabet. Through the latter the whole finite world has come into existence. These letters are dynamic powers. Since these powers are numbers, everything that has sprung from them is number. Number is the essence of things, whose local and temporal relations ultimately depend on numerical proportions. Everything has its prototype in the world of spirit, that spiritual prototype being the germ from which the thing has been developed. As the essence of things is number, the identity of things in number demontrates their identity in essence.

B. Degrees of Identity: While all of the twenty-two letters of the alphabet are coordinate powers, still it is evident that the ramifications of a letter like ד, for example, whose numerical value is 4, can not be the same as those of the letter ת, whose numerical value is 400. It is, moreover, equally apparent that two equal sums will not be absolutely identical in their contents, if the factors in each are different. The identity, therefore, implied in a gemaṭrical equation admits of a practically unlimited number of degrees. It is only for the highest three degrees that the cabalists have coined the following terms:

(a) חלק המשקל ("degree of equibalance"), the highest degree, which denotes an equation with an equal number of letters in both members; *e.g.*, אברהם $(40+5+200+2+1)=$ רזיאל $(30+1+10+7+200)=248$; each member having 5 letters.

(b) חלק החבור or חלק היחוד ("degree of addition," or "degree of consolidation"); *e.g.*, when חכם = חיים, it is necessary to add the יי and obtain a כ—both having the value of 20—to make the equation identical.

(c) חלק הפרוד or חלק החלוק ("degree of separation," or "degree of division"), when one letter is resolved into smaller values, the reverse of the preceding.

C. Objects: The objects dealt with by gemaṭria may be:

(a) Letters, persons, things, and conceptions considered under the aspect of number; *e.g.*, ב is 2; the tribes are 12; the genus of anything is 1.

(b) Things may be fancied to resemble letters. The nose and the eyes, for instance, are fancied to resemble the group of letters יוי. A dot and a line are fancied to resemble י and ו respectively. Accordingly, the vowel-signs consisting of one dot amount to 10; pataḥ, being a line (ַ), is 6; the ḳameẓ, composed of a line and a dot (ָ), is 16, etc.

(c) Letters may be dissolved to form groups of things or of other letters; *e.g.*, the letter י is considered as consisting of three dots or strokes ("'uḳẓin"), and therefore amounting to 3. The letter ו amounts to 10 in the following way: its head is י = 3; its body is a line = 6; its tail is a point = 1; sum 10. The א is dissolved into יוי or יוד, the middle stroke being ו. In the first case it may amount to $(10+6+10)=26$, or, since ו may amount to 10, to 30. In the latter case it may equal 20 or 24. By a similar process might be obtained the equation א = ט = ל = 26; namely, א = יוי, ט = כו, ל = וי (comp. עסים רמונים, 56a, 60b).

D. Principles and Methods: The world is conceived as a pyramid whose apex is the En Sof and whose base consists of the lowest creations. The latter are but gradual ramifications of the former. The lower is entirely contained in the immediately higher, and the higher is partly found in the lower. From this idea has developed the principle of involution, which branches out in various forms. The following modes of procedure are to be noticed as occurring in many of the cabalistic gemaṭrical operations:

Gemaṭria of the Sefirot.

(a) *Decadal Involution:* The ten sefirot differ from one another only in degree, not in essence. Every sefirah, therefore, not being subject to limitations in space, contains all the other sefirot. Hence, each sefirah is made up of 10 sefirot, each of which again includes 10. One sefirah, therefore, includes 100. All the sefirot thus contain 1,000. Similarly, any number may be decadally involved. This involution is called כללותת or כלילות. The number 1, for instance, involved to the first decade (בכללות, בכללות עשר) will amount to 10; when involved to the second decade (בכללות הכללות), to 100. Thus, the four supramundane worlds, אצילות, בריאה, יצירה, עשיה, are the 310 worlds promised to the righteous in the world to come (comp. Sanh. 100a). As each of these four worlds contains 10 sefirot, the three worlds, בי"ע, raised to the first decade give the amount 300; the world of אצילות counts only as 10, because, being on its upper side endless, the more it contained the nearer it would approach unity. Decadal involution usually affects the word as a whole.

(b) *Geometric Involution:* According to the same principle, a number may be raised to the second or the third power. Here the sum of the whole word may be so dealt with, or each of its letters may be raised separately and the sums then added (comp. § III. E 5 and 6, below).

(c) *Comprehension:* Creation is but an unbroken chain of cause and effect. The latter is potentially contained in the former, and the former partly in the latter (comp. § III. D, above). Every effect, *i.e.*, everything that can be subsumed under a higher term, is the species (פרט); every cause is the genus (כלל), comprehending the species. The Universal Comprehender (כולל) is God; the General Comprehender, the Ὕλη. The alphabet is the comprehender of the whole Torah; the א, that of the whole alphabet, *i.e.*, of all numbers. The numerical value of a word is the comprehender of its conceptional contents. In short, any generic concept may be counted and added to the equation.

Genus and Species.

To elucidate the principle involved the following example may be taken: $[(a+b+c)+(d+e)+(f+g+h)]=(i+j+k)=S$. Let a, the first member of the equation, consist of 3 words, or of 8 letters, and β, the second member, of 1 word, or 3 letters. Let S be the numerical value of each member. Suppose that a actually amounts only to $(S-1)$, $(S-2)$, etc. To make up the deficiency, if it is $(S-1)$, there is added the comprehender of a, *i.e.*, the comprehender of $(S-1)$, which is 1. This would be expressed by עם הכולל. If $a=(S-2)$, there must be added the comprehender of a + that of β, עם שני כוללים. If $a=(S-3)$, the comprehenders of $a+\beta+(a+\beta)$, עם שני כוללים וכולל דכולל, may be taken. Or there may be added to a its 3 words, עם המלות. If $a=(S-8)$, one may add the 8 letters עם האותיות. If $a=(S-14)$, the 3 comprehenders + the 3 words + the 8 letters, etc., may be added.

Instead of addition, subtraction may be used; *e.g.*, כח = אדני. The Divine Name, by double integration (comp. § III. D e, below), yields 34 letters; deduct from this number the 4 letters of the integral + the comprehenders of both terms, and the result will be 28. The כולל has a different value in the following example: מקל = the letters עק in the name יעקב, which are the essential parts of that name, corresponding to the comprehenders of יוסף and דוד; namely, עק = 170, יוסף דוד = 170. The abstract noun of כולל is כוללות; of כלל it is כללות.

(d) *Multiplication and Division:* One of the terms may be a multiple of the other; for an example comp. § II. 2 k, above. Multiplication may be used also in many other forms; *e.g.*, a term may be multiplied by its letters, as יהוה = $(5\times6\times5\times10)=$ 1,500. Similarly, one of the terms may be a quotient of the other; *e.g.*, the world was created by means of אמת ("truth"), these being the final letters of בראא אלהים את (Gen. i. 1). The end of all creation is אדם ("man"); for the latter is a tithe of the former: ם = $\frac{1}{10}$ ת, ד — $\frac{1}{10}$ מ, א is indivisible.

(e) *Integration:* Just as in the sefirot all things are contained in a latent state, potentially, so in a number there are latent ramifications. The letter ל, for instance, amounts on the face of it to 30; but it contains also its alphabetic name למד, and therefore really amounts to 74. The word לב, on the face of it amounting to 32, may be integrated (נתמלא) to למד בית, and would then amount to 486. This integral (מלא) may again be integral to למד מם דלת בית יוד תו, and this double integration (מלוי המלוי or מלוי שני) would raise the value of לב to 1,436. In the above example לב is the integral (שרש, עקר, פשוט, נגלה, סוד, אותיות נספרות, או' שרשיות, או' מונות), מר ית the integrant (נעלם, העלם), the doubly integrated number מלא דמלא, the process of integration מלוי. The numerical value of the integral is the כלל, that of the integrant the פרט.

Some of the names of the letters may be spelled in various ways, so as to affect the numerical value of the word. Hence, one and the same word may, when integrated, yield several values. The Tetragrammaton יהוה, for example, may be integrated in many forms, but the following four are the usual ones: (1) יוד הא ואו הא = 45; (2) יוד הה וו הה = 52; (3) יוד הי ואו הי = 63; (4) יוד הי ויו הי = 72.

(f) *Quaternion:* The quaternary term (רבוע, τετρακτύς) $10=(1+2+3+4)$ shows that ד = 10, as 4 includes all the preceding lower numbers. If the above equation, $4=10$, be put in the form $(1+1+1+1)=[1+(1+1)+(1+1+1)+(1+1+1+1)]$ it becomes evident why a word like יהוה, for instance, is equivalent to (י + יה + יהו + יהוה) = 72. This process is called רבוע, סוד אחורים; the term itself, רבוע, מרבע. The simple form יהוה is the פנים ("face"); the quaternated form אחורים, אחור ("back"). Quaternation may be combined with integration, and the process is extended to words having more or less than four letters.

(g) *Spatiality:* A word may also be considered under the aspect of dimension, and expressed in terms of spatiality. Thus, יהוה in terms of space would have a רחב ("width") of 4, and a גבה or קומה ("height") of 10; the height being the extent of the integral (comp. § III. D e, above).

E. Numerical Values: From the above explanation it is clear that one word may yield a variety of values. The early cabalists have, for some mystical reason, decided arbitrarily the number of these values to be nine, either because nine is the highest number of units and contains all the lesser numbers, or because of the nine psychic powers of man which are the cause of the whole organism—viz., intellect, understanding, consciousness, the five senses, and the practical will—since man, the microcosm, reflects the world, the macrocosm. However that may be, below is given an enumeration of the cabalists' nine values (Nos. 1–9) and of all the other values actually used.

1. *Normal Value,* מספר הכרחי, מ' מכרח, counting א — ט as units, י — ע as tens, ק — ת as hundreds. The 5 final letters have here the same values as their respective initial forms.

2. *Cyclical or Minor Value,* מספר מעגל כללי, מ קטן, where the tens, hundreds, and thousands are reduced to units; *e.g.*, אדם = אמת, *i.e.*, $(40+4+1)=(400+40+1)$. This procedure is also called חזרת הגלגל ("return of the cycle"), since with 1,000 the alphabet must be begun anew, symbolizing that the beginning is connected with the end (נעוץ סופו בתחלתו). This value is assigned to Enoch, who is

identified with Mattatron (a differentiation of METATRON), who, like the gnostic demiurge, has neither knowledge of nor understanding for involution, the pneumatic nature of things.

3. *Inclusive Value*, מספר קדמי, a development of the quaternion, where each number includes all the other numbers that precede it in the order of the alphabet; *e.g.*, ה $= (5+4+3+2+1) = 15$; כ $= (20+10+9+8+7+6+5+4+3+2+1) = 75$.

4. *Additory Value*, מספר מוספי, when the external number of words or of letters is added (comp. § III. D c, above).

5. *Square Value of the Word*, מספר מרבע כללי. The numerical value of the word is successively multiplied by the value of each letter, and the products are added; *e.g.*, דוד $= [(14 \times 4) + (14 \times 6) + (14 \times 4)] = 196$, or, in short, 14^2. The reason for such a procedure is that inasmuch as 14 branches are contained in 3 powers, each power must be contained in the other two.

6. *Square Value of the Letter*, מספר מרבע פרטי; *e.g.*, דוד $= (4^2 + 6^2 + 4^2) = 68$.

7. *Nominal Value*, מספר שמי, taking the alphabetical name of the letter for the letter itself (comp. § III. D e, above).

8. *Numeral Value*, מספר מספרי, substituting the numeral noun for the number; *e.g.*, מקל = ארבעים מאה שלשים $= (40 + 10 + 300 + 30 + 300 + 5 + 1 + 40 + 40 + 10 + 70 + 2 + 200 + 1) = 1{,}049$. The principle is the same as in the preceding.

9. *Major Numeral Value*, מספרי הגדול, the preceding combined with integration; *e.g.*, י = יוד = עשרים $= 620$.

10. *External Value*, מספר חיצוני, when the contents are disregarded, every letter counting for 1. The Tetragrammaton can not be taken in this value ("Asis Rimmonim," 36b).

11. *Major Value*, מספר גדול. In this value the final letters count as hundreds (מספר גדול דמנצפ"ך). In contradistinction to the minor or cyclical value (see § III. E 2, above), the values 10–400 (see § III. E 1, above) also belong under this head.

12. *Multiple Value*, מספר כפול (comp. § III. D d).

13. *Quotient Value*, מספר חלקי (comp. § III. D d).

14. *Cube Value of the Word*, מספר מעקב כללי, מ' משלש כללי.

15. *Cube Value of the Letter*, מספר מעקב פרטי (comp. "Ḥayyaṭ," in "Minḥat Yehudi," iii.).

16. *First Decadic Involution Value*, מספר כללות עשר (comp. § III. D a, above).

17. *Second Decadic Involution Value*, מספר כללות הכללות.

18. *Double Integration Value*, מספר שמי שני.

19. *Permutation Value*, מספר תמורי, when the values of the permutated letters are taken (comp. § II. 2 c, above).

20–22. *Quaternion Values*, מספר רבוע, either of the simple word or of the singly and doubly integrated forms (comp. § III. D f, above).

Considering that the procedures and values explained above may be used in various combinations, it will easily be seen that a word may be made to yield an almost unlimited number of values.

F. Scientific Value: What scientific value the Talmudists placed on gemaṭria is difficult to tell with certainty. Although one legal enactment, that the duration of the Nazaritic vow be 30 days, is ostensibly founded on gemaṭria, it will perhaps be nearer the truth to assume that they considered it merely as an "asmakta," a mnemonic aid, and that, as in other similar cases, that law had another basis.

In later literature, outside of cabalistic circles, and beginning with Ibn Ezra (comp. "Monatsschrift," xliii. 84), the value of gemaṭria is spoken of more or less derogatorily, especially by Joel Särkes (ב"ח to Ṭur Oraḥ Ḥayyim, 24, 63), Leo di Modena ("Ari Nohem," ch. xiv.), Milsahagi (ראבי"ה 15c *et seq.*), and Zweifel ("Kerem Ḥemed," ix. 80 *et seq.*).

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S. S. C. L.

GEMEINDEBUND, DEUTSCH-ISRAELITISCHER ("Union of Judæo-German Congregations"): An association of Jewish corporations in Germany, founded July 3, 1869, on the occasion of the Jewish synod at Leipsic, and incorporated Feb. 13, 1899. The federation has for its object the exchange of experiences in matters of administration, and especially the promotion of the common interests of German Jews, excluding, however, from its sphere of activity all matters relating to ritual. It directs its attention chiefly to education and charity. It grants subsidies for religious instruction to the smaller communities, and helps the needy by assisting them to take up agricultural and technical pursuits. At the same time it provides for the training of religious teachers and cantors, and for pensions to aged officials of the congregations or to their families, contends against the evil of strolling beggars, and furnishes aid for released convicts. These objects are enumerated in section two of its constitution of Nov. 15, 1898.

Constitution.

At the head of the federation, which at present includes two legally established boards (in Baden and Württemberg), ten provincial and district congregational associations ("Verbände"), and 750 congregations, are a president and a board of thirty-six members. This board appoints delegates in the various communities (numbering 118 in 1903) to watch the interests of the federation. The first two presidents were Jacob Nachod and Moritz Kohner, in Leipsic. When the society moved from Leipsic to Berlin in 1882 Dr. S. Kristeller became president; in 1896 ill health compelled him to resign the office to the present incumbent, Dr. Martin Philippson, formerly professor at the University of Brussels. A regular meeting of delegates is held every four years. The business of this meeting comprises the hearing of the report of the board, as well as that of the treasurer, etc. The last meeting, the ninth since the existence of the federation, was held in Berlin Feb. 23–24, 1902.

The charitable funds and institutions under the administration of the federation are as follows:

German-Jewish Loan-Fund for Women and Girls: established 1875; administration in Leipsic.

Mendelssohn House in Dessau. Bought 1879, on the 150th anniversary of Moses Mendelssohn's birthday. The rear part of the house in which Moses Mendelssohn was born has been left in its original condition, while the front part has been remodeled. It was planned as a home for retired Jewish scholars, and was opened in 1886.

Samuel Kristeller Fund; founded May 26, 1890. Its object is to assist young Jews who wish to learn a trade, and to help deserving Jewish mechanics in settling themselves.

Montefiore Fund; founded 1900. It offers prizes to be competed for by teachers of mechanical trades and of gardening.

Jewish Workingmen's Colony at Weissensee, near Berlin. Its object is to provide work, food, and shelter for unemployed Jewish men. It was started in 1902, and numbers about 60 inmates.

Jewish Reformatory (Israelitische Fürsorge-Erziehungsanstalt) for Boys (the Eugene and Amalie Rosenstiel foundation) at Repzin and Schivelbein; opened 1901 with twenty-five inmates.

Jewish Reformatory for Girls at Plötzensee, near Berlin; opened 1902.

Commission for the maintenance of indigent congregations by means of contributions to the salaries of religious teachers and to the expenses of school buildings. It at present (1903) subsidizes about 150 needy congregations.

Friedrich-Wilhelm-Victoria Fund; founded (1883) under the protectorate of the crown prince and princess (Emperor Frederick III. and Empress Victoria). It maintains the life-insurance policies of 1,000 community officials.

Philippson Fund; founded 1875. It affords temporary relief to needy congregational officials.

Herxheimer Fund; founded September 26, 1877. Enables poor Jewish students to attend normal schools in Germany.

The following institutions are for the promotion of Jewish science:

Zunz Fund; subsidizes eminent scientific works.

Historical Commission for Investigating the History of the Jews in Germany; founded 1885. It has published "Zeitschrift für die Gesch. der Juden in Deutschland" (Brunswick, 5 vols.); Aronius, "Regesten zur Gesch. der Juden im Fränkischen und Deutschen Reiche bis zum Jahr 1273"; Höniger-Stern, "Das Judenschreinsbuch der Laurenzpfarre in Köln"; Neubauer-Stern-Baer, "Berichte über die Judenverfolgungen Während der Kreuzzüge"; Salfeld, "Das Martyrologium des Nürnberger Memorbuches."

Educational Department (for discussing pedagogical questions).

The Gemeindebund has published a number of popular tracts, the best known being "Grundsätze der Jüdischen Sittenlehre," by Dr. S. Kristeller, approved by the most influential rabbis and Jewish notables. It publishes a statistical year-book of the Jewish communities of Germany (fifteen have so far appeared), and from time to time the "Mittheilungen vom Deutsch-Israelitischen Gemeindebund" (sixty numbers). The decisions of courts and authorities ("Behördliche Entscheidungen und Verordnungen") appended to the year-book give it additional value.

The assets of the union are valued at about 650,000 marks. It has a library of about 5,000 books, mostly Judaica.

BIBLIOGRAPHY: *Mittheilungen vom Deutsch-Israelitischen Gemeindebund*, Nos. 1-60; *Statistisches Jahrbuch* of the association, Berlin, 1901.

D. S. SA.

GEMMINGEN, URIEL VON. See REUCHLIN, JOHN.

GEMS: Precious stones, usually cut or polished for ornamental or other uses. Gems were not indigenous to Palestine; they were imported, under Solomon, in ships from Ophir (I Kings x. 11; II Chron. ix. 10), or brought by wandering merchants from Arabia and Phenicia (Ezek. xxvii. 22). Precious stones were among the Queen of Sheba's gifts (I Kings x. 2, 10), as well as among the riches for which Hezekiah provided treasuries (II Chron. xxxii. 27). Together with gold, they were esteemed the most costly and rare possessions (Job xxviii. 15 *et seq.*; Prov. xvii. 8, xxvi. 8; Wisdom vii. 9). Therefore the restored city of Zion (Isa. liv. 11, 12) will be founded and beautified with precious stones (comp. Rev. xxi. 18 *et seq.*); even the vision of God's glory recalls the glow of gems (Ezek. i. 26, 27). They were in use as ornaments at a comparatively early period (in the crown of the Ammonite monarch: II Sam. xii. 30; on robes and canopies: Ezek. xxviii. 13; Apocr. Esther iv. 6; on golden vessels: Ecclus. [Sirach] l. 9-10). They were especially employed for signet-rings and seals, cylinders and cones (see ENGRAVING; SEALS; also Benzinger, "Arch." *s.v.* "Siegel"; Cant. v. 14; Ecclus. [Sirach] xxxii. 7 *et seq.*; Greek, xxxv. 5 *et seq.*; Greek, xxxviii. 27). David is said to have gathered gems while preparing for the erection of the Temple, and Solomon is credited with having studded its interior walls with them (I Chron. xxix. 2, 8; II Chron. iii. 6).

In High Priest's Breastplate and Ephod.

Gems are designated as אבן יקרה (Ezek. xxviii. 13; I Kings x. 2, 11; Assyrian, "abnu aḳartu" = אבן חן: Prov. xvii. 8; אבני חפץ: Isa. liv. 12; Ecclus. [Sirach] xlv. 11; אבני מלאים: Ex. xxv. 7; אבני פוך: I Chron. xxix. 2; Talmudic, אבן טובה: B. B. 10b; also in the plural אבנים טובות, in the frequent expression אבנים טובות ומרגליות = "gems and pearls"). In addition to a few other specific references, the twelve stones in the breastplate of the high priest and the two in his ephod are specifically enumerated (Ex. xxviii. 9, 17-20; xxxix. 10 *et seq.*), from which lists that given by Ezekiel in the description of Tyre's glory ("cherub") (Ezek. xxviii. 13; comp. Rev. xxi. 9-11) is in all probability an adaptation; some extreme critics have even assumed the reverse relation between Ezekiel and Exodus (see Guthe, "Kurzes Bibelwörterb." *s.v.* "Edelsteine"). The exact determination of the value of the names given is extremely difficult, in some cases impossible. It has rightly been held (Flinders-Petrie, in Hastings, "Dict. Bible"; and J. L. Myres, in Cheyne and Black, "Encyc. Bibl." both *s.v.* "Stones, Precious") that the Septuagint represents the Greek knowledge on the subject in the Alexandrian period as summed up in Theophrastus' treatise (*Περὶ Λίθων*), while Rev. xxi. 9-11 reflects Pliny's views ("Historia Naturalis," xxxvii.). The Targumim throw light on the views traditionally held in their time by the Jews, but there is no reason to believe that they preserve accurate knowledge of the stones in use before their day. Josephus' description ("Ant." iii. 7, § 5; "B. J." v. 5, § 7) is valuable only as giving his personal interpretation. Modern versions, as far as they do not follow the Septuagint, resort to equivalents based on the practise of their day. It is noteworthy in this connection that Sirach contents himself with a general description without details (Ecclus. [Sirach] xlv. 11).

On the well-grounded supposition that the Hebrews could not have been familiar with stones unknown to the peoples with whom they came in contact and from whom they drew their stock of gems, Myres has compiled a table of stones in actual use among Egyptians, Babylonians, etc., at various periods. In the following, Myres' compilation has been consulted. Dividing the twelve stones into four rows of three each, Exodus (xxviii. 17–20) enumerates them thus:

Sard.

(1) אדם: σάρδιον = "sardius"; A. V. and R. V. "sardius" or "ruby" (Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; Rev. xxi. 20); Targ. Onḳ. סמקן; Targ. Yer. i. סמוקתא, ii. סמקתא; Ex. R. xxxviii. שרירגנין; Josephus, "Ant." iii. 7, § 5, "sardonyx." This, as the name implies and according to the Targumim and Num. R. vi. 7, was of red color, though possibly its name meant merely to suggest its Edomite origin. It is thus safe to identify it with the modern sard, which, according to Pliny (*l.c.* xxxvii. 106), was very common among the engraved stones in antiquity. Petrie holds it to be the opaque blood-red jasper, which was valued as a charm against bleeding, and was indeed common in Egypt, Babylonia, and Assyria. While the sardonyx is a variety of agate in which white or semiopal chalcedony alternates with sard, the latter is a very compact variety of chalcedony, transparent, and much esteemed by ancient lapidaries. The reading in Ex. R. xxxviii. should be emended to שרדנגין, the sardonyx or carnelian, possibly the same stone as that which occurs elsewhere in rabbinical writings under the name סרדלפין or סנדלפונין (Sanh. 59b; Ab. R. N., Text A, i. and xxxviii.; Targ. to Job xxviii. 18), which Levy derives from σανδαράκη, and Kohut identifies with a Persian word meaning "ruby" (see Bacher in "R. E. J." xxix. 83). On this stone in the breastplate was engraved "Reuben" (Ex. R. *l.c.*).

Chrysolite or Topaz.

(2) פטדה: τοπάζιον = "topazius"; A. V. and R. V. "topaz" (Ex. xxviii. 17, xxxix. 10; Ezek. xxviii. 13; Job xxviii. 19); Rev. xxi. 20, σαρδόνυξ; Targ. Onḳ. רקן; Targ. Yer. i. and ii. ירקתא, Ex. R. *l.c.* שמפוזין; Josephus, *l.c.* "topaz." These renderings agree in identifying the "piṭdah" with the "topaz" (for the reading in Exodus Rabbah is doubtless a corruption of טומפוזין; comp. the Syriac in Job xxviii. 19; see Monatsschrift," 1882, p. 334; Bacher, in "R. E. J." xxix. 84), and in making it a stone of yellow-green color. By modern scholars it is identified as the Assyrian "ḥipindu," a "flashing" stone. Thus the piṭdah could scarcely represent our modern topaz. But it may have been the "false topaz," that is, a yellow rock-crystal, or with still greater probability the modern chrysolite, which is a green-colored, vitreous, transparent or translucent mineral, of which there are two kinds, the common and the precious. The precious, of a pale yellowish-green color, is found in the Levant. In Pliny the description of the topaz fits the modern chrysolite, and that this corresponds to the Hebrew "piṭdah" is the opinion of Myres, Petrie, Cheyne, and Fraas (see Riehm, "Handwörterb." 2d ed., p. 338b, note). According to Job xxviii. 19 this stone came from Cush (Ethiopia). This seems to agree with the report (Pliny, *l.c.* vi. 34 and xxxvii. 32, where it is described as green; Targum to Job, *l.c.*; Diodorus Siculus, iii. 39) about the topaz island in the Red Sea. This stone was engraved "Simeon."

Rock-Crystal.

(3) ברקת: Septuagint and Josephus, σμάραγδος; A. V. "carbuncle"; R. V. "carbuncle" or "emerald"; Targ. Onḳ. ברקן; Yer. i., ii. ברקתא; Ex. R. דייקניתין. In Ezek. xxviii. 13 the Septuagint retains σμάραγδος, but the Masoretic text has "yahalom." As the Hebrew name etymologically indicates, this was a "flashing, brilliant" stone. Its identification, however, is doubtful. According to the Greek writers, the Greek σμάραγδος (Lewy, "Die Semitischen Fremdwörter," p. 57) was a crystal found in immense columns and was of intense brilliancy. This would apply to the rock-crystal and the beryl. In favor of the former see Rev. iv. 3, and Petrie in Hastings, "Dict. Bible" (*l.c.*). In Egypt colorless, brilliant rock-crystal was extensively used for engraving, as it was from the later Babylonia time onward in Mesopotamia (Myres); hence the presumption is that the Biblical ברקת represents this crystal. The reading in Exodus Rabbah expresses the Greek ὑάκινθος (Syriac of Rev. xxi. 20). This would make it a stone of the color of the hyacinth, or the jacinth, one of the many varieties of zircon. It is mentioned in Revelations, but not in the Old Testament. Pliny (*l.c.* xxxvii. 41 *et seq.*) names Ethiopia as the source of its supply. In rabbinical literature it is frequently named (Gen. R. lxxix.; Yalḳ. to Deut. 854; Yalḳ. to Gen. 134; Maḥzor Vitry, pp. 312, 336; comp. "R. E. J." xxix. 84). This stone was engraved with Levi's name.

Emerald or Garnet.

(4) נפך: A. V. and R. V. "emerald"; R. V., margin, "carbuncle"; Septuagint and Josephus, ἄνθραξ; Targ. Onḳ. אזמרגדין; Yer. i. איזמורד; Yer. ii. כרכרנא; Ex. R. ברדינין (ῥόδινος = "ruby," "rose-stone"). The Hebrew name has the appearance of being a loan-word. W. M. Müller ("Orient, Lit." ii. 39) identifies it with Egyptian "M-f-k-t," and thus in turn with the "lupaaku" stone of the El-Amarna tablets (see Muss-Arnolt, "Concise Dict." p. 801b). This, however, is doubted by Knudson ("Assyr. Beiträge," iv. 324). It must have belonged to the green stones, and the Sinaitic peninsula and Philistia have furnished it in quantities. Fifty of these stones were part of the tribute sent from Ashkalon, just as the "nofek" was among the goods sent from Syria (Masoretic text ארם; or, if reading is אדם, from Edom) enumerated in Ezek. xxvii. 16. Onḳelos and Targ. Yer. i. support this value of nofek as a green stone (emerald) often mentioned in Jewish writings (Lev. R. ii. 5; Pesiḳ. R. x. [p. 39b] as quoted in the 'Aruk, which connects the later name איזמורד with the Arabic "zumurrud"). The modern identification of the nofek with the red garnet, or that by the Septuagint with the carbuncle and ruby, has the support of Targ. Yer. ii. and of Exodus Rabbah. It was assigned to Judah.

Lapis Lazuli or Sapphire.

(5) ספיר: A. V. and R. V. "sapphire" (Ex. xxiv. 10, xxviii. 18, xxxix. 11; Isa. liv. 11; Lam. iv. 7; Cant. v. 14; Job xxviii. 6, 16; Ecclus. [Sirach] xliii. 19; Ezek. i. 26). The same word is employed in the Septuagint, in the Vulgate, and by Josephus (comp. Lewy, *l.c.* p. 56); Targ. Onḳ. שבזיז, Yer. i. ספירינון, Yer. ii. סמפילינא, Exodus Rabbah סמפרינון ("sapphire"). This stone probably represented in Biblical usage the opaque blue lapis lazuli, according to W. M. Müller the "uḳnu" of the El-Amarna tablets (see Rev. xxi. 19, R. V., margin). It has the appearance of being sprinkled with gold-dust (Theophrastus, *l.c.* p. 692). This is due to the presence of iron pyrites, and harmonizes with both Ex. xxiv. 10 and Ezek. i. 26 (comp. Toy, "Ezekiel," in "S. B. O. T."). Others, however, have contended that the Biblical sapphire is identical with the modern sapphire, the blue corundum (hence Onḳelos, "shabziz"), though this was almost unknown before the Roman empire, and was regarded by the classical mineralogists as a jacinth or hyacinth. The sapphire (probably the true one) occurs in rabbinical books (Tan., Ki Tissa, 29; Eccl. R. x. 20; Yelamdenu to Ex. xxxiii. 1 [quoted in the 'Aruk]; Ex. R. viii. 3; Cant. R. v. 14; and frequently; see Krauss, "Lehnwörter," pp. 398-399). On this stone was engraved "Issachar."

Diamond.

(6) יהלם: A. V. "diamond"; R. V. "diamond" or "sardonyx" (see No. 12). The rendering of the old versions is in doubt, as, owing to transpositions, the Septuagint ἴασπις and Latin "iaspis" (Ex. xxviii. 18, xxxix. 11) may correspond to another Hebrew term ("yashefeh" according to Petrie and Myres). The readings in Targum, סבהלום, Yer. i. כרכודי, Yer. ii. עין עיגלא, Ex. R. "smaragd" (emerald), אסמרגדון, confirm the suspicion of a confusion. סבחלום in Onḳelos might suggest "yahalom," but see under No. 9; "kadkodi" is the ruby; and "'en 'egla," elsewhere the rendering for אחלמה, is the hyacinth ("vaccinium"). Moreover, the Greek ἴασπις is linguistically the equivalent of the Hebrew "yashefeh," which, according to Benfey, is of Egyptian origin (Lewy, *l.c.* p. 56). As Josephus also mentions the jasper, though as the second, not as the third stone of the second row, it is advised to put "yashefeh" in place of the "yahalom" here. This stone was known to the Assyrians ("yashpu"), and was used for the royal seal. The Greek ἴασπις was a dull, opaque stone, generally green, but occurred also in red and opalescent varieties. The modern jasper is an impure variety of silica, opaque, and of many colors and shades. Pliny (*l.c.* xxxvii. 9) reports that in the East the variety of jasper which resembled the emerald was especially affected (hence Ex. R. has "emerald"). In the Greek of Isa. liv. 12 ἴασπις corresponds to the Hebrew "kadkod," which identification underlies the rendering of Targ. Yer. i. Symmachus, "charchedonion" is another rendering agreeing with the Targum (see Krauss, "Lehnwörter," p. 299). Fraas contends that the jasper of the Bible was the opal found often in Egyptian tombs, and which even furnished the material for a delicately chiseled statuette of Isis (Riehm, "Handwörterb." 2d ed., p. 335, note). All things point to the conclusion that in the breastplate the last place in the second row was occupied by an opaque stone of rich green color. On it was engraved the name "Zebulun."

Amber or Jacinth.

(7) לשם: Septuagint, λιγύριον (so also Josephus) = "ligurius"; A. V. "ligure"; R. V. "jacinth," margin "amber"; Targ. Onḳ. קנכרי; Yer. i. קנכירינין; Yer. ii. זוזין; Ex. R. כהלין. As these various renderings show, tradition emphasizes the ignorance concerning the true value of the Hebrew word. The only fact made prominent is that the stone was brilliant and of an intense luster. Hence the Midrash makes it of the white tin-like color of antimony; Yer. ii. merely calls it "shiny." Onḳelos and Yer. i. name it by the Greek κέγχρινον ("with little grains"), which also is the Syriac equivalent. Based on Pliny's

description of the ligure (*l.c.* viii. 57, xxxvii. 11–13), it has been identified with the amber, while the fact that in the apocalyptic enumeration (Rev. xxi.) the hyacinth appears in its stead has suggested the rendering "jacinth." The only conclusion warranted is that the "leshem" was a lustrous gold-colored stone. It is the stone of Dan (comp. Hommel, "Altisraelitische Ueberlieferung," p. 283).

Agate.

(8) שבו : Septuagint and Josephus, ἀχάτης; Targ. Onḳ. טרקיא; Yer. i. ערזין; Yer. ii. בירזלין; Ex. R. אבאטים; A .V. and R. V. "agate." Tradition confirms the modern identification with the agate, one of the cryptocrystalline varieties of quartz, according to Dana of one class, therefore, with chalcedony, carnelian, onyx, and jasper. It is found in many varieties, some banded, or in clouds, others with hues due to impurities. Its use is well attested for Egypt and Assyria, the Hebrew name even appearing to be borrowed from the latter, if it is not a place-name (Ψεφω). Exodus Rabbah's reading is either a corruption or a variant of אכאטים ("R. E. J." xxix. 87); the peculiar בירזלין of Yer. ii. consists of a series of successive corruptions of בירדלין = ברדנין = כרכדון, which is כרכרון; and thus Yer. ii. agrees with the Peshiṭta of Ex. xxviii. 19, xxxix. 12, meaning under this name a variety of the agate. The ערקין of Yer. i. must be corrected into טרקין = טרקיא of Onḳelos. This is the Thracian stone, the "turḳis" or turquoise (Gen. R. xii. 13; Maḥzor Vitry, "turḳiza" [p. 163]; Yer. Ber. 2c. [according to Serillo]; not as Bacher [in "R. E. J." xxix. 87] has it, the "anthrakion" = "carbuncle"; see Krauss, "Lehnwörter," pp. 278 *et seq.*). According to this rendering a sky-blue stone would be meant. The agate—Naphtali's stone—was regarded as potent in procuring divine aid (Schwab, "Vocabulaire de l'Angélologie," p. 53).

Amethyst.

(9) אחלמה: R. V. and A. V. "amethyst"; Septuagint and Josephus, ἀμέθυστος; Targ. Onḳ., Yer. i., and Yer. ii. עין עיגלא; Ex. R. הימוסין, which is a misreading for "amethyst," and not "the bloodstone" (see "Monatsschrift," 1882, p. 335; "R. E. J." xxix. 87). For the meaning of the "calf's eye" of the Targumim see above. The amethyst, which name is connected with the stone's supposed power to quench inordinate thirst for strong drink, is a variety of quartz, of a clear purple or bluish-violet color, and was extensively known and used by the Egyptians; many specimens with engravings are among the finds from the coast of Syria. It has been suggested that the Hebrew name points to some folk-lore connection between the "aḥlamah" and dreams ("ḥalom"). The etymology seems to imply the idea of being strong (Halévy, in "Journal Asiatique," 7th series, x. 426), or it may be indicative of the place (Aḥlamu) where the stone was found (see Gesenius, "Thesaurus," *s.v.*). Targum Yer. ii. gives to "yahalom" (No. 6) the same rendering as it, together with the two other Aramaic paraphrases, gives to "aḥlamah," *i.e.*, "the calf's eye," that is, "vaccinium" or hyacinth. But Onḳelos' translation for the sixth stone (סבהלום) must be "amethyst." Its first syllable certainly refers to "strong drinking" (from סבא, "to drink to excess," whatever the second be—perhaps חלום = חלם = "strong"), recalling thus the superstition implied also in the Greek term. This was Gad's stone.

Beryl.

(10) תרשיש: A. V. "beryl"; R. V. "beryl" or "chalcedony"; χρυσόλιθος (also Josephus), "chrysolithus" (Ezek. x. 9; Septuagint has ἄνθραξ = "carbuncle," but Vulgate "chrysolithus"); Targ. Onḳ. and Yer. ii. כרום ימא ; Yer. i. the same with the addition of רבא; Ex. R. קרומטיכין. This must have been a stone believed to be imported from Tarshish. It has been variously identified with the beryl (R. V.), with amber, with the modern pale-green topaz (see No. 2). To a green stone, not to amber, the rendering of the Targumim "of the color of the sea" refers (Krauss, "Lehnwörter," p. 297; comp. Ber. 6b; Cant. R. i. 14; Targ. to Esth. viii. 15; Sachs, "Beiträge," ii. 41). The word of Exodus Rabbah is a corruption of the Greek χρυσόλιθος. What may be meant by the Greek term is very doubtful, and the best rendering is that of the Septuagint (to Ezek. i. 6; Cant. v. 14): "Tarshish" stone, without attempt at greater definiteness. This stone was reserved for Asher's name.

Malachite.

(11) שהם; A. V. "onyx"; R. V. "onyx" or "beryl"; βηρύλλιον (Josephus gives "beryl" for No. 12), "onychinus"; Targ. Onḳ בורלא; Yer. i. בירלוות הלא; Yer. ii. ברולחא; Ex. R. פראלוקין. The Jewish tradition identifies this stone with the beryl, Yer. ii. being the exception, naming the "bedolaḥ" (Gen. ii. 12), usually an aromatic plant, but here and in Syriac an Indian crystal (Lagarde, "Gesammelte Abhandlungen," xx. 39; "Orientalia," ii. 44; Gen. R. xvi.). The beryl, of which the readings in Yer. i. and Exodus Rabbah give the name in corrupt form, is also by later Jewish commentators said to be the Biblical "shoham" (see Ḳimḥi, *s.v.* שהם). The Septuagint translates the word in other passages by "onyx" (see Josephus, "B. J." v. 5, § 7), by "emerald" (Ex. xxviii. 9, xxxv. 27, xxxix. 6), in Gen. ii. 12 by "the leek-green stone," by "sard" (Ex. xxxix 9), while in Chron. v. 1 the Hebrew is simply transliterated This shoham-stone is frequently mentioned in Biblical writings. Havilah is its home (Gen. ii. 11). Two such stones with six tribal names engraved on each were fastened to the ephod (Ex. xxviii. 9). This stone is described in Job xxviii. 16 as very precious. If it was the beryl, it must have been that variety distinguished by the modern mineralogists from the beryl proper (which is of a bright emerald-green), namely, the chrysophras (leek-green golden). It is very likely that the word "shoham" was a generic term covering a large number of varieties of different colors, which fact may account for the wide range in the Greek equivalents for it. Myres' identification of it with the malachite seems to meet every implication of the various traditional equivalents ("green emerald," "cloudy beryl," and "opaque" and "striped" enough to be described as an onyx). This was Joseph's stone.

Ring-Stone.

(12) ישפה (but see No. 6; "yahalom" should replace "yashefeh"): in Septuagint "beryl," but more frequently "onyx"; Vulgate "beryl," probably, as in Josephus, due to a transposition of 11 and 12; Targ. Onḳ. פנתרי; Yer. i. the same, preceded by מרגניית; just as in Yer. ii.; Ex. R. מרגילטוס; Onḳelos' "panther-stone," a "yellow, light-flecked stone," may render the "yashefeh" (ἴασπις, jasper), but the other Targumim use the word which frequently denotes pearls and precious stones in general. "Yahalom" might very properly be translated by a general term, as its identification was involved in doubt. The diamond, because "the hard stone" (yahalom, from חלם, "to be hard," "to hammer"), has been suggested, but the art of cutting diamonds is of a much later date, and the list of stones in use among the ancients fails to name it. Nor does onyx occur early enough to look for its being known among the Hebrews of Ex. xxviii. All that may be safely said is that this was a hard stone, probably used in the making of whole rings ("onyx" = Assyrian "unḳu" = "ring"), according to Myres; therefore the Assyrian "elmeshu," the "ring-stone." This is Benjamin's stone.

Of other stones mentioned the "kadkod" (A. V. "agate," R. V. "ruby," in Isa. liv. 12 and Ezek. xxvii. 16; the Septuagint gives ἴασπις in Isa. liv. 12) undoubtedly was the "karkedon" stone quoted by the Rabbis (Pesiḳ. 136a; Yalḳ. Shimeoni to Isa. § 339 *et passim*), the (Carthaginian) carbuncle. The "shamir" in Ezek. iii. 9, said to be "harder than flint" (R. V. and A. V. "adamant"), was not a precious stone, and the traditional identification, "diamond," should be abandoned (Loew, "Graph. Requisiten," i. 181). The legendary character given the shamir by the Rabbis (Soṭah ix. 10, 48b; Yer. Soṭah ix. 24b; Giṭ. 68a) indicates that the exact determination of its value had been lost. Etymologically it is related to the Egyptian "asmer," which passed, probably through Semitic channels, into the Greek σμίρις (Lewy, "Fremdwörter," p. 59), and signifies "emery" or "corundum"; possibly "diamond-dust." It is the Targumic שבזין, identified (see above) with the ספיר in Onḳ. to Ex. xxviii. 18, xxxix. 11 (Targ. Yer. to Num. ii. 10, Ezek. xxviii. 13, Job xxviii. 6, 16, Lam. iv. 7, and Cant. v. 14); the Arabic "sunbadaj" = "emery" (Krauss, *l.c.* p. 579). It has been noticed that of all the stones used for engraving among the ancients, the turquoise alone is not mentioned in the Biblical enumerations. As shown above, Targ. Onḳ. to Ex. xxviii. 19 (comp. Targ. Yer. to Num. ii. 18) evidences that in post-Biblical times this stone was known to the Jews.

To recapitulate, according to the above the following were the order and character of the stones on the high priest's breastplate:

I. Sardonyx or sard, red.
    Topaz, pale-yellowish green.
    Rock-crystal, brilliant white (colorless).

II. Emerald, green.
Lapis lazuli, blue with gold (yellow-reddish) dots.
Yashefeh, rich green.
III. Leshem, lustrous gold.
Agate, sky-blue.
Amethyst, bluish violet.
IV. Tarshish stone.
Malachite, bright green.
Yahalom, yellowish to dark blue.

This seems, on the whole, to correspond to the color scheme of the Egyptian reports (see Müller, in "Orient, Lit." ii. 39). In post-Biblical writings the following gems appear: amethyst; amiantus (a green stone, a fibrous kind of chrysolite); ruby; agate; beryl; chalcedony; sapphire; sardonyx; emerald; topaz; jacinth; chrysolite; turquoise; "panther-stone" (for "yashefeh" in Targ. Ezek. xxviii. 13); diamond, probably designated by מרגלא and מרגליטים; crystal, קרוסטלינין (Abba Gorion i. 1; see also Perles, "Thron und Circus," p. 13; comp. Acts iv. 6, xx. 1). The קרח (Ezek. i. 22) may possibly denote a crystal; גביש (Job xxviii. 18) certainly does (Lagarde, "Reliquiæ Juris Ecclesiastici Syriaci," xxii., Leipsic, 1856). The art of fabricating false gems seems to have been known (Tan., Bemidbar, 23; Num. R. iv. 2; see Krauss, "Lehnwörter," p. 132).

Bibliography: Löw, in Krauss, *Lehnwörter*, Berlin, 1899; Winer, *B. R.* s.v. *Edelsteine*; Riehm, *Handwörterb.* s.v. *Edelsteine*; Schenkel, *Bibellexicon*, s.v. *Edelsteine*; Myres, in Cheyne and Black, *Encyc. Bibl.* s.v. *Stones, Precious*; Petrie, in Hastings, *Dict. Bible*, s.v. *Stones, Precious*; Lewy, *Die Semitischen Fremdwörter im Griechischen*, pp. 53-62, Berlin, 1895; Nowack, *Hebr. Archäologie*, i. 130 *et seq.*; Kluge, *Handbuch der Edelsteinkunde*, Leipsic, 1860.

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GENAPPE. See Holland.

GENAZZANO, ELIJAH ḤAYYIM BEN BENJAMIN OF: Italian physician, theologian, and cabalist; flourished in the first half of the sixteenth century. He had a religious controversy with Fra Francisco da Acquapendente, in which he bitterly attacked Christianity for its dogma of original sin, for its claim of salvation exclusively for its own adherents, and for its hatred of Judaism, the religion which furnished it with the kernel of its teaching, and which, in contrast with the Church, attributes a share in the future world to the righteous of all nations. This disputation he described in a Hebrew pamphlet entitled "Wikkuaḥ," existing in manuscript (Cod. Munich, No. 312, and Cod. Vienna, No. 16). He wrote also under the title "Iggeret Ḥamudoṭ" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1927; Cod. Munich, No. 112; *et al.*) a strong apology of cabalistic doctrines, which, although not printed, became well known in the sixteenth century. In this pamphlet he attacked the religious philosophers in an undignified and offensive manner, especially Isaac Abravanel, the author of "'Aṭeret Zeḳenim"; and he was one of the first to spread the fable that Maimonides had retracted his anti-Talmudic and anti-cabalistic sentences (Leon de Modena, "Ari Nohem," pp. 4, 33, 35, 70; Ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 60). The name of Elijah Ḥayyim of Genazzano often occurs as "Elijah Magistratus," or as "Markianz," etc. (Steinschneider). There exists in manuscript a poem by "Elia Genazzano" (published by Neubauer in "Letterbode," x. 104) which contains an attack on woman, and in which Biblical personages are treated in a very irreverent manner. It is perhaps a work of this author.

Bibliography: Mortara, *Indice*, p. 27; Fuenn, *Keneset Yisrael*, p. 104; Steinschneider, *Hebr. Bibl.* x. 104; idem, *Die Hebräischen Handschriften in der Münchener Hofbibliothek*, pp. 53, 136; idem, *Polemische und Apologetische Litteratur*, p. 379; Güdemann, *Gesch. des Erziehungswesens und der Cultur der Juden in Italien*, p. 233.

K. I. Ber.

GENEALOGY.—Biblical Data: A list, in the order of succession, of ancestors and their descendants. The Pentateuchal equivalent for "genealogies" is "toledot" (generations), the verb being ילד in the "ḳal" and "hif'il" forms. The later form is יחש (Neh. vii. 5), and the verb "hityaḥes" (to enroll oneself or be enrolled by genealogy). In later Hebrew, as in Aramaic, the term יחם and its derivatives "yiḥus" and "yuḥasin" recur with the implication of legitimacy or nobility of birth.

The following genealogical lists are given as far as possible in the order in which they occur in the Hebrew canon:

1. Adamites (with historical glosses): Adam; Cain; Enoch; Irad; Mehujael; Methusael; Lamech—seven generations, becoming, with the eighth, two parallel streams, (1) Jabal and his brother Jubal, (2) their half-brother Tubal-cain and his sister Naamah (Gen. iv. 1-24: Cainites).
2. Adamites (with chronological details): Adam; Seth; Enos; Cainan; Mahalaleel; Jared; Enoch; Methuselah; Lamech; Noah—ten generations, the eleventh comprising (1) Shem, (2) Ham, (3) Japheth (Sethites).
3. The Noahites, divided into (1) Shemites, (2) Hamites, (3) Japhethites—the "ethnic table," or "list of nations" (Gen. x. 1-31).
4. Abraham's pedigree, from Shem downward, enumerating ten generations (Gen. xi. 10-26).
5. Rebekah's pedigree, from Nahor through Milcah, with mention of collateral line through his father's concubine Reumah (Gen. xxii. 20-24).
6. Abrahamites through Keturah (Gen. xxv. 1-4).
7. Abrahamites through the line of Ishmael (Gen. xxv. 12-18: Ishmaelites).
8. Abrahamites through Isaac and Esau = Edom (Gen. xxxvi. 1-43).
9. Jacob's (= Israel's) descendants (Gen. xxxv. 23-27, xlvi. 8-28: seventy souls).
10. The pedigree of Moses, enumerating the "heads of their fathers' houses" of the sons of Reuben, the sons of Simeon, the sons of Levi: (1) Gershon, (2) Kohath, (3) Merari. Out of Kohath came Amram, from whom came (a) Moses and (b) Aaron; the pedigree continues the chain of descent, after mentioning side lines, through Aaron's son Eleazar to Phinehas (Ex. vi. 14-25).
11. A register of the Israelites as a nation—in which Levi, however, is omitted—grouped under the heads: "generations" (תולדות), "family" or "clan" (משפחה), and "fathers' house" (בית אבות: Num. i. 1-47). This is, strictly speaking, a census-roll.
12. The tribal list (Num. ii. 1-33), also a census-roll.
13. The genealogy of the Aaronites (Num. iii. 1-5).
14. The genealogy of the Levites (Num. iii. 17-39), with data concerning their respective assignments to service in the sanctuary.
15. A list of the Israelites, with reference to division and occupation of territory (Num. xxvi. 1-51).
16. The families of the Levites (Num. xxvi. 57-61), with details concerning the births of Aaron, Moses, and Miriam, and the names and fate of Aaron's sons.
17. The "genealogy of those that went up with me [Ezra] from Babylon" (Ezra viii. 1-14; the list of "the children of the province that went up out of the Captivity" [Ezra ii. 1 *et seq.*] is in reality not a genealogy, but is of importance as bearing upon the standing of their descendants in the congregation of Israel.)
18. Ezra's own pedigree (Ezra vii. 1-6).
19. A list with genealogical notes concerning priests that had taken strange wives, and of Levites, and, moreover, of Israelites (Ezra x. 18 *et seq.*).
20. Genealogies of certain of the descendants of Judah and Benjamin (Neh. xi. 4 *et seq.*).

21. List of priests and Levites (Neh. xii. 1-26).

22. The pedigree of Adamites from Adam to Noah (I Chron. i. 1-3), continued through the Noahites, with details of the genealogical descent of the Hamites and Japhethites (2-23), and non-Israelitish Shemites down to the kings of Edom (23-54).

23. Genealogy of the sons of Israel (I Chron. ii. 1-33) down to Jerahmeel, continued (1) in the part Egyptian line of Sheshan through his daughter's marriage to Jarha the Egyptian (34-41); and (2) in the family of Caleb (42-55), coming down to David.

24. David's pedigree (Ruth iv. 18-22).

25. The descendants of David (II Sam. iii. 3-5, v. 14-16; I Chron. iii. 1-9; compare xiv. 4-7), of Solomon, of Jehoiakim (verse 16), of the sons of Jeconiah, of Pedaiah, of Zerubbabel, and of Hananiah (I Chron. iii. 10-21).

26. Genealogy of Judah and Simeon (I Chron. iv.).

27. Genealogy of Reuben, Gad, and the half-tribe Manasseh (I Chron. v.).

28. The genealogy of the Levites, according to families (I Chron. vi.), of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, Asher (vii.), and of the Benjamites (viii.) and the inhabitants of Jerusalem (ix.).

E. G. H.

——**In Rabbinical Literature:** Rabbinical sources show that with the dominance of Ezra's influence and ideas importance came to be attached to genealogies. Ezra would not leave Babylon until he had succeeded in establishing the genealogical relations of the new Israel to a degree of fineness resembling that of the finest flower (Ḳid. 69b). His own pedigree, too, he had been careful to verify (B. B. 15a). Chronicles and Ezra-Nehemiah were in fact regarded as ספר היוחסים ("scrolls of genealogies"), as מגילות כתבי היחס (B. B. 15a; Pes. 62). That the Exile and the subsequent vicissitudes had heavily impaired tribal and racial purity was nevertheless recognized (see the discussion between R. Joshua and R. Gamaliel: Yer. Ḳid. iv. 1). But for the priests purity of descent was indispensable. Hence their genealogies were scrupulously kept and, when necessary, minutely investigated. A special officer seems to have been entrusted with these records, and a court of inquiry is mentioned as having been instituted in Jerusalem (Ḳid. 76b). The testimony of Josephus corroborates the fact that a record of the pedigrees of the priests was kept (Josephus, "Contra Ap." i., § 7; "Vita," § 1). A priest was bound to demonstrate the purity of the pedigree of the priestly maiden he desired to wed, even as far back as her great-great-grandfather and great-great-grandmother. In the case of marriage with a daughter of Levi or of Israel his scrutiny had to extend a degree further (Ḳid. iv. 4). Exemptions depending upon the presumption created in favor of credibility and honorableness by general reputation or public service, were admitted (Ḳid. iv. 5). The very division of Israel into "houses" presupposes among them the existence of well-authenticated genealogies. Such divisions are mentioned in connection with the furnishing of wood (Ta'an. iv. 5: "house of Arak, tribe of Judah"; comp. Ezra ii. 5; Neh. vii. 10; "house of David, tribe of Judah"; comp. Ezra viii. 2; "men of unknown pedigree" are also named). Hillel's pedigree is quoted (Yer. Ta'an. iv. 68a, bottom). Ben 'Azzai also speaks of a מגלת יוחסין ("genealogical record"; Yeb. 49b).

Genealogies of Priests.

It is assumed that under Herod I. all genealogical rolls kept in the Temple were destroyed (Sachs, "Beiträge," ii. 157). The loss of official genealogies was deeply deplored as a calamity, more especially because of their importance for the understanding of the books of Chronicles (Pes. 62b; B. B. 109). How prolific these Biblical books were in provoking genealogical conceits is shown by the statement that 900 camel-loads of commentary existed on I Chron. viii. 37 to ix. 44 (Pes. 62b). Much mischief must have been done by this speculation on family origins and pedigrees; at least the provision requiring caution in instruction in genealogy and limiting the hours for it (Pes. 76) would seem to indicate as much. Family pride is rebuked also in the familiar saying that a "mamzer" (bastard), if learned in the Law, outranked an ignorant high priest (Hor. 11); in fact, the priestly insistence upon purity of pedigree was fully counterbalanced by the demand for knowledge, which, through Phariseeism (nobility of learning) as opposed to Sadduceeism (priestly nobility), gradually succeeded in developing a new aristocracy, that of the mind, in the place of the old one (Ẓadoḳite) of blood. Many stories preserve the memory of the struggle for recognition of the one or the other claim to distinction which agitated learned and unlearned Israel in the early Christian centuries (Ḳid. 70a, 71a, b).

Loss of Genealogies.

Of spurious genealogies, specimens of which Sprenger ("Das Leben und die Lehre Mohammad") adduces, Jewish literature has a goodly number to show (Seder 'Olam Zuṭa; Zunz, "G. V." 2d ed., 1892, pp. 142 *et seq.*; Itinerary of Benjamin of Tudela, Asher's ed., ii. 6 *et seq.*). Yet this is not proof that all the pedigrees current among Jews were of this class (Zunz, "Analekten," No. 15, p. 46). The tribes of Reuben, Simeon, and Levi, according to Midr. R. to Num. xiii., preserved while in Egypt their "yiḥus" (genealogy) to prove the purity and legitimacy of their descent. Upon this yiḥus the Jews have always laid great stress, as have also the Gentiles (Yeb. 62a; Yer. Yeb. ii. 4a). Marriage was invalidated if any deception regarding one's yiḥus was discovered, even if the actual rank was higher than the assumed (Yer. Ḳid. ii. 62c). Silence when taunted with low origin creates the presumption that the person taunted is of high stock (Ḳid. 71b). שלשלת יוחסין, the "chain of genealogies," is spoken of (Gen. R. lxxxii.), and the word יוחסין has passed into literature to designate historical annals.

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——**Critical View:** The genealogical lists of Genesis, as well as those that are meant to account for the origin and subdivisions of the Israelitish tribes, are similar to the tables which were current, first orally and then in written form, among the Arabs. These lists illustrate the theory obtaining in early Semitic civilization, according to which the tribe—the central unit of every institution—was looked upon as the progeny of one common ancestor, assumed, in many cases, as the eponym. Historical, geographical, and ethnological data and reminiscences are spontaneously (not artificially or intentionally) expressed in the terms of this theory. Geographical or racial propinquity is indicated by the degree of relationship ascribed to the component elements. Political supremacy and dependence are reflected in the assumption of descent on the one hand in direct line from the first-born, on the other in a collateral line, sometimes traced through a concubine or a second wife, perhaps the bondmaid of the ancestor's legitimate spouse.

Tribal Relations Indicated.

Septs and subdivisions are ranked in the tribal tree according to their numbers or importance, either as branches or as continuing the main trunk. Conversely, the descendants of groups originally not connected with the tribe, but in course of time incorporated into it, are characterized as offshoots, the issue of illegitimate conjugal unions (comp. W. R. Smith, "Marriage and Kinship in Early Arabia," *passim*; Wellhausen, "Die Ehe bei den Arabern"; see also Government). Concrete illustrations of the foregoing view may be seen in the genealogies of the Hebrew tribes and clans *e.g.*, Benjamin, Dan, and Esau.

The many discrepancies among the various genealogies are not due exclusively to imperfections of memory and the vicissitudes to which tradition is always exposed. Changes in geographical and political relations, as well as in religious views, are often reflected in these variations, the subject of the genealogy or a component part of it appearing at one time as the son or descendant of one person, while at another he is named as a member of some other family. It must be remembered that these genealogies are not all of one age. The institution of the blood covenant, by which are established relationships as close as natural ones (see Brother), may also underlie these variants and discrepancies.

Genealogies in Genesis.

In some of the genealogies of Genesis, however, intentional readjustments of the traditional material come clearly to the surface, as in the twofold genealogy of Noah. He is a Cainite in one; a Sethite in the other. To the Cainites later historiography and theology ascribe the corruption of the pre-Noachian race (see Enoch; Fall of Angels; Flood, in Rabbinical Literature). This midrashic and pseudepigraphic view represents an ancient popular tradition probably antedating by centuries the written form in the Apocrypha or the Haggadah. To the desire to disconnect Noah from Cain's seed, the second genealogy with its but thinly disguised duplications of the first owes its origin. The so-called "List of Nations" (Gen. x.), while showing in what degree the peoples of which the ancient Hebrews had knowledge were regarded as related to the Israelites, reflects geographical and not ethnological data, the nations being ranged in the main under three great geographical zones. As now preserved, the chapter is not free from indications of being a composite of several ethnic-geographic lists.

That place-names and districts figure in many of the genealogies as individuals is beyond dispute; even arts and musical accomplishments come near being represented as "sons" (Gen. iv. 21). The necessity for keeping accurate genealogical lists in pre-exilic Israel is not apparent. Neither for the regulation of the royal succession nor for the division of inherited property was proof of legitimate descent imperatively needed. By far the greatest number of genealogies of individuals occur in the post-exilic books: elsewhere individual genealogies rarely go back further than one or two generations. No mention is made of any officer appointed to keep the records. Nor was pre-exilic Israel jealous of racial purity (comp. Gen. xxxviii.); sacerdotal preoccupation in this regard is post-exilic (Ezraic). The genealogies of Genesis exhibit a strong realization of the unity of the human race, while framed to assign to Israel a distinct place in the economy of the human family. From Adam, Noah, Abraham, and Jacob a continuous process of selection is posited in the scheme. This is the ethical aspect and value of these genealogies.

The Influence of the Exile.

The Exile stimulated genealogical zeal (Ezek. xiii. 9). The old tribal organization had passed away. A spiritual factor took its place as the uniting and differentiating energy, the congregation gradually but steadily adjusting itself to the tripartite scheme: priest (Zadokite), Levite, and Israel, with Israel as a "holy seed." To this new attitude must be ascribed in the exilic and early post-exilic congregation the rise of many Levitical and other genealogies, constructed on data such as memory could supply and skill could marshal to good effect, some of which are undoubtedly at the basis of the genealogical lists in Ezra-Nehemiah and Chronicles. These first attempts were not very complex in plan (see, for instance, Ezra ii. 40, iii. 9; Neh. ix. 4; Num. xxvi. 58; see also Levi). But as the Ezraic construction of Israel's past and part came to triumph, the "Levitizing" purpose asserted itself in ever greater measure; and the lists of Chronicles and Ezra-Nehemiah display the overruling passion. That of the high priests (I Chron. vi. 3–15, v. 29–41) is altogether typical of the sacerdotal view-point, in which the Zadokites are exalted. Moreover, it is virtually a duplicate of Ezra's genealogy (Ezra vii. 1; comp. I Esd. viii. 2 and II Esd. i. 7).

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GENERATION: This many-sided word, like its equivalents in the modern versions of the Bible, is used to translate the Hebrew "dor" and "toledah" (the latter found only in the plural). The primary meaning of "dor" is "period"; the secondary, the period bounded by the life of a man or of a single family. Thus "dor" signifies generations, or ages, of men in the past or future; it also designates the men who live in any special period or age (see especially Ps. cxlv. 4; Eccl. i. 4). From this idea of men regarded as a group bound together by relationship a transition is made to men of any particular time taken as a class connected only by contemporaneousness. Thus in "a generation that curseth its father" (Prov. xxx. 11) the class character is so strong that the persons described are spoken of throughout as a single unit.

In "toledot," on the other hand, the idea of descent by birth and family relationship gives its special force to the translating term. Thus "generations" in Gen. x. 32 means a genealogical succession of families; in Num. i. 20, genealogical divisions by parentage. A secondary and very important usage may be seen where "generations" means the history in the form of a genealogical account of any set of people along with their descendants (Gen. v. 1). All early history began with genealogical lists, and even the process of creation of heaven and earth is viewed in Gen. ii. 4 as a genealogical history. The word "toledot" is found mostly in the Hexateuch, and there only in the Priestly Code.

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GENERATION, LENGTH OF: The number of years that elapse before the children of one set of human beings arrive at a marriageable age. This number has been defined to be equal to the average male age at marriage, plus one year before child-bearing begins, plus half the average number of years during which fecundity lasts. As a rule, Jews marry much earlier than the rest of the male population among which they dwell, probably owing to the rabbinic requirement that a man should marry before attaining the age of twenty (Ḳid. 29b). On the other hand, their fecundity is greater; therefore the time of fertility of the female is longer; but exact figures concerning this detail are not available. From such data as are obtainable it appears that Jews marry at the age of twenty-two, as compared with twenty-nine for the rest of the population (Mayo-Smith, "Science of Statistics," i. 103); while fertility lasts, on an average, for fourteen years after marriage, as compared with twelve among non-Jews (*ib.* 113). This would give the length of a generation among Jews as thirty years, as compared with thirty-six in the remaining population. The difference does not appear to be large, but its effect on the increase of population is cumulative and increases in geometrical progression, the modulus being 1.2, causing the Jewish population in four generations to become double that of the unit rate. Another consequence of the less length of generations among Jews is the proportionately larger number living simultaneously, and, as a result, the greater opportunity for, and superior strength of, tradition among them.

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GENESIS, THE BOOK OF.—Biblical Data: § 1. The first book of the Torah, and therefore of the whole Bible, is called by the Jews "Bereshit," after the initial word; by the Septuagint and by Philo it is called Γένεσις (κόσμου) = "origin" (of the world), after the contents, and hence "Genesis" has become the usual non-Hebrew designation for it. According to the Masorah, it is divided into ninety-one sections ("parashiyyot"), forty-three of which have open or broken lines ("petuḥot"), and forty-eight closed lines ("setumot"); or into forty-three chapters ("sedarim") and twenty-nine sections ("pisḳot"); for reading on the Sabbath, into twelve lessons; according to the division adopted from the Vulgate, into fifty chapters with 1,543 verses.

Nature and Plan.

§ 2. Genesis is a historical work. Beginning with the creation of the world, it recounts the primal history of humanity and the early history of the people of Israel as exemplified in the lives of its patriarchs, Abraham, Isaac, and Jacob, and their families. It contains the historical presupposition and basis of the national religious ideas and institutions of Israel, and serves as an introduction to its history and legislation. It is a well-planned and well-executed composition of a single writer, who has recounted the traditions of his people with masterly skill, combining them into a uniform work, without contradictions or useless repetitions, but preserving the textual and formal peculiarities incident to their difference in origin and mode of transmission.

§ 3. The author has treated the story as a series of ten "generations" ("toledot"); namely, (1) of heaven and earth, ch. ii. 4–iv.; (2) of Adam, v.–vi. 8; (3) of Noah, vi. 9–ix.; (4) of Noah's sons, x.–xi. 9; (5) of Shem, xi. 10–26; (6) of Terah, xi. 27–xxv. 11; (7) of Ishmael, xxv. 12–18; (8) of Isaac, xxv. 19–xxxv.; (9) of Esau, xxxvi.; (10) of Jacob, xxxvii.–l.

Contents.

§ 4. In the beginning God created heaven and earth (i. 1), and set them in order in six days. He spoke, and on the first day there appeared the light; on the second, the firmament of heaven; on the third, the separation between water and land, with vegetation upon the latter; on the fourth, sun, moon, and stars; on the fifth, the marine animals and birds; on the sixth, the land animals; and, finally, God created man in His image, man and woman together, blessing them and giving them dominion over all beings. On the seventh day God rested, and blessed and sanctified the day (i. 2–ii. 3). As regards the creation and subsequent story of man (Adam), God forms him out of earth ("adama"), and breathes into him the breath of life. Then He sets him in a pleasure-garden (Eden), to cultivate and watch over it. Adam is allowed to eat of all the fruit therein except that of the "tree of the knowledge of good and evil." God then brings all the animals to Adam, to serve as company for and to receive names from him. When Adam can find no being like himself among all these creatures, God puts him into a deep sleep, takes a rib from his side, and forms a woman (called later "Eve"), to be a companion to him. The woman is seduced by the artful serpent to eat of the forbidden fruit, and the man also partakes of the same. As punishment they are driven out of Eden (ii. 4–iii.). Adam and Eve have two sons, Cain and Abel. Cain grows envious of the favor found by his brother before God, and slays him; he then wanders over the earth as a fugitive, and finally settles in the land of Nod. Enoch, one of his sons, builds the first city, and Lamech takes two wives, whose sons are the first dwellers in tents and owners of herds and the earliest inventors of musical instruments and workers in brass and iron. Cain's descendants know nothing about God (iv.). Another son, Seth, has in the meantime been born to Adam and Eve in place of the slain Abel. Seth's descendants never lose thought of God. The tenth in regular descent is the pious Noah (v.).

§ 5. As mankind has become wicked, indulging in cruelties and excesses, God determines to destroy it entirely. Noah only, on account of his piety, will escape the general ruin; and God commands him to build a large ark, since the work of destruction is to be accomplished by means of a great flood. Noah obeys the command, entering the ark together with his wife, his three sons, Shem, Ham, and Japheth, their wives, and, by God's instructions, with one couple of each kind of animal on the earth. Then the flood comes, destroying all living beings save those in the ark. When it has subsided, the latter leave the ark, and God enters into a covenant with Noah and his descendants. Noah begins to cultivate the field that has been cursed during Adam's lifetime (iii. 17–19; v. 29), and plants a vineyard (ix. 20). When, in a fit of intoxication, Noah is shamelessly treated by his son Ham, he curses the latter in the person of Ham's son Canaan, while the reverential Shem and Japheth are blessed (ix. 21–27). Ch. x. contains a review of the peoples that are descended from

Japheth, Ham, and Shem (down to the chief branch of the last-named), and are living dispersed over the whole earth. The dispersion was due to the "confusion of tongues," which God brought about when men attempted to build a tower that should reach up to heaven (xi. 1–9). A genealogy is given of Shem's descendants in regular line, the tenth generation of whom is represented by Terah (xi. 10–25).

§ **6.** Terah, who lives at Ur of the Chaldees, has three sons, Abram, Nahor, and Haran. Haran's son is Lot. Nahor is married to Milcah, and Abram to Sarai, who has no children (xi. 26–32). God directs Abram to leave his home and kindred because He intends to bless him. Abram obeys, emigrating with his entire household and Lot, his brother's son, to the land of Canaan. Here God appears to him and promises that the land shall become the property of his descendants. Abram is forced by a famine to leave the country and go to Egypt. The King of Egypt takes possession of the beautiful Sarai (whom Abram has represented as his sister), but, smitten by God, is compelled to restore her (xii.). Abram returns to Canaan, and separates from Lot in order to put an end to disputes about pasturage, leaving to Lot the beautiful country in the valley of the Jordan near Sodom. God thereupon again appears to Abram, and again promises him the whole country (xiii.). Lot is taken prisoner during a war between Amraphel, King of Shinar, and Bera, King of Sodom, with their respective allies, whereupon Abram pursues the victors with his armed servants, liberates Lot, and seizes the booty, refusing his share of the same (xiv.). After this exploit God again appears to Abram and promises him protection, a rich reward, and, in spite of the fact that Abram still has no children, a numerous progeny. These descendants must pass four hundred years in servitude in a strange land; but after God has judged their oppressors they, in the possession of great wealth, shall leave the land of their affliction, and the fourth generation shall return to the same land (xv.).

Sarai being still childless, Abram gets a son, Ishmael, by her Egyptian handmaid, Hagar (xvi.). God again appears to Abram, and enters into a personal covenant with him securing Abram's future: God promises him a numerous progeny, changes his name to "Abraham" and that of Sarai to "Sarah," and institutes the circumcision of all males as an eternal sign of the covenant. Abraham, together with his whole house, immediately fulfils the rite (xvii.). God once more appears to Abraham in the person of three messengers, whom Abraham receives hospitably, and who announce to him that he will have a son within a year, although he and his wife are already very old. Abraham also hears that God's messengers intend to execute judgment upon the wicked inhabitants of Sodom and Gomorrah, whereupon he intercedes for the sinners, and endeavors to have their fate set aside (xviii.). Two of the messengers go to Sodom, where they are hospitably received by Lot. The men of the city wish to lay shameless hands upon them, and, having thus shown that they have deserved their fate, Sodom and Gomorrah are destroyed by fire and brimstone, only Lot and his two daughters being saved. The circumstances of the birth of Ammon and Moab are set forth (xix.). Abraham journeys to Gerar, the country of Abimelech. Here also he represents Sarah as his sister, and Abimelech plans to gain possession of her, but desists on being warned by God (xx.).

At last the long-expected son is born, and receives the name of "Isaac." At the instance of Sarah, the boy Ishmael, together with his mother, Hagar, is driven out of the house, but they also have a great future promised to them. Abraham, during the banquet that he gives in honor of Isaac's birth, enters into a covenant with Abimelech, who confirms his right to the well Beer-sheba (xxi.).

Now that Abraham seems to have all his desires fulfilled, having even provided for the future of his son, God subjects him to the greatest trial of his faith by demanding Isaac as a sacrifice. Abraham obeys; but, as he is about to lay the knife upon his son, God restrains him, promising him numberless descendants. On the death of Sarah Abraham acquires Machpelah for a family tomb (xxiii.). Then he sends his servant to Mesopotamia, Nahor's home, to find among his relations a wife for Isaac; and Rebekah, Nahor's granddaughter, is chosen (xxiv.). Other children are born to Abraham by another wife, Keturah, among whose descendants are the Midianites; and he dies in a prosperous old age (xxv. 1–18).

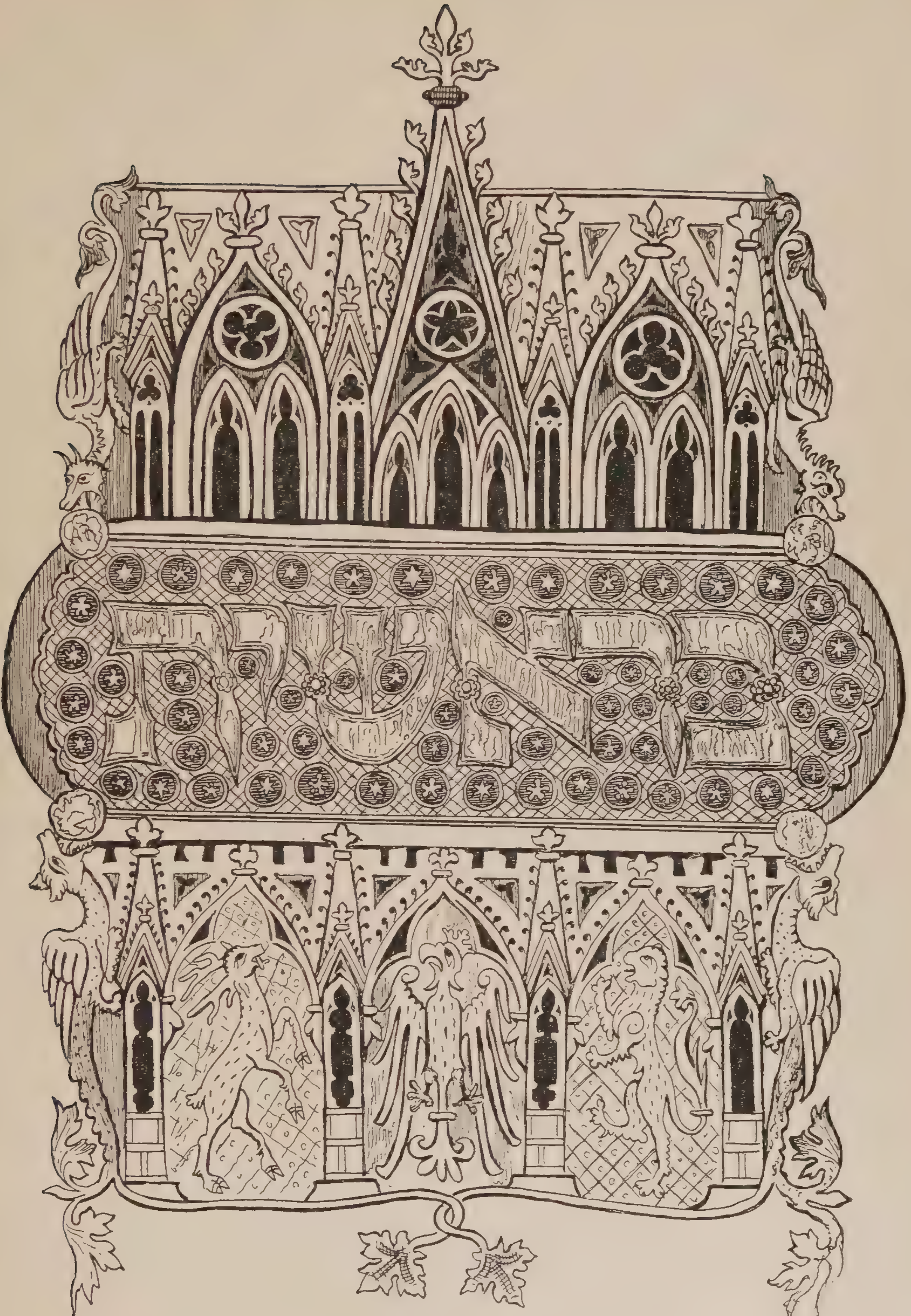
§ **7.** After being married for twenty years Rebekah has twins by Isaac: Esau, who becomes a hunter, and Jacob, who becomes a herdsman. Jacob persuades Esau to sell him his birthright, for which the latter does not care (xxv. 19–34); notwithstanding this bargain, God appears to Isaac and repeats the promises given to Abraham. His wife, whom he represents as his sister, is endangered in the country of the Philistines, but King Abimelech himself averts disaster. In spite of the hostility of Abimelech's people, Isaac is fortunate in all his undertakings in that country, especially in digging wells. God appears to him at Beer-sheba, encourages him, and promises him blessings and numerous descendants; and Abimelech enters into a covenant with him at the same place. Esau marries Canaanite women, to the regret of his parents (xxvi.). Rebekah persuades Jacob to dress himself as Esau, and thus obtain from his senile father the blessing intended for Esau (xxvii.). To escape his brother's vengeance, Jacob is sent to relations in Haran, being charged by Isaac to find a wife there. On the way God appears to him at night, promising protection and aid for himself and the land for his numerous descendants (xxviii.). Arrived at Haran, Jacob hires himself to Laban, his mother's brother, on condition that, after having served for seven years as herdsman, he shall have for wife the younger daughter, Rachel, with whom he is in love. At the end of this period Laban gives him the elder daughter, Leah; Jacob therefore serves another seven years for Rachel, and after that six years more for cattle. In the meantime Leah bears him Reuben, Simeon, Levi, and Judah; by Rachel's maid Bilhah he has Dan and Naphtali; by Zilpah, Leah's maid, Gad and Asher; then, by Leah again, Issachar, Zebulun, and Dinah; and finally, by Rachel, Joseph. He also acquires much wealth in flocks (xxix.–xxx.).

In fear of Laban, Jacob flees with his family and all his possessions, but becomes reconciled with Laban, who overtakes him (xxxi.). On approaching his home he is in fear of Esau, to whom he sends presents; and with the worst apprehensions he turns at night to God in prayer. An angel of God appears to Jacob, is vanquished in wrestling, and announces to him that he shall bear the name "Israel," *i.e.*, "the combatant of God" (xxxii.). The meeting with Esau proves a friendly one, and the brothers separate reconciled. Jacob settles at Shalem (xxxiii.). His sons Simeon and Levi take bloody vengeance on the city of Shechem, whose prince has dishonored their sister Dinah (xxxiv.). Jacob moves to Beth-el, where God bestows upon him the promised name of "Israel," and repeats His other promises. On the road from Beth-el Rachel gives birth to a son, Benjamin, and dies (xxxv.). A genealogy of Esau and the inhabitants and rulers of his country, Edom, is given in ch. xxxvi.

§ **8.** Joseph, Jacob's favorite, is hated by his brothers on account of his dreams prognosticating his future dominion, and on the advice of Judah is secretly sold to a caravan of Ishmaelitic merchants going to Egypt. His brothers tell their father that a wild animal has devoured Joseph (xxxvii.). Joseph, carried to Egypt, is there sold as a slave to Potiphar, one of Pharaoh's officials. He gains his master's confidence; but when the latter's wife, unable to seduce him, accuses him falsely, he is cast into prison (xxxix.). Here he correctly interprets the dreams of two of his fellow prisoners, the king's butler and baker (xl.). When Pharaoh is troubled by dreams that no one is able to interpret, the butler draws attention to Joseph. The latter is thereupon brought before Pharaoh, whose dreams he interprets to mean that seven years of abundance will be followed by seven years of famine. He advises the king to make provision accordingly, and is empowered to take the necessary steps, being appointed second in the kingdom. Joseph marries Asenath, the daughter of the priest Poti-pherah, by whom he has two sons, Manasseh and Ephraim (xli.).

When the famine comes it is felt even in Canaan; and Jacob sends his sons to Egypt to buy corn. The brothers appear before Joseph, who recognizes them, but does not discover himself. After having proved them on this and on a second journey, and they having shown themselves so fearful and penitent that Judah even offers himself as slave, Joseph reveals his identity, forgives his brothers the wrong they did him, and promises to settle in Egypt both them and his father (xlii.–xlv.). Jacob brings his whole family, numbering 66 persons, to Egypt, this making, inclusive of Joseph and his sons and himself, 70 persons. Pharaoh receives them amicably and assigns to them the land of Goshen (xlvi.–xlvii.). When Jacob feels the approach of death he sends for Joseph and his sons, and receives Ephraim and Manasseh among his own sons (xlviii.). Then he calls his sons to his bedside and reveals their future to them (xlix.). Jacob dies, and is solemnly interred in the family tomb at Machpelah. Joseph lives to see his great-grandchildren, and on his death-bed he exhorts his brethren, if God should remember them and lead them out of the country, to take his bones with them (l.).

§ **9.** In the choice, connection, and presentation of his material the narrator has followed certain principles incident to the purpose and scope of his work. Although he adopts the universal view-



Illuminated Page of Genesis.

(From a manuscript formerly in the possession of the Duke of Sussex.)

Aim of Work.

point of history, beginning with the Creation and giving a review of the entire human race, he yet intends to deal particularly with Israel, the people subsequently chosen by God, and to give an account of its origin and of its election, which is based on its religious and moral character. His chief point of view, therefore, is that of narrator of tribal and religious history; and only the details that bear on this history are reported.

§ 10. It is his primary intention to show that the people of Israel are descended in a direct line from Adam, the first man created by God, through legitimate marriages in conformity with Israelitish moral ideals, *i.e.*, monandric marriages. Offshoots branch from this main line at central points represented by Adam, Noah, Shem, Eber, Abraham, and Isaac, though their subsequent legitimacy can not be guaranteed. Linguistically the descent from the main line is always indicated by the word הוליד, vouching for the paternity; while descent in a branch line is indicated by ילד. This is the explanation of the interchange of these two words, a phenomenon which has never yet been correctly interpreted. The line branching off at any one central point is always fully treated before the next member of the main line is mentioned. Only such matters are related in regard to the branch lines as are important for the history of humanity or that of Israel. No fact is ever introduced merely on account of its historical or antiquarian value. In the main line the interest is concentrated upon the promised, long-expected generations of Isaac—Jacob, his sons and grandsons—who safely pass through all dangers and tribulations, emphasis being laid on their religious and moral character.

§ 11. The events are related in definite chronological order, the chief dates being as follows:

Event.	Year of Creation.
Adam dies	930
Noah is born, the first birth after Adam's death	1056
The Flood	1656
Birth of Abraham	1948
Noah's death at the age of 950	2006
Abraham goes to Canaan	2023
Birth of Ishmael	2034
Birth of Isaac	2048
Death of Terah at the age of 205	2083
Death of Sarah at the age of 127	2085
Isaac marries Rebekah	2088
Birth of Esau and Jacob	2108
Death of Abraham, aged 175	2123
Death of Shem at the age of 600	2158
Ishmael dies at the age of 137	2171
Death of Eber at the age of 464	2181
Jacob marries Leah and Rachel	2192
Birth of Joseph	2199
Joseph is sold	2216
Death of Isaac at the age of 180	2228
Jacob and his family go to Egypt	2238
Death of Jacob at the age of 147	2255
Death of Joseph at the age of 110	2309

The year of the Creation is the year 3949 before the common era.

The ten generations before the Flood attain to ages varying between 777 years (Lamech) and 969 years (Methuselah), with the exception of Enoch (365 years). Those of the ten generations after the Flood vary between 600 years (Shem) and 148 (Nahor). All the reasons for the details of this chronology have not yet been discovered. Oppert has declared (in "R. E. J." 1895, and in CHRONOLOGY) that the figures are connected with ancient Babylonian chronological systems. The variations found in the Septuagint and in the Samaritan Pentateuch were introduced for certain purposes (see Jacob in "J. Q. R." xii. 434 *et seq.*). The correctness of the Masoretic figures, however, is evident from the context.

§ 12. Anachronisms such as various critics allege are found in Genesis do not in reality exist; and their assumption is based on a misunderstanding of the historiographic principles of the book. Thus the history of a generation no longer of importance is closed and the death of its last member noted, although it may not be contemporaneous with the next succeeding generation, to which the attention is then exclusively directed. This view explains the apparent contradictions between xi. 32 and xi. 26, xii. 4; also between xxv. 7 and xxv. 26; xxi. 5 and xxv. 20; xxxv. 28 (Jacob was at that time 120 years old) and xlvii. 9; xxxvii. 2, xli. 46; etc. In ch. xxxiv. Dinah is not six to seven years old, nor Simeon and Levi eleven and ten respectively, but (xxxv. 27, xxxvii. 1 *et seq.*, xxxiii. 17) each is ten years older. The events in ch. xxxviii. do not cover twenty-three years—from the sale of Joseph in his seventeenth year to the arrival of Judah's grandsons in Egypt (xlvi. 12) in Joseph's fortieth year—but thirty-three years, as the words ויהי בעת ההיא (elsewhere only in xxi. 22 and I Kings xi. 29) refer back in this case to xxxiii. 17. The story is introduced at this point to provide a pause after ch. xxxvii.

§ 13. Nor are there any repetitions or unnecessary doublets. If ch. ii. were an account of the Creation differing from that found in ch. i., nearly all the events would have been omitted; it is, however, the story in detail of the creation of man, introduced by a summary of what preceded. Neither are there two accounts of the Flood in ch. vi.-ix., in which no detail is superfluous. The three accounts of the danger of Sarah and Rebekah, ch. xii., xx., and xxvi., are not repetitions, as the circumstances are different in each case; and ch. xxvi. refers expressly to ch. xx. The account in xix. 29 of the destruction of Sodom and Gomorrah and the rescue of Lot, is but a summary introducing the story that follows, which would not be comprehensible without xix. 14, 23, 28. Repeated references to the same place (Beth-el, xxviii. 19, xxxv. 15), or renewed attempts to explain the same name (Beer-sheba, xxi. 31, xxvi. 33; comp. xxx. 20 *et seq.*), or several names for the same person (xxvi. 34, xxvii. 46–xxxvi. 2 for Esau's wives) are not contradictions. The change of Jacob's name into that of "Israel" is not narrated twice; for xxxii. 29 contains only the announcement by the messenger of God. Apparently no exegete has noted that יאמר is a parenthesis often found in prophetic speeches ("Not Jacob—thus it will be said [*i.e.*, in xxxv. 10]—shall be thy name"); אמר שם is an impossible construction in Hebrew; xxxii. 4 *et seq.* and xxxiii. 1 *et seq.* do not prove, contrary to xxxvi. 6–7, that Esau was living at Seir before Jacob's return. The account of the sale of Joseph as found in xxxvii. 1–25, 28, 29–36; xl. 1 *et seq.* does not contradict xxxvii. 25–27, 28; xxxix.; for the Midianites were the middlemen between the brothers and the Ishmaelites, on the one hand, and between the latter and Potiphar, on the other. Potiphar is a different person from the overseer of the prison; and Joseph could very well say that he had been stolen, *i.e.*, that he had been put out of the way (xl. 15).

§ 14. It is the purpose of the book, on its religious as well as its historic side, to portray the relation of God to humanity and the behavior of the latter toward Him; His gracious guidance of the history of the Patriarchs, and the promises given to them; their faith in Him in spite of all dangers, tribulations, and temptations; and, finally, the religious and moral contrasts with Hamitic (Egyptian and Canaanite) behavior.

Religion of Genesis.

§ 15. Being a historical narrative, no formal explanations of its religious views are found in Genesis; but the stories it contains are founded on such views, and the author furthermore looks upon history as a means of teaching religion. He is a historian only in virtue of being a theologian. He inculcates religious doctrines in the form of stories. Instead of propounding a system he describes the religious life. The book therefore contains an inexhaustible fund of ideas. The most important among these, regarding God, the Creation, humanity, and Israel's Patriarchs, may be mentioned here.

§ 16. There is only one God, who has created heaven and earth (that is, the world), and has called all objects and living beings into existence by His word. The most important point of the theology of Genesis, after this fundamental fact, is the intentional variation in the name of God. It is the most striking point of the book that the same God is now called "Elohim" and now "YHWH." In this variation is found the key to the whole book and even to the whole Pentateuch. It is not accidental; nor are the names used indifferently by the author, though the principle he follows can not be reduced to a simple formula, nor the special intention in each case be made evident.

§ 17. "YHWH" is the proper name of God (= "the Almighty"; see Ex. iii. 12 *et seq.*, vi. 2), used wherever the personality of God is to be emphasized. Hence only such expressions are used in connection with "YHWH" as convey the impression of personality, *i.e.*, anthropomorphisms. Eyes, ears, nose, mouth, face, hand, heart are ascribed only to "YHWH," never to "Elohim." These anthropomorphisms are used merely to suggest the personal life and activity of God, and are not literal personifications, as is conclusively proved by the fact that phrases which would be actual anthropomorphisms—*e.g.*, "God sees with His eyes"; "He hears with His ears"; "one sees God's face" ("head," "body," etc.)—never occur. The expression "YHWH's eyes" indicates divine knowledge of what may be seen through personal apperception; "YHWH's ears," what may be heard; אף יהוה = "God's anger" indicates the reaction of God's moral nature against evil; "YHWH's mouth" indicates the utterances of the God who speaks personally; "YHWH's face" indicates immediate personal intercourse with the God who is felt to be present; "YHWH's hand" indicates His sensible manifestations of power; "YHWH's heart" indicates His thoughts and designs. The phrase "YHWH, a personal God," characterizes fully the use of this name. A person or a nation can have personal relations with the personal YHWH only; and only He can plan and guide the fate of either with a personal interest. YHWH is the God of history and of the education of the human race. Only YHWH can exact a positive attitude toward Himself, and make demands upon man that are adequate, *i.e.*, moral: YHWH is the God of positive morality. A personal, inner life longing for expression can be organized into definite form and find response only if YHWH be a personal, living God. YHWH is the God of ritual, worship, aspiration, and love.

§ 18. "Elohim" is an appellative, and the general name for the divinity, the superhuman, extramundane being, whose existence is felt by all men—a being that possesses intelligence and will, exists in the world and beyond human power, and is the final cause of all that exists and happens. "YHWH" is concrete; "Elohim" is abstract. "YHWH" is the special, "Elohim" the general, God. "YHWH" is personal; "Elohim" impersonal. Yet there is no other Elohim but YHWH, who is "ha-Elohim" (*the* Elohim).

The following points may be observed in particular: (*a*) "Elohim," designating a being, indicates that the being has superhuman relations (xxiii. 6; similarly of an object, xxviii. 17, 22). (*b*) It also indicates ideal humanity (xxxiii. 10; comp. xxxii. 29).

(*c*) "Elohim" expresses the fate imposed by a higher power. The statement "A person is prosperous" is paraphrased by "Elohim is with him," which is distinctly different from "YHWH is with him." While the former indicates objectively a person's prosperity with regard to a single event, the latter expresses the higher intentions and consecutive plans of the personal God in regard to the person in question. Abimelech says to Abraham, "Elohim is with thee in all that thou doest" (xxi. 22), while he says to Isaac, "YHWH is with thee," and "thou art now the blessed of YHWH" (xxvi. 28, 29). For Abimelech had at first tried in vain to injure Isaac; but later he convinced himself (ראו ראינו) that evidently (עתה) it was the YHWH worshiped by Isaac that designedly protected and blessed the latter. Again, in xxi. 20: "And Elohim was with the lad"; for Ishmael did not belong to the chosen line, concerning which God had special plans. YHWH, however, is always with Israel and its heroes (xxvi. 3, 28; xxviii. 15 [xxxii. 10, 13]; xlvi. 4; Ex. iii. 12; Num. xxiii. 21; Deut. ii. 7; xx. 1; xxxi. 8, 23; Josh. i. 5, 9, 17; iii. 7; Judges ii. 18; vi. 12, 16; I Sam. iii. 19; xvi. 18; xviii. 12, 14; xx. 13; II Sam. vii. 3, v. 10; I Kings i. 37; II Kings xviii. 7). Particularly instructive is Jacob's vow, xxviii. 20 *et seq.*, "If Elohim will be with me . . . then shall YHWH be my Elohim." Adverse fate especially is, out of fear, euphemistically ascribed to the general Elohim, the impersonal God, rather than to YHWH xlii. 28).

(*d*) As "Elohim" designates the universal ruler of the world, that term is used in ch. i. in the story of the Creation; but in order to designate this Elohim as the true God the word "YHWH" is always added in the following chapters (ii., iii.). (*e*) In so far as man feels himself dependent upon Elohim, whom he needs, the latter becomes *his* Elohim. As the term "Elohim" includes the idea of beneficent power, this relation becomes, on the part of God, that of the omnipotent patron, and, on the part of man, that of the protégé, the one who needs protection and offers respect and obedience (xvii. 7, xxviii. 22). The same interpretation applies to "Elohim" followed by the genesis of a person. (*f*) Elohim is the religious meeting-ground between the believer in YHWH and persons of a different faith (xiv. 22; xx. 13; xxi. 23; xxxix. 9; xli. 16, 25, 28, 32, 38). (*g*) "Elohim" is the appellation of God used in connection with the person who is inclined toward YHWH, but whose faith is not yet fully developed; for the one who is on the way to religion, as Melchizedek (ch. xiv.) and Abraham's servant (ch. xxiv.; comp. Jethro in Exodus and Balaam in Numbers; see §§ 28, 31). (*h*) "Elohim" represents God for those whose moral perception has been blunted by sin (iii. 3, 5); from the mouths of the serpent and the woman instead of "Jahweh" is heard "Elohim"; they desire to change the idea of a living God, who says, "Thou shalt," into a blurred concept of an impersonal and indefinite God. But the God who pronounces judgment is YHWH (ch. ii., iii.; on Cain, ch. iv.; in connection with the Flood, vi. 3-8; the tower of Babel, xi. 5 *et seq.*; Sodom and Gomorrah, xviii. 19; Er and Onan, xxxviii. 7, 10). (*i*) Although the personality of Elohim is indistinct, he yet is felt to be a moral power making moral demands. The moral obligation toward him is the negative virtue of the "fear of God," the fear of murder (xx. 11), unchastity (xxxix. 9), injustice (xlii. 18), and renunciation (xxii. 12). (*k*) "Elohim" also means the appearance of the Deity, and hence may be synonymous with "mal'ak." It may also designate an object of the ritual representing or symbolizing the Deity (xxxv. 2).

§ 19. "Elohim" is more explicitly defined by the article; "ha-Elohim," *i.e.*, "the Elohim" or "of the Elohim," is sometimes used to identify an "Elohim" previously mentioned (xvii. 18; comp. verse 17; xx. 6, 17; comp. verse 3). The single, definite, previously mentioned appearance of an Elohim is called "ha-Elohim," being as such synonymous with "Mal'ak YHWH" (xxii. 1, 3, 9, 11, 15), both speaking for YHWH (verse 16; comp. xlviii. 15). "Ha-Elohim," when derived from "Elohim," is a preparation for "YHWH"; when derived from "YHWH" it is a weakening of the idea of God (see §§ 31 *et seq.*). Although these examples do not exhaust the different uses of these two names, they are sufficient to show the author's intentions.

§ 20. A rare term for "God" is "El Shaddai" (xvii. 1, xxviii. 3, xxxv. 11, xliii. 13, xlviii. 13; "Shaddai" in xlix. 25). The usual translation and interpretation, "Almighty," is entirely unsupported. The term, when closely examined, means "the God of faith," *i.e.*, the God who faithfully fulfils His promises. Perhaps it also means a God of love who is inclined to show abundant love.

§ 21. God as a personal being is not only referred to in anthropomorphistic and anthropopathic terms, but He also appears to man and speaks with him. Thus He speaks with Adam and Eve, Cain, Noah, Abraham, Hagar, Abimelech, Isaac, Jacob, and Laban. But He appears only from the time of Abraham, and in different ways. An Elohim "appears" to Abimelech and Laban in a dream at night (xx. 3, xxxi. 24); a mal'ak YHWH appears to Hagar (xvi. 7 *et seq.*), being called in verse 13 simply "YHWH." YHWH appears to Abram (xii. 7, xv. 1); in a vision (xii. 1, 7) apparently accompanied by darkness, a pillar of smoke, and fire; in xvii. YHWH, who is subsequently called "Elohim" (verses 9, 15, 19), appears, and then ascends (verse 22); in xviii. YHWH appears in the form of three men who visit Abraham, but these speak as one YHWH in verses 13, 17, 20, 26, and 33, who then leaves, while the two messengers go to Sodom. YHWH appears to Isaac on a certain day (xxvi. 2), and again that night (verse 24). Jacob is addressed in a dream by YHWH (xxviii. 12 *et seq.*). In xxxi. 3 YHWH speaks to Jacob; Jacob says (verse 11) that a mal'ak of Elohim appeared to him in a dream. In xxxv. 9 Elohim again appears to him, in reference to the nocturnal encounter with a "man" (xxxii. 14 *et seq.*), and ascends (xxxv. 13). In xlvi. 2 Elohim speaks to him in a vision of the night.

Hence, the appearance of God means either a dream-vision, or the appearance of a messenger sent by God, who speaks in His name, and may therefore himself be called "Elohim of YHWH."

§ 22. "Mal'ak of God" signifies, in the first place, the fortunate disposition of circumstances (xxiv. 7, 40; comp. xlviii. 16), in which case it is parallel to "ha-Elohim," the divine guidance of human life; more often, however, it denotes the "angels" ("mal'akim"), messengers of God in human shape who carry His behests to men and who seem to enter and leave heaven through a gate (xxviii. 11); *e.g.*, "YHWH's messenger" (xvi. 7, 11; xxii. 11, 15); "Elohim's messenger" (xxi. 17; in the plural, xix. 1, 15; xxviii. 12; xxxii. 2); or "ha-Elohim's messenger" (xxxi. 11). The "man" who wrestled with Jacob likewise seems to have been a mal'ak (xxxii. 25, 29, 31), and the men whom Abraham entertained and who saved Lot were also mal'akim (xviii., xix.). According to the popular belief, it is disastrous to meet them (xvi. 13, xxxii. 31). On this point, more than on any other, the author seems to have followed popular ideas.

§ 23. It appears from the foregoing that the conception of God found in Genesis is throughout a practical, religious one. God is treated exclusively with reference to His dealings with the world and with man, and to the interest that He takes in man's fate and behavior. He guides, educates, and punishes. He assigns to the first of mankind a habitation in Eden, sets them a task, and commands them not to do a certain thing. When they break this command He punishes them; but even after that He cares for them. Although punishing the murderer Cain, He affords him protection; the cruelties and unnatural sins of the generation of the Flood arouse His sorrow and anger; He humiliates the pride of the men who are planning to build a tower that shall reach to heaven; He utterly destroys with fire and brimstone the sinful generation of Sodom and Gomorrah. The punishments are either the natural consequences of sin—the first of mankind have robbed the earth, which had willingly offered the fruit of its trees, hence it is cursed and paralyzed, and can no longer give its fruit freely, so long as Adam is living; Eve has succumbed to desire, hence she has become the slave of desire; Cain has defiled the earth by murder, hence he has deprived it of its strength—or they correspond exactly to the sins; *e.g.*, men build a tower in order to remain united, hence they are dispersed; Jacob wishes to rule his brother, therefore he must humiliate himself before that brother; he deceives, and is deceived in return; he dresses up in a goatskin in order to obtain a blessing fraudulently, therefore he is terribly deceived and plunged in sorrow through a goatskin; Judah advises the sale of Joseph as a slave, therefore he himself is forced to offer himself as a slave.

God, on the other hand, is pleased with the pious, with Enoch and Noah, and especially with Abraham's unshakable faith (xv. 6); his righteousness and justice, which he recommends to his children and household (xviii. 19); his implicit obedience, which is ready to make the supreme sacrifice (xxii. 12, 16). For Abraham's sake God saves Lot (xix. 19); blesses Abraham's son Isaac (xxvi. 5), his children, and his children's children; protects them through all dangers; prevents others from doing evil to them (xii. 17, xiv., xv., xx. 3, xxvi., xxxi. 24); and leads them in a marvelous manner. He gives commands to men, and binds them to Himself by covenants and promises. They are the objects of His designs, as they are His work.

The Creation.

§ 24. The entire universe is the work of God; this proposition is the necessary consequence of the idea of God as found in Genesis and the Pentateuch and in the whole Bible generally. From this arises doubtless the author's belief that God created the world out of nothing. He does not say how this primal act of creation was accomplished. In the beginning the earth was a desolate watery chaos ("tohu wa-bohu"), over which the spirit of God brooded, and which God divided into heaven and earth and arranged and peopled in six days. The living beings are created in an orderly sequence, proceeding from the inorganic to the organic, from the incomplete to the complete, man being the crown. In the beginning God creates light together with time and the day. The outer firmament separates the waters above and below it; then when the lower waters recede the land appears; the earth produces grass and trees; and plants and animals are created, each "after its kind," and endowed with the faculty of propagating within their kind in their respective elements. Every organic being, therefore, is endowed with a nature of its own, which the Creator intends it to keep by pairing only with its own kind. The lights that God has fixed in the firmament serve to separate the day from the night; they shall be for "signs, periods, seasons, and years," and shall give light to the earth. The sun is the greater light, that rules the day; the moon is the lesser light, that rules the night.

§ 25. The Creation is, in the judgment of God, good in particular, and very good in general, *i.e.*, fit for life, commensurate to its purpose, salutary, harmonic, and pleasing. The book expresses an optimistic satisfaction and pleasure in the world, a lively veneration for God's arrangements and the peculiar dignity of each being as determined by God. The simplicity, sublimity, depth, and moral grandeur of this story of the Creation and its superiority to every other story dealing with the subject are universally recognized.

Humanity.

§ 26. Man, the crown of Creation, as a pair including man and woman, has been made in God's image. God forms the first man, Adam, out of earth ("adamah"). This indicates his relation to it in a manner that is fundamental for many later laws. Man is a child of the earth, from which he has been taken, and to which he shall return. It possesses for him a certain moral grandeur: he serves it; it does not serve him. He must include God's creatures in the respect that it demands in general, by not exploiting them for his own selfish uses. Unlawful robbery of its gifts (as in paradise), murder, and unchastity anger it, paralyze its power and delight in producing, and defile it. God breathed the breath of life into the nostrils of man, whom He formed out of earth. Therefore that part of him that is contrasted with his corporeal nature or supplements it—his life, soul, spirit, and reason—is not, as with the animals, of earthly origin, existing in consequence of the body, but is of divine, heavenly origin. Man is "toledot" (ii. 4) of heaven and earth.

The creation of man also is good, in the judgment of God; the book, therefore, is cognizant of nothing that is naturally evil, within man or outside of him. After God has created man, He says: "It is not good that the man should be alone; I will make him an help meet for him" (ii. 18). In order that man may convince himself that there is no being similar to him among all the creatures that have been made, God brings all the animals unto Adam, that he may name them, *i.e.*, make clear to himself their different characteristics. Hence man, looking for a being like unto himself among the animals, finds language. God thereupon creates woman out of the rib of man, who gladly recognizes her as bone of his bone and flesh of his flesh. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh"; meaning that the mature man may and shall leave the paternal house, where he has been merely a dependent member of the family, and, urged by the longing for a sympathetic being that will supplement him, shall live with the woman of his choice, and found with her a family of his own, where the two shall be combined in an actual and a spiritual unity. In this passage the relation between man and woman is expressed, and also the nature of marriage, which is a life partnership in which one helps and supplements the other. Procreation is not its purpose, but its consequence. God has given to man, as to all living beings, the faculty of multiplying.

§ 27. God gives to man dominion over the earth and over all living beings. The food of the first man consists solely of the fruits of the field, that of the animals being grass (i. 29). His occupation is to cultivate and watch over the Garden of Eden (ii. 15), the only restriction placed upon its enjoyment being that he shall not eat of the fruit of the tree of the knowledge of good and evil. In the Garden of Eden men go naked and know no shame; this feeling is aroused only after they have broken God's command, and then He makes them garments of skins to cover their nakedness.

§ 28. All men on earth are descended from the first pair, Adam and Eve, and are therefore also of the image of God. This statement expresses the unity of the whole human race. Man is a created being, made in the image of God, and all men are related: these doctrines are among the most fundamental and weighty of the whole Bible.

The branch descended from Cain, the fratricide, the eldest son of the first pair, is the founder of civic and nomadic culture. The branch descended from Seth develops along religious lines: from Elohim (Seth, in iv. 25) through ha-Elohim (Enoch, in v. 22) to YHWH (Noah, in vi. 8). But punishment has been made necessary on account of Adam's sin; the human race must be destroyed on account of its cruelties and excesses. A new race begins with Noah and his sons, and God promises that He will neither curse the earth again, nor destroy all living beings, but that, on the contrary, "seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (viii. 22). He blesses Noah and his family, that they may multiply and fill the earth and be spiritually above the animals. He permits men to eat meat, but forbids them to eat blood, or meat with the blood thereof. God will demand the blood (life) of every man or animal that spills it. "Whoso sheddeth man's blood, by man shall his blood be shed" (ix. 6). God enters into a covenant with Noah and his descendants, promising them that He will not again send a general flood upon the earth, and instituting the rainbow as a token thereof (ch. ix.). The God whom all the Noachidæ worship is Elohim (ix. 1, 7, 8, 12, 16, 17), YHWH being worshiped by Shem and his descendants. All the peoples dispersed over the earth are grouped as descendants of Shem, Ham, and Japheth. The genealogy of these peoples which the author draws up in ch. x. according to the ethnographic knowledge of his time, finds no parallel in its universality, which includes all men in one bond of brotherhood. In this way have originated the peoples that shall be blessed in Abraham.

Israel's Patriarchs.

§ 29. Terah, the descendant of Shem and Eber, has three sons, one of whom, Abraham, is destined by God for momentous events. He shall leave his home; and God says to him: "I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (xii. 2–3). God often repeats the promise that Abraham's descendants shall be as numerous as the stars in heaven and as the sand on the seashore (xv. 5, xxii. 17); that He will make him a father of many nations, and cause him to be exceedingly fruitful; that kings and nations shall be descendants of him and Sarah (xvii. 5, 6, 16); that he shall become a great people; that all nations of the earth shall be blessed in him (xviii. 18, xxii. 18); and that his descendants shall receive the entire land of Canaan as a hereditary possession (xiii. 14 *et seq.*, xv. 7, xvii. 18). But before all this comes to pass Israel shall be sorely oppressed for four hundred years as servants in a strange land, after which they shall go out with rich possessions, and God shall judge their oppressors (xv. 13 *et seq.*). In confirmation of these promises God enters twice into a covenant with Abraham: the first time (xv. 18 *et seq.*) as an assurance that his descendants shall possess Canaan; and the second time, before Isaac's birth, as a sign that He will be their God. In token thereof God changes Abram's and Sarai's names into "Abraham" and "Sarah" (שר[ה]־שרי ; אבר[ה]ם־אברם), combining His own name with theirs, and institutes the circumcision of all the men of Abraham's household and their male descendants as an eternal sign of the covenant between Himself and Abraham. Abraham acknowledges YHWH (xiv. 22), builds altars to Him (xii. 7, 8; xiii. 18); calls upon His name (xii. 8, xiii. 4, xxi. 33); shows an invincible faith in His promises, whatever present circumstances may be; is ready for the greatest sacrifice; and proves himself, by his human virtues—his helpfulness, unselfishness, hospitality, humanity, uprightness, dignity, and love of peace—worthy of divine guidance.

§ 30. Of Abraham's two sons Ishmael shall be blessed, and become the father of twelve princes and the progenitor of a great people (xvi. 10, xvii. 20, xxi. 18). Ishmael himself becomes an archer, lives in the wilderness, and marries an Egyptian woman (xxi. 20 *et seq.*). But the one to inherit the promises and the land is Isaac (xvii. 21, xxi. 12), Sarah's son. Therefore his father chooses for him a wife from among his own relations (ch. xxiv.). God renews to him the promises given to Abraham (xxvi. 3, 24). Isaac is truly the son of his great father, though he has a somewhat passive nature. He also builds an altar to YHWH, and calls upon His name (xxvi. 2).

§ 31. Isaac's sons are twins; Esau, the elder, scorns the rights of the first-born, leaving them to Jacob (xxv. 34). Esau is a hunter, whose fate it is to live by the sword and be subject to his brother, though in time he will throw off his yoke (xxvii. 40). He is also called "Edom," and subsequently lives in the land of that name in the mountainous region of Seir. He is loved by his father, but Rebekah loves Jacob; and when Esau marries a Canaanite woman, Isaac, deceived by a trick, blesses Jacob, who, before he sets out for Haran, receives from his father Abraham's blessing also (xxviii. 4). Jacob attains to right relations with God only after mistakes, trials, and struggles. He knows YHWH, whose hand he has seen in his father's life (xxvii. 20); he recognizes Him in the divine appearance (xxviii. 16); but he has not experienced God in his own life. God has not yet become *his* God; hence he avoids the name of YHWH so long as he is in a strange country (xxx. 2; xxxi. 7, 9, 42, 53; xxxii. 3); but the narrator does not hesitate to say "YHWH" (xxix. 31; xxxi. 3; xxxviii. 7, 10), that name being also known to Laban (xxx. 27, 30) and his daughters (xxix. 32 *et seq.*, xxx. 24). Not until a time of dire distress does Jacob find YHWH, who becomes for him Elohim when the vow turns to a prayer. He has overcome Elohim, and himself receives another name after he has amended his ways (*i.e.*, has gained another God), namely, "Israel," *i.e.*, "warrior of God." God now gives him the same promises that were given to Abraham and Isaac (xxxv. 11 *et seq.*), and Jacob builds an altar to God ("El"), on which he pours a drink-offering. Similarly he brings offerings to the God of his father when he leaves Canaan to go with his family to Egypt, God promising to accompany him and to lead his descendants back in due time. Jacob finds the name of YHWH again only on his death-bed (xlix. 18).

§ 32. With Jacob and his twelve sons the history of the Patriarchs is closed; for the seventy persons with whom Jacob enters Egypt are the origin of the future people of Israel. God does not appear to Jacob's sons, nor does he address them. Joseph designedly avoids the appellation "YHWH"; he uses "Elohim" (xxxix. 9; xl. 8; xli. 16, 51, 53; xlv. 5, 9; xlviii. 9; l. 25; "ha-Elohim," xli. 25, 28, 32; xlii. 18 [xliv. 16]; xlv. 9; and the "Elohim of his father," xliii. 23). The narrator, on the other hand, has no reason for avoiding the word "YHWH," which he uses intentionally (xxxix. 2, 3, 5). YHWH takes a secondary place in the consciousness of Israel while in Egypt, but becomes all-important again in the theophany of the burning bush.

The book prescribes no regulations for the religious life. The Patriarchs are represented in their family relations. Their history is a family history. The relations between husband and wife, parents and children, brother and sister, are displayed in pictures of typical truthfulness, psychologic delicacy, inimitable grace and loveliness, with an inexhaustible wealth of edifying and instructive scenes.

Scientific Criticism.

§ 33. Since the time of Astruc (1753) modern criticism has held that Genesis is not a uniform work by one author, but was combined by successive editors from several sources that are themselves partly composite, and has received its present form only in the course of centuries; its composition from various sources being proved by its repetitions, contradictions, and differences in conception, representation, and language. According to this view, three chief sources must be distinguished, namely, J, E, and P. (1) J, the Jahvist, is so called because he speaks of God as "YHWH." In his work (chiefly in the primal history, ch. i.-xi., as has been asserted since Budde) several strata must be distinguished, J^1, J^2, J^3, etc. (2) E, the Elohist, is so named because down to Ex. iii. he calls God "Elohim." A redactor (R^{JE}) at an early date combined and fused J and E, so that these two sources can not always be definitely separated; and the critics therefore differ greatly in regard to the details of this question. (3) P, or the Priestly Codex, is so called on account of the priestly manner and tendencies of the author, who also calls God "Elohim." Here again several strata must be distinguished, P^1, P^2, P^3, etc., though only P^2 is found in Genesis. After another redactor, D, had combined Deuteronomy with JE, the work so composed was united with P by a final redactor, who then enlarged the whole (the sequence J, E, D, P is, however, not generally accepted). Hence the present Book of Genesis is the work of this last redactor, and was compiled more than one hundred years after Ezra. The works of J, E, and P furnished material for the entire Pentateuch (and later books), on whose origin, scope, time, and place of composition see PENTATEUCH.

As it would take too much space to give an account of all the attempts made to separate the sources, the analysis of only the last commentator, namely, of Holzinger, who has made a special study of this question, will be noted. In his "Einleitung zum Hexateuch" he has given a full account of the labors of his predecessors, presenting in the "Tabellen" to his work the separation into sources laid down by Dillmann, Wellhausen, Kuenen, Budde, and Cornill. The commentary by Gunkel (1901) is not original as regards the sources.

§ 34. ANALYSIS OF THE SOURCES.

"a" and "b" denote respectively the first and second half of the verse; α, β, γ, etc., the smaller parts; * = "worked over"; "s" added to a letter means that the matter contains elements belonging to R or J or E or to the latter two; "f" = "and the following verse" or "verses."

P^2.	J.		E.	Redaction, Secondary Sources, and Glosses.
	J^1.	J^2.		
i.-ii. 3.	ii. 4b–9bα, 15bβ?, 16, 17*, 18–25. iii. 1–15bα, 17, 18a, 19, 21, 23a.			ii. 4a gloss or R. In ii. and iii. אלהים Rs, ii. 6 transposed, 17aα*. Amplifications: ii. 9bβ, 10–14, 15abα, נפש חיה in 19, then iii. 15bβ, 18b, 20?, 22, 23b, 24.
	iv. 1*?, 2–16a, 17a, 17b?, 18–24.	iv. 1*?, 17b?, 25, 26.		iv. 1*, 16aRJ.
v. 1–3*, 4–19, 20–24*, 25–27, 28 without בן, 30–32.		In v. 28 בן.		v. 1–3*, 20–24*.
vi. 9–22.	vi. 1–3a, 4a*.	vi. 5–8. . . .		vi. 3b, וגם אחרי כן in 4a, 4b gloss, 7* (17*?), 19f.*
vii. 6, 11, 13–16a, 17a*, 18–21 (24?).		vii. 1f., 3b–5 . . (8f.*), 10, 7,* 16b, 12, 17b, 22ff.*		vii. 3aR, 7-10*, 16b transposed, 17a*, 22. f.* (24R?).
viii. 1a, 2a, 1b (3b?), 4f., 13a, 14–19.		viii. . . . 6a, 2b, 3a, . . . 6b–12, 13b, . . . 20, 21aαb, 22.		viii. 1–3, order of R (3bR?), 21aβRJ.
ix. 1–3, 8–17, 28f.	ix. 20–27.	ix. 18a, 19.		ix. 4–7Ps, 10b*, 18bRJ.
x. 1a, 2–7, 20, 22f., 31f.	x. 9 (8, 10–12?).	x. 10b (8, 10–12?), 13–15, 18b, 19, 21, 25–30.		x. 16–18a JEs, 24R.
xi. 10–26, 27, 31, 32.	xi. 1–9.	xi. . . . 28–30.		

ANALYSIS OF THE SOURCES.—*Concluded.*

P^2.	J.	E.	Redaction, Secondary Sources, and Glosses.
xii. . . . 4b, 5.	xii. 1-4a, . . . 6-8, 10-20.		xii. 9RJE.
xiii. 6abα, 11b, 12abα.	xiii. 1f., 5, 6bβ, 7-11a, 12bβ, 13, 18.		xiii. 3f.RJE, 14-17RJE, with the use of certain elements from J ?.
			xiv. very late (narrative worked over by E ??).
	xv. 1*, 2a, 3b, 4, 6, 7, 9a, 10a, 11, 12aα (b?).	xv. 1*, 3a, 2b, 5, 12aβ.	xv. 9b, 10bR ?, in 12b חשכה, 13-16JEs, 18bβγ (from מנהר on) RD, 19-21JEs.
xvi. 1a, 3, 15, 16.	xvi. 1b, 2, 4-8, 11-14.		xvi. 9f.RJE.
xvii. 1-27.			xvii. 10*.
	xviii. 1-15, 16, 20, 21, . . . 22a, 33b.		xviii. 17-19JEs, 22b-33aJs.
xix. 29.	xix. 1-28, 30, 38.		xix. 4*, 9*, 23-26*, 24*.
		xx. 1-17.	xx. 1f.*, 18 gloss.
xxi. 1b, 2b-5.	xxi. 1a, 2a*, 7, 6b, 33*.	xxi. 6a, 8-21, 22-32.	xxi. 2a*, 33* (also transposed), 34RJE.
	xxii. 20bβ-24.	xxii. 1-13, 14aα? (βb*?), 19.	xxii. 14, 15-18, JEs, 20aα, REJ.
xxiii.			
	xxiv.		xxiv. 1f.*, 61f.*
xxv. 7-11a, 12-17, 19, 20, . . . 26b.	xxv. 1-4, 5, 11b, 18.		xxv. 5, 11b transposed, 6 redactional. In xxv. JE is transposed by R.
xxvi. 34, 35.	xxvi. 1aαb, 2aα, 3aα, 6, 7-14, 16f., 19-33; xxv. 21-26a, 27-34.		xxv. 21*, 25a* (27*?), xxvi. 1aβγ, 2aβb, 15, 18RJE, 3aβ-5RD.
	xxvii. 1-4*, 5-10, 14f., 17, 18a, 19?, 20, 24-27, 28b, 29aγδb, 30aα, 30b-32, 35-38*, 39a, 40, 41-45*.	xxvii. 1bβγ, 4b, 11-13, 16, 18b, 19 ?, 21 23, 28a, 29aαβ, 30aβ, 33f.*, 39b.	xxvii. 33 abbreviated by RJE, 36aRJ.
xxviii. 1-9.	xxviii. 10, 13-16 (* ?), 19a.	xxviii. 11f., 17f., 20-22.	xxviii. 19b gloss.
xxix. 24, 28b, 29. . . .	xxix. 2-14a, 14b, 15a ?, 26 in part, 31-35.	xxix. 1, 14b, 15a?, 15b-23, 25, 26*, 27, 28a, 30.	
xxx. 1aα (?), 4a, (?), 9b ?, 22a ? . . .	xxx. (1aα ?, 4a ??), 3bβ ?, 4b ? (7b* ?), 9-13, 14-16, 20aβ, 20b, ? 27, 22bβ, 24b, 25 ?, 27. 29-43*.	xxx. 1aβ-8*, 17, 18*, 19, 20aα, 20b ?, 22bα, 23, 24a, 26 ?, 28, traces in 29-43.	In xxx. 14b יעקב, in 7 שפחת רחל, in 10, 12 שפחת לאה glosses by R. V. 18* (שפחתי); traces of E in 29-43; comp. 32f., 35, 39f.
xxxi. 18aβγδb (from ואת-כל on).	xxxi. 1b, 3, 21b, 25, 27 (44b ?), 46, 48, 51, 52, 53a.	xxxi. 1a, 2, 4-16*, 17, 18aα, 19-21a, 22-24, 26.	xxxi. 10-12, fragments from the Elohistic parallel to xxx. 32-42, 47 gloss.
	xxxii. 4-14a, 23, 25-29, 32b.	xxxii. 1-3, 14b-22, 24, 30-32a.	xxxii. 10-13Js?, 23f.*, 25-32*, 35 gloss.
xxxiii. 18a.	xxxiii. 1-10*, 11b, 15, 16 ?, 17aβb, 18b ?.	xxxiii.: traces in 1-10, 11a, 12-14, 16 ?, 17aα ?, 18b ?, 19, 20.	xxxiii. 1-10; traces of E in 4, 5b, 10; in 19 אבי שכם is a gloss.
	xxxiv. 1*, 2a to חחוי*, 2b without וישכב אותה, 3abα, 5aαγb, 7a (b ?), 11, 12, 13a**, 19, 25a**, 26*, 29b-31.	xxxiv. 1*, 2a to החוי*, in 2b וישכב אותה, 3bβ, 4, 6*, 8*, 9, 10abαβ, 13a**, 14*, 15abα (+ equivalent for bβ), 16-18a, 20-24, 25a**b, 27a(α)β, 28, 29a.	xxxiv.: diaskeuasis in part, especially 10bγ, 13b, 15bβ.—RJE: 18b, 20-29b.
xxxv. 6a, 9-13a*, 15, 22b-29.	xxxv. 17, 21, 22a.	xxxv. 1-5, 6b, 7, 8, 14*, 16, 18f. ?, 20.	xxxv. 10-12 abbreviated by R and transposed, 13b dittography from 14.
xxxvi. 6-8 (basis 9-14, 29 ?), 40-43.	xxxvi. 15-19, 31-39.		xxxvi. 1-5, R 9-14, R based upon P, 20-36 R (20-28 from J ?, 29 from P ?, 21b gloss), 31*.
xxxvii, 1.	xxxvii. 3f., 12-18, in part 21, 23bβ, 25-27, 28aγ, 32*, 33*, 35.	xxxvii. 5a, 6-8a, 9-11, 12-18, in part 19f., 22, 23abα, 24, 28aαβb, 29f., 31, 34, 36.	In xxxvii. 2 והוא נער source ? 5bγbRJE; 12-18 adapted by RJE from J and E.
	xxxviii. 1-30 (J^1).		
	xxxix. 1*, 2-6a*, 7aβ-23*.	xxxix.: traces in 2-5, 6b.	xxxix. in פוטיפר סריס פרעה שר הטבחים, also 7aRJE, glosses: 8b, 10bβ, 20aβ, 23(a ?)b.
	xl. 1aβb, 3 from אל on, 5b (traces), 14bβ, 15b.	xl. 1aα, 2, 3 beginning, 4, 5a, 6-23*.	
xli. 36 ?, 46ab ?, 47 ?.	xli.: numerous traces.	xli. 1-35*, 37-45*, 47-57*.	xli.: traces of later diaskeuasis (ארץ מצרים in part).
	xlii. 2a, 4b, 5, 6 in part, 7, 11a, 27, 28 to אחיו, 38.	xlii. 1, 2b, 3, 4a, 6, in part 8-10, 11b-26, rest of 28, 29-37.	xlii.: in 27 שקו RJE. Traces of later diaskeuasis (ארץ כנען, 5, 7, 13, 19, 32).
	xliii. 1-13, 15-23a, 24-34.	xliii. 14, 23b.	xliii.: diaskeuasis in 14 ?.
	xliv. 1-34.		
	xlv. 1a, 2a, 2bα, or 2bβ, 4b, 5aαγ, 7*, 10aα, 13f., 28.	xlv. 1b, 2bβ, or 2bα, 4a, 5aβb, 6, 7*, 8f., 10aβγb-12, 15-18, 21 in part, 22-27.	xlv. 19f., 21 in part, secondary recast.
xlvi. 6f. (8-27 ?).	xlvi. 1aα, 28-34.	xlvi. 1b-5a*.	xlvi. 1aβRJE, 1b-5a*, secondary 3bβ, 5b, 8-27Ps(?).
xlvii. 5b, 6a, 7-11, 27b, 28.	xlvii. 1-4, 5a, 6b, 13-26, in part 27aα*β, 29-31*.	xlvii. 12, 13-26 in part.	xlvii. 13-26, adapted from J and E, with traces of secondary recast 30aγR.
xlviii. 3-6.	xlviii. 2b (8a ?), 9b, 10a, 13f., trace in 15b, 17-19, 20 in part.	xlviii. 1, 2a, 8 (a) b, 9a, 10b, 11f., 15ab*, 16, 20 in part, 21f.	xlviii. 7 gloss.
xlix. 1a, 28bβ-32, 33aαb.	xlix. 2-27, 33aβ.		xlix. 6RJ or RJE, באחרית הימים interpolation, single interpolations to 2-27 (10, 18?, 25f.), 28abαR.
l. 12f.	l. 1-11*, 14*, traces in 18, 21.	l.: traces in 2, 10f., and in 14, 15-26*.	l. 22b secondary, 24b*, traces of the diaskeuasis.

§ 35. Serious objection may be brought to this analysis of sources on the following grounds: (1) It is unsupported by any external proof whatever; there is no authentic information showing that the Pentateuch, or Genesis in particular, was compiled from various sources, much less have any such sources been preserved in their original form. (2) Hence the critics must rely solely upon so-called internal evidence. But the subjective state of mind with which the final decision rests is unstable and deceptive. It is hazardous to apply modern criteria and rules of composition and style to such an

Objections.

ancient and peculiar work, whose origin is entirely unknown. (3) Even if it be demonstrated that Genesis has been compiled from various sources, yet the attempt to trace the origin of each verse and of each part of a verse will never meet with success; the critics themselves confess that the process of combination was a most complicated one. (4) If the contradictions and repetitions said to be found in the book really existed, this would not necessarily prove that there had been more than one author; for the literatures of the world furnish numerous similar examples. The existence of such repetitions and contradictions, however, has never been demonstrated.

(5) The theory of sources is at best a hypothesis that is not even necessary; for it is based on a total misconception of the dominant ideas, tendencies, and plan of the book. Its upholders have totally misconceived the theology of Genesis; transforming the interchange of the name of God, which is the soul of the book, into an external criterion for distinguishing the different authors. They have not understood the reason for the variation in the use of ילד and הוליד, which in itself is a proof of uniform composition; and they have, therefore, missed a second fundamental idea, namely, that implied in the genealogies and their intimate relation to the Israelitic concept of the family. In criticizing the unequal treatment of the various portions of the material, the theory misconceives the different degrees of their importance for the author. Difference in treatment is proof, not of different authors, but of different subjects and of the different points of view in one author. (6) This would also explain the variations in the language of different passages. But criticism on this point runs in a circle, diversity of sources being proved by differences of language, and vice versa. (7) The separation into sources in particular is based on numberless exegetic errors, often of the most obvious kind, showing not only a misconception of the scope and spirit of the book, and of its mode of narration, but even of the laws of language; and this separation is in itself the greatest barrier to a correct insight into the book, in that it encourages the student to analyze difficult passages into their sources instead of endeavoring to discover their meaning.

§ 36. Notwithstanding all these objections, however, it can not be denied that various portions of Genesis palpably convey the impression of difference in origin and a corresponding difference in conception; but as the impression that the work gives of having been uniformly planned in every detail is still stronger, the explanation given in § 2 is here repeated; namely, Genesis has not been compiled from several sources by one redactor or by several redactors, but is the work of *one* author, who has recorded the traditions of his people with due reverence but independently and according to a uniform plan. Genesis was not compiled from various books.

Historical Criticism.

§ 37. The historicity of the Book of Genesis is more or less denied, except by the representatives of a strict inspiration theory. Genesis recounts myths and legends. It is generally admitted that the primal story is not historical (ch. i.-xi.); but critics vary in ascribing to the stories of the Patriarchs more or less of a historical foundation. For details see the articles under their respective names; here only a summary can be given:

(a) The story of the Creation can not be historically true, for the reasons (1) that there can be no human traditions of these events; (2) its assumption of a creation in six days, with the sequence of events as recounted, contradicts the theories of modern science regarding the formation of the heavenly bodies during vast periods of time, especially that of the earth, its organisms, and its position in the universe. The popular view of Genesis can not be reconciled with modern science. The story is a religio-scientific speculation on the origin of the world, analogous to the creation-myths found among many peoples. The similarities to the Babylonian creation-myth are most numerous and most striking. The extent of its dependence on other myths, the mode of transmission, and the age and history of the tradition and its adaptation are still matters of dispute.

(b) The story of the Garden of Eden (ch. ii., iii.) is a myth, invented in order to answer certain questions of religion, philosophy, and cultural history. Its origin can not be ascertained, as no parallel to it has so far been found.

(c) The stories of Cain and Abel and the genealogies of the Cainites and Sethites are reminiscences of legends, the historical basis for which can no longer be ascertained. Their historical truth is excluded by the great age assigned to the Sethites, which contradicts all human experience. A parallel is found in the ten antediluvian primal kings of Babylonian chronology, where the figures are considerably greater.

(d) The story of the Flood is a legend that is found among many peoples. It is traced back to a Babylonian prototype, still extant. It is perhaps founded on reminiscences of a great seismic-cyclonic event that actually occurred, but could have been only partial, as a general flood of the whole earth, covering even the highest mountains, is not conceivable.

(e) The genealogy of peoples is a learned attempt to determine genealogically the relation of peoples known to the author, but by no means including the entire human race; this point of view was current in antiquity, although it does not correspond to the actual facts.

(f) The stories of the Patriarchs are national legends. Abraham, Isaac, and Jacob and his sons are idealized personifications of the people, its tribes, and families; and it can not now be ascertained whether or not these are based on more or less obscure reminiscences of real personages. In any case, these legends furnish no historically definite or even valuable information regarding the primal history of the people of Israel. The whole conception of the descent of one people from one family and one ancestor is unhistorical; for a people originates through the combination of different families. It has also been maintained that the stories of the Patriarchs are pale reflections of mythology or nature-myths.

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B. J.

——**Critical View:** Genesis forms part of the Hexateuch. As such it is regarded by the critical schools as a composite work, containing data from P and JE, the latter a history which, itself a combination of two distinct compilations—one, northern or Israelitish, E; the other, southern or Judean, J—tells in detail and in popular style the story of Israel from the beginning of things to the completed conquest of Canaan. In addition to these elements, some independent material is distinguished from that ascribed to the sources named; and editorial comments (R) and changes have been separated in the critical analysis. There is practical unanimity among critics with regard to the character of P and what must be assigned to him.

The P elements in Genesis consist of a series of interconnected genealogies, uniform in plan, and always prefaced by the introductory phrase "These are the generations of." Connected with them is a scheme of Chronology around which a few historical glosses are grouped. In fuller detail the stories of Abraham's covenant and his purchase of a burial-place at Hebron are elaborated. The accounts of Creation (see Cosmogony) and of the Flood are also given fuller treatment. **Elements.** It would thus seem that P presupposes acquaintance with and the existence of a history or histories of the Patriarchs and of the times preceding theirs. P is thus a work of a student aiming to present certain ideas and emphasizing certain conclusions. He traces the origin of Israel and his descendants as the one family chosen from among all the children of Adam. He lays particular stress on the religious institutions; *e.g.*, the Sabbath ordained by God Himself at the completion of the week of Creation; the command to abstain from partaking of blood; the covenant of circumcision; and the purity of the Israelitish stock (contrast Esau's marriages with Jacob's).

The theory has been advanced that P is based on J, his story of Creation presupposing the use of historical and traditional material collected in J. On the whole, this may be admitted; but it is also plain that for the P account of the Creation and the Flood Babylonian sources and information were drawn upon. The theology of P is of a high order. God is One; He is supramundane. Creation is a transcendental, free act of the Absolute Creator (hence ברא). In history are revealed a divine plan and purpose. God communicates His decrees directly without the intervention of angels or dreams, and without recourse to theophanies. He is Elohim for Noah, El Shaddai for Abraham, and Yhwh for Israel. Anthropomorphisms are few and inoffensive. This theology reveals the convictions and reflections of a late epoch in Israel's religious and historical development.

JE, after the elimination of P, presents an almost unbroken narrative. In the earlier chapters J alone has been incorporated; E begins abruptly in Gen. xx. It is a moot point whether E contained originally a primeval history parallel to that now preserved in Genesis from J. That of the latter, as incorporated in the pre-Abrahamic chapters, is not consistent throughout; especially do the account of the Flood, the fragments of a genealogy of Seth, and other portions suggest the use of traditions, probably Babylonian, which did not originally form part of J.

JE, as far as Genesis is concerned, must be regarded as compilations of stories which long before their reduction to written form had been current orally among the people. These stories in part were not of Canaanitish-Hebrew origin. **Legends.** They represent Semitic and perhaps other cycles of popular and religious tales ("Sagen") which antedate the differentiation of the Semitic family into Hebrews, Arabs, etc., or, migrating from one to the other of the Semitic groups after their separation, came to the Hebrews from non-Semitic peoples; hence the traces of Babylonian, Egyptian, Phenician, Aramaic, and Ishmaelitish influence. Some of the narratives preserve ancient local traditions, centered in an ancient religious sanctuary; others reflect the temper and exhibit the coloring of folk-tales, stories in which the rise and development of civilization and the transition from pastoral to agricultural life are represented as the growth and development of individuals. Others, again, personify and typify the great migratory movements of clans and tribes, while still others are the precipitate of great religious changes (*e.g.*, human sacrifices are supplanted by animal ones). The relations and interrelations of the tribes, septs, and families, based upon racial kinship or geographical position, and sometimes expressive of racial and tribal animosities and antipathies, are also concreted in individual events. In all this there is not the slightest trace of artificiality. This process is the spontaneous assertion of the folk-soul ("Volksseele"). These traditions are the spontaneous creation of popular interpretation of natural and historical sentiments and recollections of remote happenings. The historical and theological interpretations of life, law, custom, and religion in its institutions have among all men at one time taken this form. The mythopeic tendency and faculty are universal. The explanations of names which exhibit signs of being the result of intentional reflection, are, perhaps, alone artificial.

Naturally, in the course of oral transmission these traditions were modified in keeping with the altered conditions and religious convictions of the narrators. Compiled at a time when literary skill had only begun to assert itself, many cycles of patriarchal histories must have been current in written form prior to the collections now distinguished by critics as E and J. Criticism has to a great extent overlooked the character of both of these sources as compilations. It has been too free in looking upon them as works of a discriminating litterateur and historian. P may be of this nature, but not J and E. Hence any theory on the literary method and character of either is forced to admit so many exceptions as to vitiate the fundamental assumption. In E are found traits (elaborations, personal sentiment) ascribed exclusively to J; while J, in turn, is not free from the idiosyncrasies of E.

Compilation.

Nor did R (the editor, editors, or diaskeuasts) proceed mechanically, though the purely literary dissection on anatomical lines affected by the higher criticism would lead one to believe he did. He, too, had a soul. He recast his material in the molds of his own religious convictions. The Midrashic method antedates the rabbinical age. This injection of life into old traditional material unified the compilation. P's method, rightly regarded as under theological intention ("Tendenz"), was also that of R. Hence Genesis, notwithstanding the compilatory character of its sources, the many repetitions and divergent versions of one and the same event, the duplications and digressions, makes on the whole the impression of a coherent work, aiming at the presentation of a well-defined view of history, viz., the selection of the sons of Israel as the representative exponents of Yhwh's relations to the sons of Adam, a selection gradually brought about by the elimination of side lines descended, like Israel, from the common progenitor Adam, the line running from Adam to Noah—to Abraham—to Jacob = Israel.

Chapter xiv. has been held to be a later addition, unhistorical and belonging to none of the sources. Yet the story contains old historical material. The information must be based on Babylonian accounts (Hommel, "Alt-Israelitische Ueberlieferung," p. 153, speaks of an old Jerusalem tradition, and Dillmann, in his commentary, of a Canaanitish tradition; see Eliezer); the literary style is exact, giving accurate chronological data, as would a professional historian. The purpose of the account is to glorify Abraham. Hence it has been argued that this chapter betrays the spirit of the later Judaism.

Later Additions.

Chapter xlix., the blessing by Jacob, is also an addition; but it dates from the latter half of the period of the Judges (K. Kohler, "Der Segen Jacob's").

The theory that the Patriarchs especially, and the other personages of Genesis, represent old, astral deities, though again advanced in a very learned exposition by Stucken ("Astral Mythen"), has now been generally abandoned.

E. G. H.

GENEVA: Capital of the Swiss canton of the same name; situated at the southwest end of Lake Geneva; population (1913) about 136,700, of whom less than 2,000 were Jews. Jews lived there and in other towns along the lake, as early as the fourteenth century. In 1348 those living along Lake Geneva, which then belonged to Savoy, were accused of poisoning the wells; many of them were racked and burned. In Geneva, where they lived in a separate street, the Christian merchants frequently attacked them, and in 1490 drove them out of the city. Thereafter every Jew who passed through Geneva had to pay a toll of four denarii; a pregnant Jewess, eight denarii. A legendary report says that in 1582, German Jews proposed to the authorities of Geneva to allow them to come in numbers of from 8,000 to 10,000 and build an entire city in the vicinity of St. Victor, for which privilege they offered to pay a considerable tribute as well as to perform military service. In 1632 Nicolas

Synagogue at Geneva, Switzerland.

(From a photograph.)

Antoine, a young Protestant pastor who had been converted to Judaism, was publicly burned.

The modern history of the Geneva community begins with the year 1783, when a number of Lorraine Jews settled in the suburb Carouge, which belonged to the Duke of Savoy until he ceded it to Geneva in 1816. Under French domination several Jews settled in Geneva, enjoying complete freedom until 1815, when French rule ceased. The law of Nov. 14, 1816, forbade their owning land in the canton. Not until 1841 did they again receive civic equality. In 1843 the first Jews were naturalized, and were granted full religious liberty. For several decades the few Jews who lived in Geneva worshiped in Carouge, where the old synagogue still exists. In 1857 the law of Nov. 14, 1816, was repealed, and all the Jews who lived in Carouge were, without charge, enfranchised. The Jews in Geneva, numbering about 200, thereupon proceeded to build a temple on a piece of land given them by the city. This temple was dedicated in 1859, and in the same year Joseph Wertheimer, a pupil of the rabbinical school of Metz, was chosen rabbi The old cemetery at Carouge has been extended by the community.

Several Jews have been, and are, professors at the Geneva University, among them being the rabbi Joseph Wertheimer and M. Schiff. The Jews of Geneva are engaged chiefly in the clock-making industry and in commerce.

Bibliography: Ulrich, *Sammlung Jüdischer Geschichten in der Schweiz*, p. 228, Basel, 1780; Grätz, *Gesch.* vii. 387; Jost, *Neuere Gesch.* ii. 37.

D. M. K.

GENIZAH (lit. "hiding" or "hiding-place"): The storeroom or depository in a synagogue; a cemetery in which worn-out and heretical or disgraced Hebrew books or papers are placed. A genizah serves therefore the twofold purpose of preserving good things from harm and bad things from harming. Shab. 115a directs that holy writings in other than the Hebrew and Greek languages require "genizah," that is, preservation. In Pes. 118b "bet genizah" = "treasury." In Pes. 56a Hezekiah hides ("ganaz") a medical work; in Shab. 115a R. Gamaliel orders that the Targum to Job should be hidden ("yigganez") under the "nidbak" (layer of stones). In Shab. 30b the sages sought to hide ("lignoz") as heretical the books of Ecclesiastes and Proverbs. The same thing occurs in Shab. 13b in regard to the Book of Ezekiel, and in Pes. 62 in regard to the Book of Genealogies.

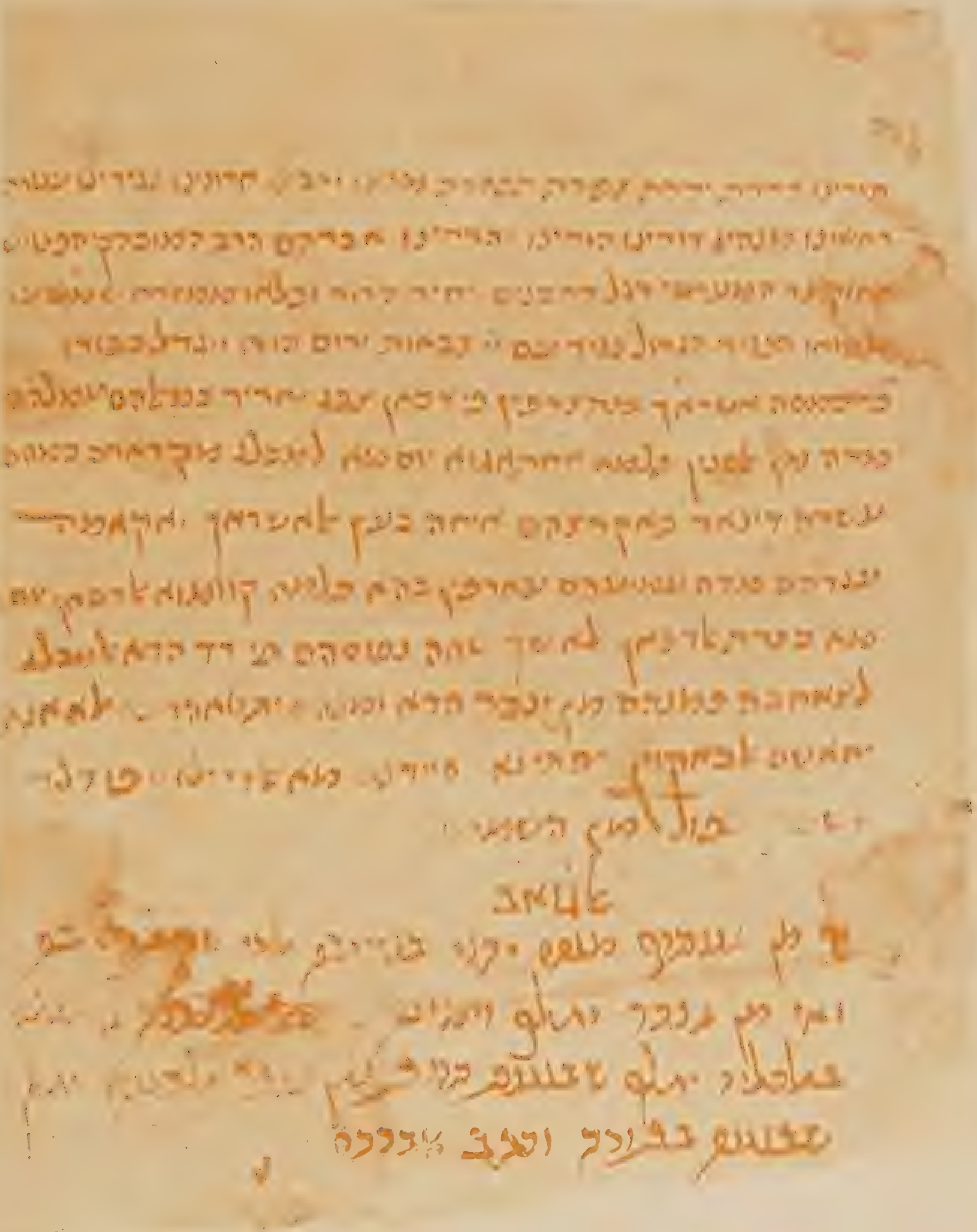
In medieval times such Hebrew scraps and papers as were relegated to the genizah were known as "shemot" (names), because their sanctity and consequent claim to preservation were held to depend on their containing the "names" of God. In addition to papers, articles connected with the ritual, such as ẓiẓit, lulabim, and sprigs of myrtle, are similarly stored (comp. Shab. 63; Yoma 16, as to the stones of the altar).

The Cairo Genizah.

The discovery by Solomon Schechter, on May 13, 1896, of a fragment of the original Hebrew of Ecclesiasticus drew so much attention to the genizah whence it came that the term "genizah" is now applied almost exclusively to the hoard at the old synagogue of Fostat near Cairo. This was a church dedicated to St. Michael until the conquest of Egypt by Chosroes in 616, when it became a synagogue. To Benjamin of Tudela, in the twelfth century, it appeared "very ancient." Simon van Geldern (*c.* 1750), Heine's ancestor, tells in his diary how much impressed he was by the wealth of possibility that lay hidden amid the rubbish of the genizot there. In 1864 Jacob Safir visited it, and his "Eben Sappir" describes how he spent two days ferreting among the ancient books and leaves till the dust and ashes sickened him of the task; but "who knows what may yet be beneath?" In 1888 E. N. Adler visited the synagogue, but did not succeed in seeing more than a recess in the upper part of the right wall containing the scroll of Ezra and a few other ancient manuscripts. He was informed that all shemot were buried in the Jewish cemetery at Basatin. Shortly afterward the synagogue was repaired by the Cairene community, and during its renovation the old receptacle seems to have been rediscovered. It is a secret chamber at the back of the east end, and is approached from the farthest extremity of the gallery by climbing a ladder and entering through a hole in the wall.

Taylor-Schechter Collection.

When Sayce visited the synagogue many of the contents of the genizah had been thrown out and buried in the ground, through a part of which a road was subsequently cut. This would account for the evident exposure to dampness which some of the oldest fragments have undergone and for their earthy odor. Sayce acquired many fragments from the caretakers of the synagogue, which are now in the Bodleian Library. Other libraries and collectors, especially Archduke Rainer, made similar acquisitions. E. N. Adler revisited the synagogue on Jan. 3, 1896, under the escort of the chief rabbi, Rafaïl ben Shimon ha-Kohen, and was allowed to take away with him a sack containing all the parchment and paper fragments they had been able to gather in about four hours. Some of these turned out to be of exceptional interest, and were published shortly afterward. It was the identification of a Ben Sira text among the Bodleian fragments in May of that year which induced Schechter to proceed to Cairo in the autumn and bring back with him practically the entire written contents of the genizah. These now constitute the bulk of the Taylor-Schechter collection at the Cambridge University Library. About the same time Mrs. Lewis and Mrs. Gibson, two learned sisters, known by their discoveries in the Mount Sinai Monastery, visited Cairo, and returned to Cambridge, England, with a large number of fragments, which they placed at Professor Schechter's disposal for the purpose of examination. Visits to the genizah in October, 1898, April, 1901, and February, 1903, merely brought to light printed matter; but if this be found to include title-pages and colophons, some of it may prove to have bibliographical value. Cyrus Adler of Washington during a visit to Cairo in the year 1891 secured about forty pieces from a dealer; doubtless large quantities of fragments from the same genizah remain in the hands of dealers in Cairo, Jerusalem, and else-



Jewish Encyclopedia, Vol. V.

(In the possession of Prof. S. Schechter.)

CAIRO GENIZAH FRAGMENT, EARLY XIII. CENTURY.

Autograph Letter of Abraham, Son of Maimonides

where; and are occasionally brought to Europe and to America and offered for sale. Among the various buyers from the dealers may be mentioned: Mrs. Lewis and Mrs. Gibson of Cambridge, Dr. Neubauer, the late Professor Kaufmann of Budapest, the trustees of the British Museum, Dr. Gaster, Professor Gottheil of Columbia University, Judge Sulzberger of Philadelphia, Mr. Amram, also of Philadelphia, and E. N. Adler.

Other Genizot.

Most ancient synagogues had genizot. That of Feodosia in the Crimea is an alcove on the ground floor at the back of the ark, approachable from the outside of the building by a hole so small as only to admit of the entrance of a very small boy. Search there proved fruitless, as it had been cleared a generation previously by Firkovitch. At Bokhara the genizah is in the roof, but disused copies of scrolls of the Law are walled up by stucco in arched alcoves surrounding the interior of the building. At Teheran it is in an underground cellar, so damp that papers turn to pulp in a few weeks; a ketubah or two were all that resulted from a search in 1896. In a secret chamber in the eaves of the roof of one of the chapels of the ancient synagogue at Aleppo (4th cent.?) is the genizah of that famous city. In 1898 this was as full of dust as the one at Cairo, but it is much less interesting and ancient. Its contents are periodically removed, and are taken solemnly to the Jewish cemetery. Their burial is locally supposed to induce a downfall of rain. At Rustchuk burials of "shemot" take place every ten years, when a sermon is delivered, followed by a banquet, and the right of burying each sack is sold as a "miẓwah"; one month later a stone is laid over the place of burial, and inscribed as the genizah of the year in question.

In Prague the genizah is also in the roof, over the historic banner which records the bravery of the Bohemian Jews. The genizah is protected from the designs of the desecrator or collector by a legend, devoutly believed, that it is under the special protection of a "golem."

Practise in the Orient.

In the Orient generally, shemot are from time to time deposited temporarily in some corner or cupboard of the synagogue, often below the ark or "almemar." When the collection grows too big, or when some special occasion arises, such as a drought, the papers are solemnly gathered up and carried off to the "bet ḥayyim" and buried there with some ceremony. With this custom is associated the far older practise of burying a great or good man with a "sefer" which has become "pasul" (unfit for use through illegibility or old age). In Morocco, in Algiers, in Turkey, and even in Egypt, such paper-interments continually occur, and not the least important part of the Taylor-Schechter collection has come from the graveyard.

It was reported (1898) that the genizah at Rosetta had been transported from the cemetery there and reburied at Alexandria by a pious Jew, the last of the community to leave the Delta city. The spadework of a night succeeded in bringing to light some interesting material—an early "RIF," a Cretan ketubah, and part of a Naḥmanides printed in Portugal. The contents of all these genizot are of the most varied description, and some, indeed, of entrancing interest. Autographs of Saadia and Maimonides, of resh gola and nagid, of gaon and heretic, the last-mentioned sometimes recalcitrant and sometimes apologetic, are constantly to be met with. A vivid description of such contents is given by Schechter in his "Hoard of Hebrew Manuscripts"—an article contributed by him to the "Times" (London) of Aug. 3, 1897.

Bibliography: Kaufmann, *Heine's Ahnensaal*, Breslau, 1896; *idem*, in *Ha-Shiloah*, ii., 1897; Jacob Safir, *Eben Sappir*, Lyck, 1866; E. N. Adler, *Ginze Miẓrayim*, Oxford, 1897; idem, *Ginze Paras u-Madai*, Oxford, 1898; *Jew. Chron.* Feb. 21, 1896; *Times*, London, Aug. 3, 1897; *J. Q. R.* viii. 528 *et passim*; E. Marcovitz, in *Rev. des Ecoles de l'Alliance Israélite Universelle*, No. 2, 1895 (description of the ceremonies on burying documents, etc., in the Rustchuk genizah).

S. S. E. N. A.

GENNESARET, LAKE OF.—Biblical Data: A lake which takes its name ("Gennesaret" or "Gennesar"; I Macc. xi. 67; Luke v. 1; and in Josephus) from the small fruitful plain which lies on its western side (Matt. xiv. 34; Mark vi. 53), the present Al-Ghuwair. It was also called the "Sea of Galilee" (Matt. iv. 18; Mark i. 16; comp. John vi. 1). In the Old Testament its name is "Yam Kinnereth" (or "Kinneroth"; Num. xxxiv. 11; Josh. xii. 3, xiii. 27). The lake is traversed by the Jordan, and is situated in a deep depression, its surface being 682 feet below sea-level. It is 20 kilometers long and about 9 kilometers wide, with which the statements of Josephus (140 stades long, 40 wide) nearly agree. Its greatest known depth is 141 feet. It is especially rich in edible fish. At the time of the Gospels and of Josephus it was covered with countless fishing-boats and ships, which at times were in serious danger on account of the violent winds to which the lake was subject. The surrounding mountains closely invested it, though opening in some places, in one to admit the fruitful and well-watered plain of Gennesaret, in another the plain of Baṭiḥah, on the northern side. On its western shore was the beautifully situated Tiberias, afterward a principal seat of Jewish learning. At that time there was a chain of villages and towns around the lake, though now only a few ruins are to be seen.

E. G. H. F. Bu.

——**In Rabbinical Literature:** The Biblical "Kinneret" or "Kinnerot" is rendered in the Targumim of Pseudo-Jonathan (Num. xxiv. 11) and Jonathan (Josh. xi. 2) by "the Sea of Genusar" ("Yamma di-Genusar"). The same appellation is frequently met with in the Talmud and Midrashim, where the lake is also called "the Sea of Tiberias" (Gen. R. xcviii. 22), and is referred to as abounding with fish. The Lake of Gennesaret having fallen to the lot of Naphtali, Joshua imposed on that tribe the obligation of letting every one fish there with a fishing-rod who so desired (B. Ḳ. 81a). The fish of Gennesaret differed in taste from those of the other lakes in Palestine (Gen. R. iii.). The valley washed by the lake is called "the valley of Gennesaret" ("biḳ'at Genusar"), and is renowned for its fertility. Hence the words "God's blessing" (Deut. xxxiii. 23) are interpreted as meaning the valley of Gennesaret (Sifre, Num. 355; Yalḳ., Num. 962). "Why are there no fruits of Genusar at Jerusalem?" asks R. Abin. "It is in order that people may not say that we go to Jerusalem only for the sake of those fruits" (Pes. 8b). The fertility of the valley is, according to the Talmudists, the origin of both the Biblical and the Talmudic names: it is called "Kinneret" because its fruit is as sweet as the sound of a harp ("kinnor"; Meg. 6a); and "Genusar" because it is "the gardens of princes" ("ganne sar"; Gen. R. xcviii. 22).

Kinneret was one of the five fortified cities which fell to the lot of Naphtali (Josh. xix. 35). It is mentioned after Rakkath, which is identified in the Talmud with Tiberias (Yer. Meg. i. 1). Genusar as an inhabited place is also mentioned in Yer. Ma'as. i. 2 and in Tosef., Kelim, B. B. v. 6; but, as it appears from another Talmudic passage, the ancient town was no longer in existence in Talmudic times, and the name "Genusar" was applied to the forts Bet-Yeraḥ and Sinnabri, which had protected it: on account of this the plural "Kinnerot" is met with (Yer. Meg. i. 1; Gen. R. *l.c.*).

Bibliography: A. Kohut, *Aruch*, s.v. גנסר; Neubauer, *G. T.* pp. 25, 45, 215–216.

E. C. M. Sel.

GENOA (גינובה): An important Italian seaport on the Gulf of Genoa; also a former republic of the same name. It is very probable that even before the destruction of the Second Temple Jews from Rome settled in Genoa and took part in its commerce. The first authentic record of Jews in Genoa, however, is contained in two letters of the emperor Theodoric (fifth century) given by Cassiodorus, and referring to a synagogue and to previous grants. The Jews in Genoa suffered, although not as much as their coreligionists in northern lands, at the hands of the Crusaders, who found the large seaport a convenient gathering-place. In 1134 a special tax was levied upon the Genoese Jews to provide oil for the altars of Christian churches. Shortly afterward they were either driven out or else emigrated voluntarily in consequence of organized persecutions. Benjamin of Tudela, who passed through Genoa about 1165, found only two Jews residing there. It is certain that, later, Jews were forbidden to remain longer than three days in Genoa. This prohibition still existed in 1492. At that time many exiles from Spain landed at the port and begged permission to stay long enough to repair their ships, which had suffered heavy damage, and to recuperate from the voyage. The unfortunate fugitives presented a pitiful appearance. "And while they were making their preparations to journey farther, winter came on, and many died on the wharves." Such was the account given by Bartolomeo Senarega, secretary to the republic, and his report confirms a description given by Joseph ha-Kohen in his "'Emeḳ ha-Baka" (ed. Letteris, p. 85). The Genoese doubtless felt pity for the persecuted exiles, but commercial jealousy and religious fanaticism, increased by the sermons of Bernardino da Feltre, caused the repeal of the permission for a temporary stay in the harbor, which had been obtained with such difficulty in 1492. In the hope of converting them the Jews were later granted shelter and support again, but only one single case of conversion resulted. Twenty-one of the families which landed in Genoa were allowed to settle in Ferrara.

Middle Ages.

The number of Jews that came to Genoa increased with the spread of persecutions in Portugal, so that at the beginning of the sixteenth century a special office was established in Genoa, "Ufficio per gli Ebrei." The wearing of a badge was ordered, and the prohibition to reside in Genoa was renewed under penalty of a large fine, of imprisonment, and even of being sold into slavery. Only wholesale merchants and physicians holding papal permits were exempt from these acts of oppression, and an attempt was made to prevent even them from settling in the city. Nevertheless, petitions for permission to settle became more and more numerous, and in 1550 a number of Jews obtained the right of free residence and of free commerce for several years; even the wearing of the badge and the seclusion in a ghetto were abolished. Such privileges were renewed in 1578, 1582, and 1586, but only for a few years. In 1587 the wearing of the yellow badge was restored, but at the petition of the Jews again abolished.

Banished in 1598.

The Ghetto.

The combined hostility of the clergy and of the Inquisition brought about a new decree of banishment Jan. 8, 1598; but individual Jews still remained in the city. They were compelled to wear the Jewish badge, but by paying a certain sum could buy the privilege of discarding it. Commercial considerations in general demanded a milder treatment of the Jews, and in the free harbor law of 1648 and 1658 the Jews were again recognized, and special regulations were made for importing their goods. The Inquisition considered this treatment too lenient, and called forth a similar expression of opinion from the Holy Office at Rome. Although the republic at first refused to listen to these complaints, it was nevertheless compelled in 1659 to make new and oppressive regulations concerning the Jews, and their right of residence was limited to ten years. The Jews from Spain and Portugal were glad to be received anywhere under any conditions, and hence new arrivals submitted to the new regulations. Land for a ghetto was granted in 1660, and there a synagogue was built. The ghetto had two iron gates, which remained closed from sunset until morning. The number of the Jews at that time amounted to about 700; among them were many prosperous merchants, who, owing to the importance of their business, received better treatment and were allowed to live outside the ghetto. All Jews, however, were obliged to attend Christian sermons during Lent, a compulsion which was felt to be the deepest humiliation; on these occasions, besides being reviled by the preacher, they met with insults and even acts of violence on the part of the mob.

At the end of the ten years (1669) an attempt was made to drive the Jews out again, under all sorts of pretexts. The Senate opposed this, and in 1674 obtained an extension of the right of residence for ten years more, under a new charter and in a different part of the city. But the rules were too severe, and especially the attendance at the sermons was felt to be so degrading that the Jews rebelled, and in 1679 were all driven from the city. As before, Jews were later allowed to settle there again singly and only for a limited time. Even that privilege was abolished by a decree of banishment in 1752. However, only the poor were affected by the decree; the rich remained and were even favorably regarded on account of their acknowledged importance for the commerce of the republic. Through their influence a new charter was drawn up in 1752 upon fairly liberal terms, and the opposition of Pope Benedict XIV. remained without effect. The Senate at that time was very friendly to the Jews; it recognized the advantages they might bring to the city, the more so as it saw with regret how the neighboring port of Leghorn, where Jews enjoyed the most extensive liberties, was flourishing and injuring the commerce of Genoa. The Jews, however, had recognized the indecisive nature of this favor and kept at a distance from Genoa. Not until toward the end of the eighteenth century did they establish large commercial houses there. Their legal status remained precarious and rested upon the personal tolerance of the mercantile class, not upon the firm basis of the law; and it was not until 1848, when the constitution of the kingdom of Sardinia was promulgated, that the Jews received the full rights of citizenship, and there still exists among the population a feeling of animosity against them, which is due to clerical leaning.

Emancipation.

Since 1848 the community has steadily increased; in 1911 it numbered about 2,000 souls. The Jews have taken a large share in the flourishing commerce of Genoa, while the commerce of Leghorn has almost ceased, and a large proportion of its Jewish community has emigrated to the former city. In consequence of this influx from Leghorn the ritual of the Sephardim has been introduced into the only synagogue of Genoa. The community possesses a school for religious instruction, a good library, and a very good charitable organization. There is little to be said concerning the scholars and rabbis who lived and labored in Genoa, for their number was small and their existence precarious. Judah Abravanel (Leo Hebræus) practised medicine there. The historian Joseph ha-Kohen lived there with his parents and family from 1501 until 1547, when he was exiled in spite of the intercession of his patients. Two rabbis are mentioned as residing in the city in 1680, Abitur Abba Mari and Abraham Ẓarfati. In the latter part of the nineteenth century Felice Finzi was the rabbi of the community; since his death the post has been vacant.

In 1516 the "Psalterium Octaplum" was printed in Genoa at the press of Nicolaus Giustiniani; this is celebrated because it contains the history of Columbus' discovery of America in the scholia to Psalm xix.

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D. I. E.

GENTILE: A word of Latin origin (from "gens"; "gentilis"), designating a people not Jewish, commonly applied to non-Jews. The term is said (but falsely so) to imply inferiority and to express contempt. If used at all by Jews of modern times—many of them avoiding it altogether, preferring to speak of "non-Jews"—this construction of its implications must certainly be abandoned as contrary to truth. The word "Gentile" corresponds to the late Hebrew "goi," a synonym for "nokri," signifying "stranger," "non-Jew." In the Hebrew of the Bible "goi" and its plural "goyyim" originally meant "nation," and were applied both to Israelites and to non-Israelites (Gen. xii. 2, xvii. 20; Ex. xiii. 3, xxxii. 10; Deut. iv. 7; viii. 9, 14; Num. xiv. 12; Isa. i. 4, ix. 22; Jer. vii. 28). "Goi" and "goyyim," however, are employed in many passages to designate nations that are politically distinct from Israel (Deut. xv. 6; xxviii. 12, 36; Josh. xxiii. 4). From this use is derived the meaning "stranger" (Deut. xxix. 24; comp. II Chron. vi. 32 = "'amme ha-'areẓ"). As the non-Israelite and the nokri were "heathens," "goi" came to denote a "heathen," like the later "'akkum," which, in strict construction, is not applicable to Christians or Mohammedans (see below). In its most comprehensive sense "goi" corresponds to the other late term, "ummot ha-'olam" (the peoples of the world).

Meaning of the Term.

Toward idolatry and the immoralities therewith connected, the Biblical writings display passionate intolerance. As the aboriginal population of Canaan was the stumbling-block for Israel, constantly exposed to the danger of being contaminated by Canaanitish idolatrous practises, the seven "goyyim," *i.e.*, nations (Deut. vii. 1, xii. 2), were to be treated with but little mercy; and, more especially, marriages with them were not to be tolerated (Deut. vii. 3; comp. Ex. xxxiv. 16). Notwithstanding this prohibition, mention is made of marriages with non-Hebrews of other stock than the seven nations enumerated (Ruth i. 4; II Sam. iii. 3; I Kings vii. 14, xiv. 21; I Chron. ii. 34), and even of marriages in direct contravention of the prohibitive law (Judges iii. 6; II Sam. xi. 3; I Kings xi. 1 *et seq.*, xvi. 31). This proves that the animosity against non-Hebrews, or "goyyim," assumed to have been dominant in Biblical times among the Hebrews, was by no means intense. The caution against adopting the "ḥuḳḳot ha-goyyim" (Lev. xviii. 2), and the aversion to the customs of "the nations," rest on the recognition of the morally pernicious character of the rites indulged in by the Canaanitish heathens.

The "stranger," whether merely a visitor ("ger") or a resident ("ger toshab"), was placed under the protection of the Law, though possibly a distinction was made between the transient and the permanent stranger; from the former, for instance, interest could be taken and a debt was collectable even in the Year of Release. But God was said to love the stranger (Deut. x. 18; Ps. cxlvi. 9). The native-born was required to love him (Lev. xix. 33-34). Recourse to the courts was open to him (Ex. xxii. 21, xxiii. 9; Deut. xxiv. 17, xxvii. 19). "One law and one statute" was to apply to native and stranger alike (Lev. xxiv. 22; Num. ix. 14; xv. 16, 29; Ex. xii. 49). But of the stranger it was expected that

The "Stranger."

he would forego the worship of idols (Lev. xx. 2; Ezek. xiv. 7) and the practise of sorcery, incest, or other abominations (Lev. xviii. 26), and that he would refrain from eating blood (Lev. xvii. 10), from working on Sabbath (Ex. xx. 10, xxiii. 12), from eating leavened bread on Pesaḥ (Ex. xii. 19), and from violating Yom ha-Kippurim (Lev. xvi. 29). For other provisions concerning the stranger, or non-Jew ("goi"), see Lev. xvii. 8; xxiv. 16, 22; Num. xv. 14, xxxv. 15; Deut. xiv. 21; xvi. 11, 14).

Restrictions in the matter of the reception of strangers (see Proselyte and Proselytism) were made in the case of (1) Edomites and Egyptians, who were entitled to acceptance only in the fourth generation, *i.e.*, the third from the original immigrant; and (2) Ammonites and Moabites. These latter two were put on a level with persons of illegitimate birth, and were therefore excluded from "the congregation of the Lord forever" (Deut. xxiii. *et seq.*; compare the American anti-Chinese legislation).

The strangers, *i.e.*, the goyyim, enjoyed all the benefits of the poor-laws (see Deut. xiv. 28, xxvi. 11; comp. Job i. 7); and the Prophets frequently enjoin kindness toward the non-Israelite (Jer. vii. 6, xxii. 3; Ezek. xxii. 7; Zech. vii. 10; Mal. iii. 5; comp. Ps. xciv. 6).

Non-Israelites figure in the Bible as exemplars of fidelity (see Eliezer), devotion (Ruth), and piety (Job); and Deutero-Isaiah's welcome and promise to the "sons of the stranger" (Isa. lvi. 3–6; comp. Ezek. xlvii. 22) likewise betoken the very opposite of the spirit of haughty exclusiveness and contempt for the non-Israelite said to be characteristic of the Jew and of Judaism.

Under Ezra and Nehemiah, it is true, rigorous measures were proposed to insure the purity of the holy seed of Abraham (Neh. ix. 2; xiii. 3, 23; Ezra ix. 2 *et seq.*, x. 3); but the necessities of the situation justified the narrower policy in this case.

Judaism Not Hostile to Gentiles.

In pre-exilic times the intercourse between Israelites and non-Israelites (non-Canaanites) was not very active or extensive, and non-Israelites (Egyptians, Assyrians, Babylonians) always appeared as enemies. But the Exile brought Israel into closer contact with non-Israel. If the conclusions of the critical schools are accepted, according to which the opening chapters of Genesis date from this period, the fact that Israel posits at the beginning of history the unity of all humanity should give pause to the ascription to Judaism of hostility toward the Gentile majority of humanity. The books of Ruth and Jonah are also documentary proof that the Hebrew racialism of Ezra met with strenuous opposition. Greeks, Syrians, and Romans, the peoples with whom post-exilic Israel had incisive relations, were not animated by a spirit apt to engender in the Jew a responsive sentiment of regard. Nor were their morals ("ḥuḳḳot ha-goyyim") such as to allay the apprehension of faithful Jews as to the probable results of contact. The Maccabean revolution, the struggle against Hellenism, the rise against Rome under both Titus and Hadrian, are the historical background to the opinions expressed concerning non-Jews and the enactments adopted against them. Yet withal, both relatively—by comparison with the attitude of the Greek world toward the non-Greek (barbarian), or with the Roman treatment of the non-Romans (the "pagani")—and absolutely, the sentiments of the Jew toward the non-Jew were superior to the general moral and mental atmosphere. The Essenes certainly represent the cosmopolitan and broadly humanitarian tendencies of Judaism; and as for the Pharisees, their contempt for the Gentile was not deeper than their contempt for the Jewish 'Am ha-Areẓ (the unlearned, suspected always of laxity in religious duty). The golden rule is Pharisaic doctrine (comp. Ab. R. N., Recension B, xxvi., xxix., xxx., xxxiii.).

In judging the halakic enactments one must keep in mind not merely the situation of the Jews—engaged in a bitter struggle for self-preservation and exposed to all sorts of treachery and suffering from persecution—but also the distinction between law and equity. The law can not and does not recognize the right of demented persons, minors, or aliens to hold property. Even modern statutes are based on this principle; *e.g.*, in the state of Illinois, U. S. A., an alien can not inherit real estate. But what the law denies, equity confers. The Talmudic phrase "mi-pene darke shalom" ("on account of the ways of peace"; see below) is the equivalent of the modern "in equity."

Tannaitic Views of Gentiles.

How the views of the Tannaim concerning Gentiles were influenced largely by their own personal temper and the conditions of their age, is apparent from an analysis of the discussion on the meaning of Prov. xiv. 34, of which two versions are found: one in Pesiḳ. 12b; the other in a baraita in B. B. 10b. According to the former, Eliezer, Joshua, and Eleazar b. 'Arak, under their master Johanan ben Zakkai; and Gamaliel, a certain Abin b. Judah, and Neḥunya ben ha-Ḳana are the participants. In the latter version, Eliezer, Joshua, Gamaliel, Eleazar of Modi'im, and Neḥunya ben ha-Ḳana are mentioned. It is probable that two distinct discussions, one under Johanan ben Zakkai and the other under Gamaliel, were combined, and the names and opinions confounded (see Bacher, "Ag. Tan." i. 38, note). This, however, is immaterial, in view of the fact that each of the men quoted gives a different interpretation; the truly humane one by Neḥunya (in the Pesiḳta, by Eleazar ben 'Arak) alone meeting with the approval of the master. According to R. Eliezer, the maxim "Love, benevolence ["ḥesed"] exalteth a nation" refers to Israel; while whatever charity the Gentiles practise is really sinful, the motive being self-glorification. Joshua is of the same opinion, alleging that whatever charitable action the Gentiles do is done to extend their kingdom. Gamaliel also expresses himself to the same effect, adding that the Gentiles, by their impure motive, incur the penalty of Gehenna. Eleazar of Modi'im sides with him, saying that "the Gentiles practise benevolence merely to taunt Israel." But Neḥunya ben ha-Ḳana (in the Pesiḳta, Eleazar ben 'Arak) interprets the maxim as follows: "Righteousness exalteth a nation; for benevolence both for Israel and for the Gentiles is a sin-offering." The master, approving this construction, explains that, in his view, the passage teaches that as the sin-offering works atonement for Israel, so does benevolence for the Gentiles.

The following anthology of haggadic observations on non-Israelites or Gentiles is arranged chronologically, as it is essential that the time-element be kept in view and that the opinions of one tanna be not taken as those of the Talmud.

Gamaliel II.

Of Gamaliel II. is recorded a conversation with two pseudo-proselyte generals, who, being sent to investigate Jewish practises, take exception only to the provision permitting to a Jew the use of property stolen from a non-Jew (Sifre, Deut. 344; B. Ḳ. 38a—the law which, in regard to the damage done by a goring ox, does not put Jew and Gentile on an equal footing). In Yer. B. Ḳ. 4b they censure also the prohibition of Jewish women from attending non-Jewish women as midwives and nurses. Gamaliel is reported to have repealed the obnoxious law on the use of stolen property (see Grätz in "Monatsschrift," 1881, p. 493).

Eliezer b. Hyrcanus is less tolerant. According to him, the mind of every non-Jew is always intent upon idolatry (Giṭ. 45b). The cattle of a heathen is unfit for sacrifices ('Ab. Zarah 23b). Explaining Prov. xiv. 34, he maintains that the non-Jews only practise charity in order to make for themselves a name (B. B. 10b; Pesiḳ. 12b; Gamaliel is credited with the same opinion in B. B. 10b). The persecutions which, at the instigation of Judæo-Christians, Eliezer had suffered at the hands of the Romans may explain his attitude, as well as his opinion that the Gentiles have no share in the life to come (Tosef., Sanh. xiii. 2; Sanh. 105a). He nevertheless cites the example of a non-Jew, Dama b. Netina, as illustrative of the command to honor father and mother (Ḳid. 31a; 'Ab. Zarah 23b; comp. Yer. Peah 15c; Ḳid. 61b; Pesiḳ. R. xxiii.).

Joshua b. Hananiah, contrary to Eliezer b. Hyrcanus, contends that there are righteous men among the Gentiles, and that these will enter the world to come (Tosef., Sanh. xiii. 2), though as a rule Gentiles cling to vain things and are rejected (Prov. xxviii. 19; Gen. R. lxxxii.). He excludes the descendants of Amalek from the Messianic kingdom (Sifre, Deut. 310; Mek., Yitro, 57a); while all other Gentiles will adopt monotheism ('Ab. Zarah 24a; comp. Pesiḳ. 28b). He is of the decided opinion that Gentiles (heathen) may lead a righteous life and thus escape Gehenna (see Zunz, "G. V." p. 269, note d; Bacher, "Ag. Tan." i. 159). It is also reported of Joshua b. Hananiah that in a dialogue with the emperor Hadrian—who insisted that, as God's name was not mentioned in those parts of the Decalogue addressed to all men, the Gentiles were preferred, Israel being threatened with greater punishments—he controverted that monarch's conclusions by means of an illustration not very complimentary to the Gentiles (Pesiḳ. R. xxi.).

Eleazar of Modi'im, in reference to Micah iv. 5, explains that Israel, though guilty of the same sins as the Gentiles, will not enter hell, while the Gentiles will (Cant. R. ii. 1). In another of his homilies, however, he speaks of the joy with which the Gentiles blessed Israel for having accepted the Decalogue (Zeb. 116a). On the whole, he is very bitter in his condemnations of the heathen. "They profit by their deeds of love and benevolence to slander Israel" (referring to Jer. xl. 3; B. B. 10a).

Eleazar ben Azariah maintains, on the basis of Ex. xxi. 1, that a judgment rendered by a non-Jewish (Roman) court is not valid for a Jew (Mek., Mishpaṭim). There is also recorded a high tribute which he paid to a heathen servant, Ṭabi, who was so worthy that Eleazar declares he felt that he himself ought to be the servant (Midr. Mishle to Prov. ix. 2).

Ishmael ben Elisha used to reply to the heathen's benedictions and imprecations: "The word befitting you has long since been uttered." Asked for an explanation, he referred to Gen. xxvii. 29 (Hebr.): "Those that curse thee shall be cursed; those that bless thee shall be blessed" (Gen. R. lxvi.). In order to protect Jews he would decide in their favor, using the non-Jewish or the Jewish code as suited the occasion (Sifre, Deut. 16; in B. Ḳ. 113a this is given as a prescription of his for others to follow, against which Akiba, recognizing that this would be a profanation of God's name, protests "mi-pene ḳiddush ha-Shem").

Akiba.

Akiba, like Hillel, declared the command to love one's neighbor as oneself (Lev. xix. 18) to be the fundamental proposition of religion (Sifra, Ḳedoshim, ed. Weiss, p. 89a; Yer. Ned. 41c; Gen. R. xxiv.; comp. Ab. iii. 14; Ab. R. N. xxxix.). Robbery of which a Gentile is the victim is robbery (B. B. 113a). For his opinion of the non-Jewish peoples, the "Dialogue Between Israel and the Gentiles" is characteristic (Mek., Beshallaḥ, ed. Weiss, p. 44b; Sifre, Deut. 343; Cant. R. i. 3, v. 9, vi. 1). In another dialogue, Israel's monotheism is shown to be far superior to the ever-changing belief of the Gentiles (Mek., Yitro, x.). His contempt for the folly of idolatry as practised by the Romans is apparent in his conversation with Rufus, in which he compares the gods to dogs (Tan. Terumah, ed. Stettin, p. 139; comp. Grätz, "Gesch." iv. 447).

Among Akiba's disciples Tarphon is noted for his antipathy to the Judæo-Christians, whose books he would burn without regard for the name of God occurring therein, preferring the temple of idolaters to them (Shab. 116a).

Jose the Galilean rebukes Israel for its inconstancy, which he contrasts with the fidelity shown by the Gentiles to their ancestral beliefs (Sifre, Deut. 87). The good done by Gentiles is rewarded (see Gen. xxiii. 5; Sifra, Aḥare Mot, 85b).

Judah ben Baba holds that by the customs of the heathen forbidden in Lev. xviii. 3 were meant the cosmetic arts (Sifra, 86a; see commentary of Abraham ben David *ad loc.*; comp. Tosef., Soṭah, xv. 9; Shab. 62b).

R. Meïr.

The warning against the practises of the heathen in Lev. xviii. 3 is interpreted by R. Meïr (Sifra, 85b) to refer to the superstitions "of the Amorites" (enumerated in Shab. 67a; comp. Mishnah vi., last section). He would not permit Jews to visit the theaters (arenas) of the Gentiles, because blood is spilled and idols are worshiped there (Tosef., 'Ab. Zarah, ii. 5; 'Ab. Zarah 18b; Yer. Sanh. 40a; Ab. R. N. xxi.). Intolerant of idolatry ('Ab. Zarah i. 5, 8; ii. 2, 4; iii. 1; Blumenthal, "Rabbi Meïr," pp. 82 *et seq.*), it was Meïr who insisted that in Lev. xviii. 5 the word "man," not "priest," "Levite," or "Israelite," occurs, and thus claimed that a non-Jew versed in the Torah equals in rank the high priest (B. Ḳ. 38a; Sanh. 59a; Sifra, 86b, where II Sam. vii. 19 ["ha-adam"]; Isa. xxvi. 2, "goi ẓaddiḳ"; Ps. xxxiii. 1, "ẓaddiḳim," and cxxv. 4, "le-ṭobim," are similarly applied to Gentile and Jew alike). He was on a footing of intimacy with the Gentile philosopher Euonymos of Gadara (Grätz, *l.c.* iv. 469). In an anecdote, significant as indicating the freedom of intercourse between Jew and Gentile, Meïr illustrates the cynic materialism of a rich heathen who, angry at the lack of a trifle at his banquet, which offered "whatever was created in six days," broke a rich plate; pleading that, as the world to come was for Israel, he had to look to this world for his pleasures (Pesiḳ. 59b; Num. R. xxi.). Meïr has a conversation with a "hegemon," who expresses his contempt of Israel, calling the Israelites slaves; whereupon Meïr shows that Israel is a wayward son, always finding, if ready to repent, the father's house open (Jellinek, "B. H." i. 21). This anecdote, also, is significant as showing the sentiments of the Gentiles toward the Jews.

Simon ben Yoḥai is preeminently the anti-Gentile teacher. In a collection of three sayings of his, beginning with the keyword טוב (Yer. Ḳid. 66c; Massek. Soferim xv. 10; Mek., Beshallaḥ, 27a; Tan., Wayera, ed. Buber, 20), is found the expression, often quoted by anti-Semites, "Ṭob shebe-goyyim harog" (="The best among the Gentiles deserves to be killed"). This utterance has been felt by Jews to be due to an exaggerated antipathy on the part of a fanatic whose life experiences may furnish an explanation for his animosity; hence in the various versions the reading has been altered, "The best among the Egyptians" being generally substituted. In the connection in which it stands, the import of this observation is similar to that of the two others: "The most pious woman is addicted to sorcery"; "The best of snakes ought to have its head crushed" (comp. the saying, "Scratch a Russian and you will find a Tartar").

On the basis of Hab. iii. 6, Simon b. Yoḥai argued that, of all the nations, Israel alone was worthy to receive the Law (Lev. R. xiii.). The Gentiles, according to him, would not observe the seven laws given to the Noachidæ (Tosef., Soṭah, viii. 7; Soṭah 35b), though the Law was written on the altar (Deut. xxvi. 8) in the seventy languages. Hence, while Israel is like the patient ass, the Gentiles resemble the easy-going, selfish dog (Lev. R. xiii.; Sifre, Deut., Wezot ha-Berakah, 343). Yet Simon speaks of the friendly reception given to Gentiles (Sifre, Deut. 1). The idols were called "elilim" to indicate that "wo [אלל] is them that worship them" (Jellinek, *l.c.* v. 78). Simon b. Yoḥai insists upon the destruction of idols, but in a different manner from that proposed by others ('Ab. Zarah iii. 3; 'Ab. Zarah 43b). He extends to Gentiles the prohibition against sorcery in Deut. xviii. 10 *et seq.* (Tosef., 'Ab. Zarah, viii. 6; Sanh. 55b).

Judah ben 'Illai recommends the daily recital of the benediction, "Blessed be Thou . . . who hast not made me a goi" (Tosef., Ber. vii. 18: Men. 43b, sometimes ascribed to Meïr; see Weiss, "Dor," ii. 137). Judah is confident that the heathen (Gentiles) will ultimately come to shame (Isa. lxvi. 5; B. M. 33b).

The Gentiles took copies of the Torah, and yet did not accept it (Soṭah 35b).

Eliezer, the son of Jose the Galilean, calls the Gentiles poor "goyyim dawim," because they would not accept the Torah (Mek., Yitro, 62a), referring to Hab. iii. 6 and Ps. cxlvii. 20.

Joshua ben Ḳarḥa is reported to have answered the accusation—still repeated in modern anti-Semitic literature—that Israel refuses to celebrate the festivals of the Gentiles—by showing that nature's bounties bring joy to all men alike (Gen. R. xiii.).

Simon ben Gamaliel II. is the author of the saying that strict justice shall be done the Gentile, who shall elect whether he shall be tried according to the Jewish or the Gentile code (Sifre, Deut. 16).

Josiah holds that every idolatrous heathen is an enemy of Israel (Mek., Mishpaṭim, 99a).

Jonathan insists that eclipses are of bad augury for Gentiles only, according to Jer. x. 2 (Mek., Bo, 19b).

According to Hananiah b. Akabia the word רעהו (Ex. xxi. 14) may perhaps exclude the Gentile; but the shedding of the blood of non-Israelites, while not cognizable by human courts, will be punished by the heavenly tribunal (Mek., Mishpaṭim, 80b).

Why Gentile circuses and theaters continued while the Temple was in ruins, was a perplexing problem for many a pious Jew. Nehorai learns from Elijah that this is the cause of earthquakes (Yer. Ber. 13c; Midr. Teh. to Ps. xviii. 8).

Jacob, the grandson of Elisha ben Abuya, reports having seen a heathen bind his father and throw him to his dog as food (Sifre, Deut. 81).

Simon ben Eleazar does not favor the social amenities (*e.g.*, invitations to wedding-feasts) between Gentiles and Jews (Tosef., 'Ab. Zarah, iv. 6; Ab. R. N. xxvi.; 'Ab. Zarah 8a), referring to Ex. xxxiv. 16.

According to Judah ha-Nasi, the word "goyyim" designates the nations that subjected Israel, while "ummim" denotes those that did not. Both must praise the God of Israel (Midr. Teh. to Ps. cxvii. 1).

Phinehas ben Jair prohibits the appropriation of an object lost by a non-Jew, as this is tantamount to desecrating God's name (B. Ḳ. 113b).

Simon ben Jose likens Israel to a stone, and the Gentiles to a potsherd (Isa. xxx. 14), applying the proverb: "If the stone falls on the pot, wo to the pot; if the pot falls on the stone, wo to the pot." This he offered as a consolation to persecuted Israel (Esther R. iii. 6).

Antigonus complains of the cruelty of the non-Jews toward Israel (Mek., Beshallaḥ, 27a; but see Bacher, "Ag. Tan." ii. 331, note 2).

With regard to the attitude of the Palestinian amoraim toward Gentiles the following facts may be stated:

Views of the Amoraim.

That antipathy was due to idolatry itself and not to the fact that idolaters were of non-Jewish stock, appears from Ḥanina bar Ḥama's discussion with Jonathan b. Eleazar of the question whether one should take a road passing by a temple of idols or one passing through a disreputable district, in which the decision was given in favor of the latter ('Ab. Zarah 17a, b). It was also this amora who ascribed moral sanctity to the marriages of non-Jews (Noachidæ; Yer. Sanh. 58c), though he himself witnessed gross immoralities perpetrated by non-Jews ('Ab. Zarah 22b). Yet he is credited with the opinion that during the Messianic time only the heathen will be subject to death (Gen. R. xxvi.).

Hezekiah b. Ḥiyya deduces from II Kings xx. 18 that he who shows hospitality to a heathen brings the penalty of exile upon his own children (Sanh. 104a).

Some of the parables of Joshua b. Levi illustrate strikingly the reciprocal feelings entertained in his day between Jews and Gentiles. The latter accused the former of being descended from illegitimate compulsory connection between their female ancestors and the Egyptians (Pesiḳ. 82b); the Jews, in turn, likened the Romans to dogs (referring to Isa. lvi. 11; Midr. Teh. to Ps. iv. 8; comp. Matt. xv. 26; Mark vii. 27; Bacher, "Ag. Pal. Amor." i. 146-147). That Joshua had objections only to the Jews following the evil practises of the Gentiles, is evidenced by his comments on Ezek. v. 7, xi. 12 (Sanh. 39b), in which he points out that Israel deserved censure for rejecting the good customs as well as for adopting the evil ones of the nations ("Ye have not done according to the approved among them ["ke-metuḳḳanim she-bahem"], but we have done according to the corrupt ones ["ke-meḳulḳalim she-bahem"]"). His liberality is also attested in his legendary visits to paradise and hell for the purpose of ascertaining whether non-Jews were to be found in the former (Jellinek, *l.c.* ii. 48-51).

Johanan.

Johanan bar Nappaḥa complains of the insults and injuries offered by Gentiles to his people (referring to Lam. iii. 21; Pes. 139b; Cant. R. ii. 14; Ex. R. xxi.). He lays stress on the fact that God offered the Law to all nations, who refused to accept it ('Ab. Zarah 2b); therefore while the virus of lust that the serpent injected into Eve was neutralized in Israel, the "nations of the world" still have it in their blood (Shab. 145b; Yeb. 103b; 'Ab. Zarah 22b). "The wise among the heathen is called and must be honored as a wise man" (Meg. 16a), is one of Johanan's sayings, though he is also the author of another which holds that, as the Torah was given as a heritage to Israel, a non-Israelite deserves death if he studies it (Sanh. 59a). Notwithstanding all this, he maintains that Gentiles outside of Palestine are not to be regarded as idolaters, but as observers of their ancestral customs (Ḥul. 13b). Significant of the attitude of the Gentiles toward the Jews in his day is his observation that when a Gentile touches the pot placed on the common hearth by a Jew, the latter does not deem it rendered unclean; but that as soon as a Jew touches the pot of the Gentile, the latter shouts "Unclean!" (Esther R. ii. 3). Under certain circumstances, Johanan permitted the eating of food prepared by Gentiles (Yeb. 46a). His also is the maxim, "Whosoever abandons idolatry is called 'Jew'" (Meg. 13a).

Resh Laḳish prohibited the use of water which had been revered by heathens; but he had to recall his decision ('Ab. Zarah 58b; comp. Yer. Sheb. 38b, c, concerning a public bath in which was a statue of Aphrodite).

Eleazar ben Pedat observes that the suggestion of intermarriage always comes from the Gentile side: "Never does an Israelite put his finger into the mouth of a non-Israelite, unless the latter has first put his into the mouth of the Israelite" (Gen. R. lxxx.). According to Eleazar, the Jew and not the heathen is bound to sanctify God's name (Yer. Sheb. 35a). Murders committed by Gentiles are recorded by God on His own cloak in order that He may have authentic proof of their atrocities (Midr. Teh. to Ps. ix. 13).

Abbahu.

Abbahu calls attention to the fact that the Gentiles as well as Israel were offered the Torah (Pesiḳ. 200a; Tan., Berakah, 3). He complains also of the insults to which Jews are exposed in the theaters of the Gentiles (Proem 17 to Lam. R.) by Gentile actors and attendants. He indorsed the law (B. Ḳ. iv. 3) according to which a Gentile whose ox had been gored by the ox of a Jew was not entitled to damages (B. Ḳ. 32a).

Assi is the author of the injunction not to instruct the Gentile in the Torah (Ḥag. 13a).

Isaac Nappaḥa is the author of some parables in which Israel is exalted to offset the slanders of the Gentiles; and the latter, in turn, are spoken of in terms of contumely (Bacher, "Ag. Pal. Amor." ii. 291).

Levi enumerates six commandments (prohibitions of polytheism and of blasphemy; the institution of courts of justice; prohibitions of shedding of blood, of incest, and of robbery) which are binding upon all men (Gen. R. xvi.; Midr. Teh. to Ps. i. 10; the "Torat Adonai" is said to consist of these universal laws; so that to be the "happy" man of whom the psalm speaks one need not necessarily be a Jew). Levi is, however, very severe in his reflections on the morality of the Gentiles (Cant. R. to vi. 8; see Bacher, *l.c.* p. 329, note 7). Levi claims that the injunction not to take revenge (Lev. xix. 18) does not apply to Gentiles (Eccl. R. viii. 4).

Abba b. Kahana protests, in an explanation of Ruth iv. 16, against racial arrogance on the part of Israel (Ruth R. viii.).

Jonah and Jose permitted the baking of bread for the Roman soldiers on Sabbath-day (Yer. Sheb. 35a; Yer. Sanh. 21b; comp. Yer. Beẓah 60c). Yet they would not permit the use of a scroll partially burned in a conflagration caused by these same soldiers.

Judan applies the proverb, "A fat animal becomes lean; but a lean one has to give up the ghost," to Israel's maltreatment on the part of the Gentiles (Lam. R. iii. 20).

Phinehas b. Ḥama calls attention to the fact that Israel on Sukkot offered seventy heifers for all the nations, and prayed for them, applying the verse (Ps. cix. 4), "On account of my love they attack me" (Pes. 193b). Other stories of his bring out the fact that in his day the Jews were not liked by their Gentile neighbors (Yer. Peah 16d; Lam. R. i. 11; comp. Josephus, "B. J." iii. 2, § 2).

Abin testifies that Israel was called by others "stubborn" and "stiff-necked" (Ex. R. xlii.; אומה של קשה ערף).

Tanḥuma enjoins that if one is greeted by a Gentile with the salutation of peace or a blessing, one should answer "Amen!"

(אם בירכך גוי ענה אחריו אמן; Yer. Ber. 12c; Yer. Suk. 54a; Yer. Meg. 72a), though he likens the nations to wolves and Israel to a lamb (Pesiḳ. R. ix. [ed. Friedmann, p. 32a]).

Views of Babylonian Amoraim.

The Babylonian Amoraim advert but rarely to the relations of the Israelites to the Gentiles; and, while on the whole their haggadic interpretations are less numerous than those of the Palestinian schools, the paucity of their comments on Gentiles is noteworthy as illustrative of the fact that the typical Gentile against whom rabbinical animosity was directed was the depraved Roman. According to Rab, the Saturnalia and the Calends originated with Adam, and were based on purely human sentiments ('Ab. Zarah 8a; Yer. 'Ab. Zarah 39c), a view certainly betokening tolerance for pagan customs. Similarly does Rab recognize the chastity of non-Jewish women, as is shown by his story of the Gentile woman who when sick was willing to serve any idol in order to be cured, but who upon coming to the temple of Baal-peor preferred to remain sick rather than to take part in the worship of that god (Sanh. 64a). It is the immorality of idolatry that more especially strikes him (Sanh. 63b). The moral purpose of the Torah for all men (לצרף בהן את הבריות; Lev. R. xiii.) is one of his themes. His ethical maxims are addressed as a rule to man and not to the Jew (Sanh. 107a).

Cruelty to one's fellow men marks one a non-Abrahamite (Beẓah 32b). Hospitality like Abraham's—*i.e.*, to all men—Rab commends highly (Shab. 127a; Shebu. 35b; B. M. 86b). For him the Persian empire represented the typical antipode of piety and justice. Hence his saying (in opposition to Samuel), "Guilty of death is he that learns anything from a Magian [Persian]" (Shab. 116b); and the following: "Rather under the Romans than under the Persians" (*ib.* 11a).

Mar 'Uḳba, on the other hand, regards Rome as one of the two daughters of Hell (Prov. xxx. 15), the other being Apostasy or Heresy ('Ab. Zarah 17a).

Samuel, for whom the only distinction of the Messianic age is the absence of the subjugation of Israel by Gentile powers, makes no difference between Israel and the nations as far as God's judgment is concerned (Yer. R. H. 57a).

Judah's benediction of the trees in springtide is characteristic of his broad spirit, since he praises God for thus delighting the "sons of man," not the Israelite alone (Ber. 43b; R. H. 11a).

Naḥman bar Jacob, finally, forbids every kind of irony and taunt except such as are directed against the idolatry of the non-Jews prevailing in his day (Meg. 28b; Sanh. 63b).

Bibliography: Bacher, *Ag. Pal. Amor.*; idem, *Ag. Bab. Amor.*; idem, *Ag. Tan.*

E. C. E. G. H.

——**In Relation to Jews:** In rabbinic literature, owing to the censor's overvigilance and ignorance, the term "Gentile" is often erroneously identified with "Kuti" (= "Samaritan"), "Egyptian," "Amalek," etc., and in rare instances is misplaced for "Noẓri" = "Christian." Thus the censor's zeal to protect "the faith" had the effect of characterizing the Christian as a heathen, which was far from the authors' intention (see "Paḥad Yiẓḥaḳ," גוי, p. 7a).

As a rule the Talmud, especially the Mishnah, speaks of the Gentiles who dwelt in Palestine under the Jewish government, either as idolaters or as domiciled aliens ("ger toshab"), bound to observe the seven moral commandments given to Noah's descendants: namely, against (1) idolatry, (2) incest, (3) homicide, (4) robbery, (5) eating limbs of live animals, (6) castration, and (7) the mixing of breeds (Sanh. 56b); and having their own judges in every district and town like the Israelites (*ib.*), the Gentiles outside of Palestine were not considered strict idolaters, but blind followers in the path of their ancestors (Ḥul. 13b).

The seven nations in the Holy Land were to be exterminated for fear they might teach the Israelite conquerors idolatry and immoral practises (Deut. vii. 1-6, xviii. 9-14, xx. 16-18); but in spite of the strenuous efforts of Joshua and other leaders the Israelites could not drive them out of the Promised Land (Josh. xiii. 1-6). Having in view the curbing of assimilation and the protection of the Jewish state and society, the legislators, men of the Great Assembly, adopted stringent measures against these Gentiles. These laws were collected and incorporated in the Mishnah, and were interpreted in the Gemara of the Jerusalem and Babylonian Talmuds. The restrictive regulations may be classified as having been enacted for the following reasons: (1) to exalt monotheism, and Israel as a nation; (2) to combat and outlaw barbarism; (3) to overcome the unreliability of the Gentile; and (4) to counteract Gentile laws not in harmony with the humanitarian laws of the Jews.

Rabbinical Modification of Laws.

1. The Pharisees, interpreting the spirit of the Law, and acting under the elastic rule that "there is a time to serve the Lord by relaxing his law" (Ps. cxix. 126, Hebr.; Yoma 69a), permitted the desecration of the Sabbath in besieging a Gentile city "until it be subdued" (Deut. xx. 20), in accordance with Shammai's interpretation (Shab. 19a). This definition was not new, as already the Maccabeans had taken advantage of it in fighting the enemy unceasingly, putting aside the observance of the Sabbath for the sake of God and of their national existence (I Macc. ii. 43, 44). Probably for the same reason (to facilitate war with the Gentile enemy), the Rabbis modified the laws of purification so as not to apply when one comes in contact with a corpse or human bones, or when one enters an enclosure containing a dead body. With regard to the text "This is the law when a man dieth in a tent" (Num. xix. 14), they held that only Israelites are *men*, quoting the prophet, "Ye my flock, the flock of my pasture, are men" (Ezek. xxxiv. 31); Gentiles they classed not as men but as barbarians (B. M. 108b). The Talmudic maxim is, "Whoever has no purification laws can not contaminate" (Naz. 61b). Another reason assigned is that it would have been utterly impossible otherwise to communicate with Gentiles, especially in the post-exilic times (Rabinovitz, "Mebo ha-Talmud," p. 5, Wilna, 1894). Patriotism and a desire to regain a settlement in the Holy Land induced the Rabbis, in order not to delay the consummation of a transfer of property in Palestine from a Gentile to a Jew, to permit the deed to be written on the Sabbath, an act otherwise prohibited (B. Ḳ. 80b).

2. The barbarian Gentiles who could not be prevailed upon to observe law and order were not to be benefited by the Jewish civil laws, framed to regulate a stable and orderly society, and based on reciprocity. The passage in Moses' farewell address: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran" (Deut. xxxiii. 2), indicates that the Almighty offered the Torah to the Gentile nations also, but, since they refused to accept it, He withdrew His "shining" legal protection from them, and transferred their property rights to Israel, who observed His Law. A passage of Habakkuk is quoted as confirming this claim: "God came from Teman, and the Holy One from Mount Paran. . . . He stood, and measured the earth; he beheld, and drove asunder [ויתר = "let loose," "outlawed"] the nations" (Hab. iii. 3–6); the Talmud adds that He had observed how the Gentile nations steadfastly refused to obey the seven moral Noachian precepts, and hence had decided to outlaw them (B. Ḳ. 38a).

Laws of Hammurabi.

It follows that the Gentiles were excepted from the general civil laws of Moses. For example, the Law provides that if a man's ox gores and kills a neighbor's ox, the carcass and the surviving ox shall be sold, and the proceeds divided between the respective owners (half-damages). If, however, the goring ox has been known to be dangerous and its owner has not kept watch over it, he shall pay full damages for the dead ox and take the carcass (Ex. xxi. 35–36, Hebr.). Here the Gentile is excepted, as he is not a "neighbor" in the sense of reciprocating and being responsible for damages caused by his negligence; nor does he keep watch over his cattle. Even the best Gentile laws were too crude to admit of reciprocity. The laws of Hammurabi provide: "If the ox has pushed a man, and by pushing has made known his vice, and the owner has not blunted his horn, has not shut up his ox, and that ox has gored a man of gentle birth and caused him to die, the owner shall pay half a mina of silver" (Johns, "Oldest Code of Laws," § 251, Edinburgh, 1903). This price of a half-mina of silver was also the fixed fine for cutting down a tree (*ib.* § 59). It appears that only a nominal sum was paid when a man not of gentle birth was killed, and even less when a neighbor's ox was gored. The Mishnah, bearing such facts in mind, therefore declares that if a Gentile sue an Israelite, the verdict is for the defendant; if the Israelite is the plaintiff, he obtains full damages (B. Ḳ. iv. 3). It should be noted that in these tort cases public or sacred property (הקדש) was also an exception, for the reason that both are wanting in individual responsibility and in proper care. The principle was that the public could not be fined since it could not collect in turn. The Gemara's reliance on the technical term "neighbor" (רעהו) in the text as its justification for excluding both the Gentile and the public, is merely tentative.

The Talmud relates in this connection that the Roman government once commissioned two officers to question the Rabbis and obtain information regarding the Jewish laws. After a careful study, they said: "We have scrutinized your laws and found them just, save the clause relating to a Gentile's ox, which we can not comprehend. If, as you say, you are justified by the term 'neighbor,' the Gentile should be quit when defendant as well as when plaintiff." The Rabbis, however, feared to disclose the true reason for outlawing the Gentiles as barbarians, and rested on the textual technicality in the Mosaic law, in accordance with which they had authority to act in all cases coming within their jurisdiction (B. Ḳ. 38a).

The Mosaic law provides for the restoration of a lost article to its owner if a "brother" and "neighbor" (Deut. xxii. 1–3), but not if a Gentile (B. Ḳ. 113b), not only because the latter would not reciprocate, but also because such restoration would be a hazardous undertaking. The laws of Hammurabi made certain acts connected with "articles lost and found" a ground of capital punishment. "If the owner of the lost property has not brought witnesses identifying his lost property; if he has lied, or has stirred up strife, he shall be put to death" (Johns, *l.c.* § 11). The loser, the finder, or an intermediate person was put to death in certain stages of the search for the missing article (*ib.* §§ 9–13). The Persian law commanded the surrender of all finds to the king (B. Ḳ. 28b). As an illustration of the Gentile law and of Jewish magnanimity, the following is related in the Talmud: "Queen Helen lost her jewelry, and R. Samuel, who had just arrived in Rome, found it. A proclamation was posted throughout the city offering a certain sum of money as a reward for the restoration of the jewels within thirty days. If restored after thirty days, the finder was to lose his head. Samuel waited and restored the jewels after thirty days. Said the queen: 'Hast thou not heard of the proclamation?' 'Yes,' answered Samuel, 'but I would show that I fear not thee. I fear only the Merciful.' Then she blessed the God of the Jews" (Yer. B. M. ii. 5).

Similarly, the mandate concerning the oppression of or withholding wages from a hireling brother or neighbor, or a domiciled alien (Deut. xxiv. 14–15) who observes the Noachian laws, is not applicable in the case of a Gentile. That is to say, a Gentile may be employed at reduced wages, which need not be paid promptly on the same day, but may be paid in accordance with the usual custom of the place. The question arose whether a Jew might share in the spoils gained by a Gentile through robbery. One Talmudic authority reasoned that the Gentile exerted himself to obtain the ill-gotten property much less than in earning his wages, to which the Mosaic law is not applicable; hence property seized by a Gentile, if otherwise unclaimed, is public property and may be used by any person. Another authority decided that a Jew might not profit by it (B. M. 111b).

Ashi's Decisions.

R. Ashi decided that a Jew who sells a Gentile landed property bordering on the land of another Jew shall be excommunicated, not only on the ground that the Gentile laws do not provide for "neighbors' boundary privileges" (בר מצרא), but also because the Jewish neighbor may claim "thou hast caused a lion to lie on my border." The ban shall not be raised unless the seller stipulates to keep the

Jew free from all possible damage arising from any act of the Gentile (B. Ḳ. 114a). The same Ashi noticed in a vineyard a broken vine-branch bearing a bunch of grapes, and instructed his attendant, if he found that it belonged to a Gentile, to fetch it; if to a Jew, to leave it. The Gentile owner overheard the order, and asked: "Is it right to take from a Gentile?" Ashi replied: "Yes, because a Gentile would demand money, but a Jew would not" (*ib.* 113b). This was an adroit and sarcastic answer. In truth, Ashi coincided with the opinion of the authority stated above; namely, that, as the presumption is that the Gentile obtained possession by seizure, the property is considered public property, like unclaimed land in the desert (B. B. 54b). The consensus of opinion, however, was against this authority. R. Simeon the Pious quotes to show that legal possession was required even in dealing with the Seven Nations: "And thou shalt consume [ואכלת = "eat the spoils"] all the people which the Lord thy God shall deliver thee" (Deut. vii. 6, Hebr.), meaning that Israel could claim the land only as conquerors, not otherwise (B. Ḳ. 113b).

In one instance a Gentile had the benefit of the technical term "neighbor," and it was declared that his property was private. The Law provides that an Israelite employed in his neighbor's vineyard or grain-field is allowed to pick there as much as he can eat while working (Deut. xxiii. 25–26). But since the employer in this case was a Gentile (*i.e.*, not a "neighbor"), the Israelite was forbidden to eat anything without permission (B. M. 87b). As regards the property of this Gentile perhaps his title to it was not disputed, and it was therefore considered just as sacred as that of a Jew.

Discriminations against Gentiles, while strictly in accordance with the just law of reciprocity and retaliation, having for their object to civilize the heathen and compel them to adopt the civil laws of Noah, were nevertheless seldom practised. The principal drawback was the fear of "profaning the Holy Name" (חילול השם). Consequently it was necessary to overlook legal quibbles which might appear unjust in the eyes of the world, and which would reflect on the good name and integrity of the Jewish nation and its religion. Another point to be considered was the preservation, "for the sake of peace" ("mi-pene darke shalom"), of the friendly relations between Jew and Gentile, and the avoidance of enmity (מפני איבה; 'Ab. Zarah 26a; B. Ḳ. 113b).

Not only was the principle of retaliation directed against the heathen Gentile, but it also operated against the lawless Jewish herdsmen of sheep and other small cattle, who trespassed on private property in Palestine contrary to the ordinance forbidding them to raise their herds inland (Tosef., B. Ḳ. viii. [ed. Zuckermandel, p. 362]; comp. Sanh. 57a). All retaliation or measures of reprisal are based on the Jewish legal maxim of eminent domain, "The judicial authority can annul the right to the possession of property and declare such property ownerless" (הפקר ב״ד הפקר, B. B. 9a).

Discrimination Against Gentiles.

3. Another reason for discrimination was the vile and vicious character of the Gentiles: "I will provoke them to anger with a foolish nation" (נבל = "vile," "contemptible"; Deut. xxxii. 21). The Talmud says that the passage refers to the Gentiles of Barbary and Mauretania, who walked nude in the streets (Yeb. 63b), and to similar Gentiles, "whose flesh is as the flesh of asses and whose issue is like the issue of horses" (Ezek. xxiii. 20); who can not claim a father (Yeb. 98a). The Gentiles were so strongly suspected of unnatural crimes that it was necessary to prohibit the stabling of a cow in their stalls ('Ab. Zarah ii. 1). Assaults on women were most frequent, especially at invasions and after sieges (Ket. 3b), the Rabbis declaring that in case of rape by a Gentile the issue should not be allowed to affect a Jewish woman's relation to her husband. "The Torah outlawed the issue of a Gentile as that of a beast" (Miḳ. viii. 4, referring to Ezek. *l.c.*).

Excepting the Greeks, no Gentiles, not even the Persians, were particular in shedding blood (B. Ḳ. 117a). "Meeting a Gentile on the road armed with a sword [on his left], the Jew shall let him walk on his right [being thus ready to wrench away the weapon if threatened with it]. If the Gentile carries a cane [in his right hand], the Jew shall let him walk at his left [so that he may seize the cane if raised against him]. In ascending or descending the Jew shall always be above, and shall not stoop down for fear of assassination. If the Gentile ask to be shown the way, the Jew shall extend his own journey a point farther and shall not tarry on reaching the stranger's destination" ('Ab. Zarah 25b).

Taking these conditions into consideration, the precautions against the employment of Gentile midwives can be easily understood. A Gentile woman was not allowed to suckle a Jewish babe, save in the presence of Jews. Even so it was feared that the Gentile nurse might poison the child (*ib.* 25a). As a retaliative measure, or for fear of accusation, the Rabbis forbade Jewish midwives and nurses to engage themselves in Gentile families, unless offered a fee for the service or to avoid enmity (*ib.*). The same rule applied to physicians (Maimonides, "Yad," 'Akkum, ix. 16). The Roman laws ordained that physicians should be punished for neglect or unskilfulness, and for these causes many were put to death (Montesquieu, "L'Esprit des Lois," xxix. § 14). In a place where no Jewish physician could be found to perform the rite of circumcision the question arose whether a Gentile or a Samaritan mohel might be chosen to operate. If the Gentile is "an expert physician patronized by the public, he may be employed, as it is presumed he would not jeopardize his reputation by purposely injuring a Jewish patient" ('Ab. Zarah 27a).

Unreliability of Gentiles.

With such a character as that depicted above, it would naturally be quite unsafe to trust a Gentile as a witness, either in a criminal case or in a civil suit. He could not be depended upon to keep his promise or word of honor like a Jew (Bek. 13b). The Talmud comments on the untruthfulness of Gentiles ("a band of strange children whose mouth speaketh vanity, and their right hand [in raising it to take an oath] is a right hand of falsehood" [Ps. cxliv. 11]), and contrasts it with the reputation of a Jew: "The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth" (Zeph. iii. 13). Also excluded as a "neighbor" was the Gentile in whose trust property was left with all prescribed provisions (Ex. xxii. 6-14). The Torah does not discriminate against the testimony of a Gentile, save when he is held to be a robber; when it is thought that he has no intention of perjuring himself he is believed (Mordecai, Annotations to Rosh Giṭ. 10). Hence documents and deeds prepared by Gentile notaries in their courts are admitted as valid evidence (Giṭ. i. 4). R. Simeon even validates a Jewish writ of divorce signed by a Gentile notary (*ib.*). In dietary cases, where a Gentile is disinterested his evidence is accepted (Shulḥan 'Aruk, Yoreh De'ah, 86, 1). A Gentile's testimony to a man's death, incidentally related as a matter of fact, he being unaware that his evidence is wanted, is held sufficient to release a woman from her marriage bond and to permit her to marry again (Giṭ. 28b; Shulḥan 'Aruk, Eben ha-'Ezer, 17, 14; see 'Agunah).

As Suitors in Civil Cases.

4. After the destruction of Jerusalem the condition of the Gentiles in general was somewhat improved by the establishment of Roman courts of justice; but the laws of the latter, borrowed from the Persians and modified by feudalism, never attained the high standard of Jewish jurisprudence. Even under the Roman supremacy the Jews were permitted to decide their civil and criminal cases in accordance with their own code of laws, just as in countries like Turkey, China, and Morocco extraterritorial rights are granted by treaty to the consular courts of foreign nations. In a mixed trial where the suitors were respectively Jew and Gentile, the Jew had to abide by the harsh and illogical laws of the Gentiles; and for this the Jew retaliated whenever occasion arose.

It sometimes happened that the Gentile, wishing to take advantage of the liberal Jewish laws, summoned his Jewish opponent to a Jewish court. In such cases the Gentile would gain little benefit, as he would be dealt with in accordance with the Jewish or the Gentile law, as might be least advantageous to him. The judge would say: "This is in accordance with our law" or "with your law," as the case might be. If this was not satisfactory to the Gentile, legal quibbles and circumventions might be employed against him. R. Akiba, however, would not permit such proceedings, which tended to profane the Holy Name (B. Ḳ. 113a).

The differences between their laws were the main barriers between Jew and Gentile. The Talmud would excommunicate a Jew who without a summons testified in a petty Gentile court as a single witness against a Jew, for the Jewish law required at least two witnesses. But in the supreme court a single Jewish witness might testify, as the Gentile judge would administer the oath to the defendant, which proceeding was similar to that prescribed by Jewish law (*ib.*).

The Jewish mode of acquisition of real property by deed or by three years' undisputed possession did not apply to Gentiles (Ḳid. 14b), who as a rule acquired their property by seizure. The Persian laws leased property for a term of forty years, so that three years' occupation would not amount to a presumption of purchase (B. B. 55a). In case of transfer of chattels, a money payment was sufficient without delivery or removal, which the Jewish law required (B. Ḳ. 13a). Part payment or a consideration was not valid (B. B. 54b).

Acquisition by a consideration was an old established Jewish law: "This was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe and gave it to his neighbor" (Ruth iv. 7). The article of consideration in "former times" was changed in later times to a kerchief (קנין סודר). The Gentiles did not admit acquisition by a consideration. Transfers of their property were effected only for ready money to the full amount (Ḳid. 8a). The Persians bound themselves by an exchange of presents, which was considered equivalent to a word of honor, but not, however, in the sense of a consideration ('Ab. Zarah 71a).

The Persian law ordered the guarantor to pay immediately on the default of the debtor; while the Jewish law required the creditor first to proceed against the debtor, and that then, if the debt were not paid, he should sue the guarantor (B. B. 173b, 174a).

The Jewish law against overcharging one-sixth or more above the current price of marketable merchandise—a violation of which affected the validity of the sale—applied only to a Jew or domiciled alien, not to a Gentile. "If thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress [overcharge] one another" (Hebr. = "his brother"; Lev. xxv. 14), was contrary to the Gentile legal maxim, "A bargain is a bargain." For this the Gentile was paid in his own coin, so to speak. Samuel declared legal a transaction in which an error has been made by miscalculation on the part of a Gentile. Following out his theory, Samuel was unscrupulous enough to purchase from a Gentile a gold bar for four zuz, which was the price of an iron bar; he even beat down the price one zuz. Such transactions, while regarded as perfectly proper and legitimate among the Gentiles, were not tolerated among the Jews themselves.

On the other hand, there were many examples of cases in which Jews refused to take advantage of errors. A rabbi once purchased wheat from a Gentile agent, and, finding therein a purseful of money, restored it to the agent, who blessed "the God of the Jews." Simeon b. Shaṭaḥ restored a valuable pearl he had found on a donkey to the Gentile of whom he had purchased the beast (Yer. B. M. ii. 5). In cases of wilful murder, an alien Gentile who observed the Noachian laws which forbid murder was treated like a Jew. "One law and one manner [judgment] shall be for you and for the stranger that sojourneth with you" (Num. xv. 16)—that is, provided he abides by the same law. According to the Talmud, there is a difference between a domiciled alien (גר תושב), one who abandoned idolatry in order to be allowed to settle in Palestine, and a true alien (גר צדק), who voluntarily and conscientiously observed the Noachian laws (see Proselyte and Proselytism). In regard to manslaughter (unpremeditated homicide), for which the culprit was exiled to a city of refuge (Num. xxxv. 11), the Mishnah says: "All were exiled for the manslaughter of an Israelite; and an Israelite was exiled for the manslaughter of others, save a domiciled alien. The latter was exiled for the manslaughter of another domiciled alien" (Mak. ii. 3). This was in accord with the general rule that a man could not be sentenced to death without a previous warning (התראה; Sanh. 57a); and since such forewarning was necessarily lacking in cases of manslaughter, the Israelite guilty thereof was simply exiled, this step being taken to forestall the avenger of blood. The Gemara to the Mishnah cited above (Mak. 8b) holds that an alien was not entitled to the forewarning, and hence should be executed.

Gentile Property Exempt from Fines.

For robbery or defaulting in a trust the guilty person was required to repay the principal and to pay one-fifth in addition (Lev. v. 21–24 [A. V. vi. 2–4]); in other cases fines, ranging from double to four and five times the original amount for theft, were imposed (Ex. xxii. 1–4). Where the stolen property belonged to a Gentile or to the public, however, the guilty was required to pay only the principal, without the additional fines (Maimonides, "Yad," Gezelah, i. 7). As the fine was a personal compensation, the public, lacking individuality, could not receive it; nor could a Gentile, since his own laws were at variance with reason and justice. For example, the Twelve Tables ordained that a thief be whipped with rods and condemned to slavery; and the Greeks inflicted capital punishment for stealing even a trifle.

Gentile Poor to Be Supported.

The prohibition of usury, or rather of taking any amount over and above that of the original loan, specifies of "a poor brother" and a stranger (alien) "that he may live with thee" (Ex. xxii. 25; Lev. xxv. 35–37). "Unto a stranger [נכר = "foreigner"], however, thou mayest lend upon usury" (Deut. xxiii. 20). This was a purely economic measure, encouraging a tax on loans to foreigners, and cautioning against impoverishing the domestic producer. The Gentile was considered a foreigner whom an Israelite need not support, and his own laws did not prohibit usury. The Jewish prohibition extended to the alien ("ger"), as the text plainly indicates; but there is a question whether it included a domiciled alien ("ger toshab"; B. M. 71a). Nevertheless the Mishnah says the Gentile poor shall be supported together with the Jewish poor, for the sake of peace (Giṭ. 61a). The Talmud also says that a pious Jew shall not take interest from a Gentile, and quotes Ps. xv. 5: "He that putteth not out his money to usury" (Mak. 24b). In fact, the Talmud did not tolerate the charging of interest to Gentiles (B. M. 71a). See Usury.

The relation of the Jews to the ruling government was fixed by Samuel's maxim, "The law of the land is binding," thus validating all enactments of the land not in conflict with the Jewish religion, and rendering unto Cæsar his due as regards taxes and imposts, which no one might evade—provided, however, that the taxes were authorized (B. Ḳ. 113a). Rabbenu Tam, defining this maxim, adds: "provided the king's edicts are uniform, and apply to all his subjects in all his dominions." R. Eliezer of Metz says: "provided the king taxes his own subjects and settlers; but he can not extort money from journeymen passing through his dominion without having any intention to remain there. Otherwise, it is not law, but robbery" (Mordecai in B. Ḳ. x. § 215; Annotations to Rosh Ned. iii. 11).

Gentiles May Not Be Taught the Torah.

Inasmuch as the Jews had their own distinct jurisdiction, it would have been unwise to reveal their laws to the Gentiles, for such knowledge might have operated against the Jews in their opponents' courts. Hence the Talmud prohibited the teaching to a Gentile of the Torah, "the inheritance of the congregation of Jacob" (Deut. xxxiii. 4). R. Johanan says of one so teaching: "Such a person deserves death" (an idiom used to express indignation). "It is like placing an obstacle before the blind" (Sanh. 59a; Ḥag. 13a). And yet if a Gentile study the Law for the purpose of observing the moral laws of Noah, R. Meïr says he is as good as a high priest, and quotes: "Ye shall therefore keep my statutes, and my judgments, which if a man do, he shall live in them" (Lev. xviii. 5). The text does not specify an Israelite or a Levite or a priest, but simply "a man"—even a Gentile ('Ab. Zarah 26a).

Resh Laḳish (d. 278) said, "A Gentile observing the Sabbath deserves death" (Sanh. 58b). This refers to a Gentile who accepted the seven laws of the Noachidæ, inasmuch as "the Sabbath is a sign between God and Israel alone," and it was probably directed against the Christian Jews, who disregarded the Mosaic laws and yet at that time kept up the observance of the Jewish Sabbath. Rabbina, who lived about 150 years after the Christians had changed the day of rest to Sunday, could not quite understand the principle underlying Resh Laḳish's law, and, commenting upon it, added: "not even on Mondays [is the Gentile allowed to rest]"; intimating that the mandate given to the Noachidæ that "day and night shall not cease" (לא ישבתו = "have no rest") should be taken in a literal sense (Gen. viii. 22)—probably to discourage general idleness (*ib.* Rashi), or for the more plausible reason advanced by Maimonides, who says: "The principle is, one is not permitted to make innovations in religion or to create new commandments. He has the privilege to become a true proselyte by accepting the whole Law" ("Yad," Melakim, x. 9). R. Emden (יעב"ץ), in a remarkable apology for Christianity contained in his appendix to "Seder 'Olam" (pp. 32b–34b, Hamburg, 1752), gives it as his opinion that the original intention of Jesus, and especially of Paul, was to convert only the Gentiles to the seven moral laws of Noah and to let the Jews follow the Mosaic law—which explains the apparent contradictions in the New Testament regarding the laws of Moses and the Sabbath.

With the conversion of the Gentile to Christianity or to Islam, the heathen and pagan of the civilized or semi-civilized world has become almost extinct, and the restrictions placed on the ancient Gentile are not applicable to the Gentile of the present day, except in so far as to consider him a Noachian observing all moral laws, in contradistinction to the Jew, who as one of the chosen people observes in addition the Mosaic laws. That the laws against the Gentile as a barbarian were not entirely expunged from the rabbinic literature after the advent of Christianity, was due to the persecutions and the barbaric treatment of the Jews in the Middle Ages. The gradual decrease of animosity may, however, be noted by comparing the various codes and collections of responsa. For example, that a Jewish physician should be forbidden to offer his services to a Gentile was contrary to the general practise of the Jews in the Middle Ages. Maimonides himself became the physician of Sultan Saladin in Egypt. The prohibition against the employment of a Gentile nurse or midwife "except a Jewess stands by her" was modified by an eminent authority with "so long as there is a Jew living in that town who is liable to come into the house" (Moses of Coucy, "Semag," § 45). That no such distinction exists anywhere nowadays is an acknowledged fact, proving conclusively that the Rabbis regulate their decisions in accordance with the spirit of the Jewish law.

Present Status of the Gentile.

The special Jewish jurisdiction in civil cases is still maintained in the Orient, in some parts of Europe, and even in America, where the bet din administers the law, mostly by arbitration, effecting a compromise between the litigants for the sake of avoiding the "law's delay" and of saving the expenses of trial in the secular courts. See also ALIENS; NOACHIAN LAWS; **PROSELYTES AND PROSELYTISM**; USURY; WORSHIP, IDOL.

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E. G. H. J. D. E.

——**From the Post-Talmudic Period to the Present Time:** The opinions of a few of the noted and authoritative scholars are here cited to show the favorable change which the attitude of the Jews toward the Gentiles underwent in post-Talmudic times.

R. Sherira Gaon, president of the college in Pumbedita in the tenth century, permitted Jews to bring suit in a Gentile court on the defendant's refusal to have the case adjudicated by a Jewish tribunal. "Even if the Jew be the robber and the Gentile the one robbed, it is the duty of those who know it to so testify before the justice" (quoted in "Be'er ha-Golah" to Shulḥan 'Aruk, Ḥoshen Mishpaṭ; see also *ib.* 426, 5).

Maimonides (twelfth century), in his code written in Egypt, says: "It is forbidden to defraud or deceive any person in business. Jew and non-Jew are to be treated alike. If the vendor knows that his merchandise is defective, he must so inform the purchaser. It is wrong to deceive any person in words, even without causing him a pecuniary loss ("Yad," Mekirah, xviii. 1). In his Mishnaic commentary Maimonides remarks: "What some people imagine, that it is permissible to cheat a Gentile, is an error, and based on ignorance. The Almighty—praised be His Name!—instructed us that in redeeming a Hebrew servant from the services of a Gentile owner 'he shall reckon with him that bought him'" (Lev. xxvi. 50), meaning to be careful in his calculation not to cheat the Gentile. This was in Palestine, where the Jews had the upper hand over the Gentiles. How much more should the law be observed at the present time, when they have no sovereignty over the Gentiles. Moreover, neglect of the precept would cause the desecration of His Name, which is a great sin. Deception, duplicity, cheating, and circumvention toward a Gentile are despicable to the Almighty, as "all that do unrighteously are an abomination unto the Lord thy God" (Deut. xxv. 16; commentary to Kelim xii. 7).

Moses of Coucy (thirteenth century) writes: "I have been preaching before those exiled to Spain and to other Gentile countries, that, just because our exile is so prolonged, it behooves Israel to separate from worldly vanities and to cleave to the seal of the Holy One, which is Truth, and not to lie, either to Jew or Gentile, nor to deceive them in the least thing; to consecrate themselves above others, as 'the remnant of Israel shall not do iniquity nor speak lies.' . . . Behold, the visitation of the Flood for the violence done to the wicked Gentiles!" ("Semag," § 74).

Opinions of Jewish Scholars.

About the same period R. Judah of Ratisbon, compiler of the "Sefer Ḥasidim," quotes: "It is forbidden to deceive any person, even a Gentile. Those who purposely misconstrue the greeting to a Gentile are sinners. There can be no greater deception than this" ("Sefer Ḥasidim," § 51, Frankfort-on-the-Main, 1817). "If either a Jew or Gentile should request a loan, he should get a frank answer. Do not say, 'I have no money,' when the reason is the fear to trust" (*ib.* § 426). "One shall not act in bad faith even to Gentiles. Such acts often bring down a person from his rank; and there is no luck in his undertaking. If perchance he succeeds, punishment is visited on his children" (*ib.* § 1074).

In the fifteenth century R. Isaac b. Sheshet, who lived in North Africa, in response to an inquiry regarding the status of a non-Jew, quotes authorities to prove that the Gentiles nowadays are not ultra-idolaters, and consequently are not subject to the Talmudic restrictions mentioned above. He further says: "We must not presume that such restrictions were fixed rabbinical ordinances, not to be changed. On the contrary, they were made originally to meet only the conditions of the generations, places, and times" (Responsa, No. 119).

Caro (sixteenth century), the author of the Shulḥan 'Aruk, decides that "the modern Gentiles are not reckoned as heathen with reference to the restoration of lost articles and other matters" (Bet Joseph to Ṭur Ḥoshen Mishpaṭ, § 266; see also Ṭur Yoreh De'ah, § 148, ed. Venice, 1551).

R. Benjamin (seventeenth century), replying to an inquiry regarding an error of a Gentile in overpaying eighteen ducats, says: "For the sake of consecrating the Holy Name, a Jew shall correct and make good the error of a Gentile. . . . Jacob charged his sons to return to the governor of Egypt the silver put, perhaps by oversight, in the sacks of corn purchased by them from him. One must not take advantage of an error made either by a Mohammedan or by a Christian. Otherwise, the nations would rightly reproach the chosen people as thieves and cheats. I myself had occasion to restore to a Gentile money received through error" (Benjamin Beer, Responsa, No. 409, Venice, 1539).

Eliezer of Mayence writes: "The commandment prohibiting theft, like those against murder and adultery, applies to both Jews and Gentiles" ("Sefer Ra'aban," § 91, Prague, 1610).

Ezekiel Landau (eighteenth century), in the introduction to his responsa "Noda' bi-Yehudah" (*ib.* 1776), says: "I emphatically declare that in all laws contained in the Jewish writings concerning theft, fraud, etc., no distinction is made between Jew and Gentile; that the titles 'goi,' ''akkum,' etc., in nowise apply to the people among whom we live."

Senior Zalmon (d. 1813), the representative authority of the modern Ḥasidim, in his version of the Shulḥan 'Aruk (vi. 27b, Stettin, 1864), says: "It is forbidden to rob or steal, even a trifle, from either a Jew or Gentile, adult or minor; even if the Gentile grieved the Jew, or even if the matter devolved is not worth a peruta [mite], except a thing that nobody would care about, such as abstracting for use as a toothpick a splinter from a bundle of wood or from a fence. Piety forbids even this."

Israel Lipschütz (nineteenth century), in his commentary to the Mishnah, says: "A duty devolves upon us toward our brethren of other nations who recognize the unity of God and honor His Scriptures, being observers of the seven precepts of Noah. . . . Not only do these Gentiles protect us, but they are charitably inclined to our poor. To act otherwise toward these Gentiles would be a misappreciation of their kindness. One should say with Joseph: 'How can I do this great wickedness and sin against God?'" ("Tif'eret Yisrael" to B. Ḳ. iv. 4).

BIBLIOGRAPHY: Hamburger, in *Hebrew Review*, i. 145–164, Cincinnati, 1880.

E. G. H. J. D. E.

——**Attitude of Modern Judaism:** Modern Judaism, as inculcated in the catechisms and explained in the declarations of the various rabbinical conferences, and as interpreted in the sermons of modern rabbis, is founded on the recognition of the unity of the human race; the law of righteousness and truth being supreme over all men, without distinction of race or creed, and its fulfilment being possible for all. Righteousness is not conditioned by birth. The Gentiles may attain unto as perfect a righteousness as the Jews. Hence the old Jewish doctrine, "The righteous among the Gentiles are sharers [in the felicity] of the world to come" (Tosef., Sanh. xiii.), is reaffirmed by the modern Synagogue. "Neighbor," in the command, "Thou shalt love thy neighbor like thyself" (Lev. xix.), signifies every human being.

Modern Judaism does not accept the rabbinical maxim, "Ḳiddushin en lahem, abal be'ilat ba'al yesh lahem," to the effect that coition but not marriage obtains among the Gentiles. This reflection on the morals of the non-Jewish world arose out of the conditions of Roman civilization; but, in view of the observance in civilized countries of the Biblical laws of marriage, the modern Synagogue acknowledges without quibble the sanctity of matrimony contracted under the sanction of the civil law or of the Church. Where the civil law is in conflict with the Jewish law, the civil law in general takes precedence; where degrees of consanguinity are permitted in the Mosaic law, but forbidden in the civil law, the latter is recognized by the Synagogue. But where the civil law permits marriages within certain degrees of consanguinity forbidden in the Mosaic code, the Jewish law is respected.

On Marriage.

The jurisdiction of the Gentile tribunals is also recognized in civil suits, whether the parties be Jews or Gentiles. In these cases the maxim of Samuel, "The law of the land is law" ("Dina de-malkuta dina"; Giṭ. 6b), is applied in its broadest sense. The term "ḥuḳḳot ha-goyyim," after rabbinical precedent (see above, under R. Meïr), is applied, if at all, only to such customs as conflict with the implications of ethical monotheism (sorcery, superstition: see Pes. 111a), and to the introduction into the synagogal service of rites repugnant to the genius of monotheistic Judaism. The rabbinical injunction against placing animals in the stable of a Gentile (Giṭ. 46b), as well as the provisions freeing the slave sold to a non-Jew, had its root in the horrid indulgences of the Roman-Greek world. Slavery, whether of Jew or Gentile, is abhorrent in the eyes of modern Judaism. The caution against being found alone with a Gentile, and against leaving a woman alone with one ('Ab. Zarah ii. 1), has lost what reasonableness it had in the days of Roman depravity (see Sifra, Aḥare Mot, 9). The Jewish religion teaches the very contrary of the assumption basic to these injunctions. The Christian, whose morality is fundamentally Jewish, never fell under the designation used in these rabbinical warnings.

Impartiality of Jewish Philanthropy.

Jewish philanthropy draws no distinction between Gentile and Jew. The provision for the relief and care of Gentile dependents and the burial of their dead (Giṭ. 61a) is in full authority, not merely "mi-pene darke shalom" (see above), but as grounded in the very essence of Jewish benevolence. The examples of the old rabbis, quoted in part above, in extending the law of reverence for old age (Maimonides, "Yad," Talmud Torah, vi. 9) to the aged among the Gentiles (Ḳid. 33a); in giving the salutation of peace to the non-Jew (Ber. 17a; Giṭ. 61, 62); in gladdening the hearts of Gentiles on their holidays ('Ab. Zarah 12a, 65a), are recalled in modern catechisms and treatises of Jewish ethics, to teach that the same regard for the dignity of man shall be extended to every one created in God's image. The Mishnaic interdiction of celebrating the holidays of the heathen by intercourse with them on those days (*ib.* i. 1), reasonable enough when idolatry was supreme, has been superseded by the injunction to have due and reverent regard for the religious usages of non-Jews, and to enter heartily into the spirit of such common celebrations as have no bearing on the positive monotheistic tenets of Judaism.

The oath before a Gentile magistrate is inviolable, though Judaism discourages the practise of taking an oath, believing that "one's yes should be yes, and one's no should be no" (B. M. 49a; Sheb. 36a). Honesty and truthfulness are insisted on in all dealings, whether with a Jew or a Gentile. The Rabbis insisted that the sin known as "genebat da'at" (the stealing of another's good opinion by false representations or by the pretense of friendship and the like) be avoided in one's intercourse even with a heathen (Ḥul. 94a). In view of the virulent aspersions on Jewish morality, it should be noted that modern Judaism, like rabbinical Judaism, makes false dealings, usury, theft, and the like of which a Gentile is the victim, a "ḥillul ha-shem" on the part of the Jew, the one sin for which only death may bring atonement (Lev. R. xxii.; Yer. Ned. 38b; Ab. iv. 4).

The modern prayer-books (*e.g.*, the English edition of Einhorn's "'Olat Tamid," Chicago, 1896) have substituted in the prayer for peace in the "Shemoneh 'Esreh" the words "all nations" and "all the sons of man, thy children," for the old reading "thy people Israel."

Intermarriage is not countenanced by modern Judaism; but this is not due to contempt for the Gentiles, but to the conviction that unity of religion is essential to the happiness of the home.

E. C. E. G. H.

GENTILI (חפץ): Italian family of Gorizia, several members of which were eminent rabbis and Talmudic authorities. Of these the most important were:

Azriel Gentili: Cabalist; lived at Gorizia in the seventeenth century. He is quoted by Issachar Bär in "Be'er Sheba'" on the Pentateuch, in connection with the explanation of Ex. xxxiv. 23.

Gershon ben Kalonymus Gentili: Talmudist; lived, probably at Venice, in the seventeenth century. He was a pupil of Menahem Porto, to whose work on mathematics entitled "'Ober la-Soḥer" he wrote a preface.

Gershon ben Moses Gentili: Italian scholar; born at Gorizia 1683; died there 1700. Although but seventeen years old at his death, he had become a recognized scholar; and his riming dictionary entitled "Yad Ḥaruzim" obtained the approbation of his elder contemporaries. The book was published after his death by his father (Venice, 1700), who wrote a preface containing a biography of the author. Appended to the work are a funeral sermon by Gershon, and a poem by Isaiah Nizza containing the 613 commandments. A second edition with some additions was published by Simon Calimani, Venice, 1740 (?). I. Br.

Jacob Hai Gentili: Talmudist; lived at Gorizia in the seventeenth century. He is cited by Samuel Aboab in his responsa "Debar Shemuel" (p. 299).

Jacob Hai b. Manasseh Gentili: Grandson of Jacob Hai Gentili. Rabbi at Gorizia; died in 1749. He was prominent as preacher, poet, and Talmudist. He wrote several responsa, some of which, on the levying of taxes in the communities, were reprinted in the now very rare "Hilkot Missim," published at Venice in 1709. His funeral oration was delivered by Isaac Lampronti, who spoke of Gentili's great scholarship. Menahem Novara, author of the "Pene Yiẓḥaḳ," was his pupil.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 167; Steinschneider, *Cat. Bodl.* col. 535; Mortara, *Indice*, p. 27.

I. E.

Manasseh ben Jacob Gentili: Head of the rabbinical school of Verona in the eighteenth century. An approbation of his on a halakic decision by the rabbis of Ancona is given by Samson Morpurgo in his "Shemesh Ẓedaḳah" (iii. 25). Manasseh was one of the four rabbis who were active in the abolition of the tax imposed by the inhabitants of Reggio on those of Mantua who visited the fair at the former town. I. Br.

Moses b. Gershon Gentili: Italian writer; born at Triest in 1663; died in 1711 at Venice, where he had lived for many years as teacher of the Talmud and Midrash. He was noted for his scholarship, and devoted much time to the study of philosophic, mathematical, and scientific subjects. He wrote: "Meleket Maḥshabot," a commentary on the Pentateuch, printed at Venice in 1710 with a portrait of the author at the age of forty-six, and reprinted with notes under the title "Maḥashebet Ḥosheb," by Judah Löb b. Eliezer Lipman Jafe, Königsberg, 1860; "Ḥanukkat ha-Bayit," a treatise on the Second Temple, with a map, Venice, 1696. His works were praised by the foremost of his contemporaries, as Solomon Nizza, Jacob Aboab, and David Altaras.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 239; Mortara, *Indice*, p. 27.

Seligman (Isaac) b. Gershon Gentili: Italian Talmudist; director of the Talmudic academy at Cremona after the death of Joseph Oetling in 1583. Some of his halakic decisions are included in the responsa collection "Naḥalat Ya'aḳob," Padua, 1623.

Bibliography: *Ha-Asif*, iii. 220; Mortara, *Indice*, p. 27.

G. I. E.

GENUBATH (גנבת): Son of Hadad the Edomite by an Egyptian princess, the sister-in-law of the Pharaoh who governed Egypt at the time of David and Solomon (I Kings xi. 20).

E. G. H. M. Sel.

GENUFLEXION. See Adoration.

GEOGRAPHERS: Persons proficient in describing the surface of the earth. Jews have contributed in different ways to the advancement of geographical science. In Biblical times geographical information was mainly given in the form of genealogies, as in the table of the nations in Gen. x. Jewish influence on the progress of geography in the Middle Ages was mainly indirect, the chief point being the tendency to place Jerusalem in the middle of medieval maps, due to the literal adoption of the passage in Ezek. v. 5.

Besides this, several individuals added to the knowledge of the world's surface by actual discovery or learned investigation. The chief Jewish traveler of the Middle Ages was Benjamin of Tudela, to whom is owed considerable knowledge of the Levant in the twelfth century. Another of the same period.

Pethahiah of Regensburg, traveled through Poland, the Crimea, and Mesopotamia. For others see Travelers.

The modern history of geography begins with the establishment of an observatory at Sagres, in southwestern Portugal, by Prince Henry the Navigator. He appointed as the chief director of this establishment Jafuda Cresques, son of Abraham Cresques of Palma, capital of Mallorca in the Balearic Islands (see Cresques lo Juheu). As the author of the Catalan map, Cresques was in a measure the founder of modern chartography, having made use for the first time of the results of the recent discoveries of Marco Polo in Farther Asia.

Jews were especially prominent in connection with the discovery of America, and almost equally so in the attempt to reach India by the eastern route, when Pedro de Covilhão was sent to discover the country of Prester John. He was followed later by Abraham de Beja and Joseph Zapateiro of Lamego, both Jews, who brought back information in regard to Covilhão's settlement in India.

Apart, however, from descriptions of pilgrimages to the Holy Land, there is little evidence of independent interest in geography, except Meïr Aldabi's "Shebile Emunah," the writings of Abraham Farissol, and David Gans's "Gebulot ha-Areẓ." In more recent times, however, there have been a larger number of works on travels and geography by Jews, among them Julius Lowenberg's "Geschichte der Geographie," Berlin, 1840; G. S. Pollack's "Description of New Zealand"; N. Isaacs' "Zululand," 1834. W. G. Palgrave was almost the first European to visit the Nejd, while Joseph Wolf ventured into Bokhara, and Joseph F. Stern and J. Halevy into Abyssinia. Bessels wrote on a north-pole expedition, and was followed by Angelo Heilprin. Captain Binger discovered and described the bend of the Niger; while Captain Foa traversed the whole of South Africa from south to north, losing his life as a result.

Bibliography: M. Kayserling, *Christopher Columbus and the Jews*; J. Jacobs, *Story of Geographical Discovery*; Zunz, *On the Geographical Literature of the Jews*, in Asher's *Travels of Benjamin of Tudela*, App. ii, London, 1841.

J.

GEOMANCY (גורל החול): Divination by means of points made in sand, or by means of pebbles or grains of sand placed on a piece of paper. Some Moslem writers attribute the science of geomancy to Enoch, others to Daniel. It originated in northern Africa about the ninth century, and from there it penetrated into Jewish literature. It is referred to by Maimonides in his commentary to the Mishnah ('Ab. Zarah iv.), by Naḥmanides in the introduction to his commentary on the Pentateuch, and by Nissim b. Moses ("He-Ḥaluẓ," vii. 124). Aaron b. Joseph, the Karaite Biblical commentator, gives "yidde'oni" (Deut. xviii. 11, *et al.*) the meaning of "he who casts lots by means of points." Joseph Albo, too, speaks of geomancy ("'Iḳḳarim," iv. 4), calling it "goral ha-ḥol" (the lot by sand) or "ḥokmat ha-neḳuddot" (the science of points). According to Jacob Koppelmann in "Ohel Ya'aḳob," his commentary on the "'Iḳḳarim," "ḥokmat ha-neḳuddot" is used because the geomancer takes a handful of sand and makes points in it. Albo (*l.c.*) calls the upper point נשוא ראש and the lower one שפל ראש. There are several works entitled "Sefer ha-Goralot" which are treatises on the casting of lots as based on geomancy. One is attributed to Ahithophel ha-Giloni, one to Saadia Gaon, another to Abraham ibn Ezra, and there are several anonymous treatises. Although in all these works answers to questions are obtained by means of calculation, the calculation itself is based on the principle of geomancy. There is also an anonymous treatise entitled "Goralot ha-Ḥol," which is attributed to one of the Geonim. It is arranged according to the twelve constellations of the zodiac and the seven planets, and is based on Shab. 129b.

Bibliography: Steinschneider, *Hebr. Uebers.* pp. 855–857; idem, *Hebr. Bibl.* xvii. 128, xix. 100; *idem*, in *Z. D. M. G.* xxxi. 762; *Monatsschrift*, 1883, p. 466.

J. M. Sel.

GEOMETRY IN THE TALMUD. See Mathematics.

GEORGIA: One of the thirteen original states of the United States, situated on the Atlantic coast; settled by a chartered company of English colonists under James Oglethorpe in June, 1733. Its Jewish settlement dates almost from the foundation of the colony.

Savannah: The second vessel which reached the colony arrived in Savannah from England on July 11, 1733, and had among its passengers the following Jews: Dr. Samuel Nuñez Ribiero (also known as Dr. Nuñez) and Sipra Nuñez Ribiero, his mother; Moses Nuñez Ribiero, Daniel Nuñez Ribiero, Shem Noah; Isaac Nuñez Henriques, his wife and son; Raphael Bornal and wife; David de Olivera and wife; Jacob Lopez de Olivera, wife, and children; David, Isaac, and Leah de Olivera; Aaron Sepivea, Benjamin Gideon, Jacob Lopez de Crasto; David Lopez de Pas and wife; Vene Real (probably Villareal), Molena, David Moranda, Jacob Moranda; David Cohen del Monte and wife, together with their son Isaac Cohen, and daughters Abigail, Hannah, and Grace; Abraham Minis and wife, with their daughters Leah and Esther; Simeon Minis, Jacob Yowel, Benjamin Sheftall and wife; and Abraham de Lyon. These first settlers brought over with them a Sefer Torah with two cloaks, a circumcision-box, and an ark of the law.

Prior to the settlement of Georgia commissions were issued (Sept. 21, 1732) to Anthony da Costa, Francis Salvador, and Alvaro Lopez Suaso of London, "to take subscriptions and collect money for the purposes of the charter." As early as January, 1733, and therefore before the actual settlement of Georgia, the trustees, having apparently learned that it was the intention of these gentlemen, who were among the most distinguished Jews of London, to settle some Jews in the colony, directed their secretary to wait upon Da Costa and his colleagues and require them to surrender their commissions. This action was repeated in 1733, the complaint being made that "certain Jews have been sent to Georgia contrary to the intentions of the trustees and which may be of ill consequence to the colony." Various other resolutions and correspondence upon this point appear in the minutes of the trustees, from which extracts are given by the Rev. George

White in his "Historical Collections of Georgia" (New York, 1854).

It has been assumed by Stephen ("History of Georgia"), by Charles C. Jones ("Publications Am. Jew. Hist. Soc." No. 1, pp. 5, 6), by Daly ("Settlement of the Jews in North America," p. 66), and by practically all writers on the history of Georgia, that the protests of the trustees related to this first settlement of Jews. Recently, however ("Publications Am. Jew. Hist. Soc. " No. 10), Leon Hühner asserted that there were two sets of Jewish settlers who went to Georgia—Portuguese and German. The Portuguese were those whose names are given above, many of whom were refugees from the Inquisition and had independent means; while the Germans were dependent upon charity, and consisted of about twelve families sent over by a committee of the London congregation. The evidence for this statement is derived from the journal of the Rev. Mr. Bolzius, a Protestant clergyman who arrived in the colony in 1734 with a number of Protestant refugees from Salzburg. He speaks of the Jews as understanding the German language, and later on says explicitly that some of the Jews "call themselves Spanish and Portuguese; others call themselves German Jews. The latter speak High German." It would therefore seem that it was against these latter, for whom the London committee used the funds collected, that the protest of the trustees was directed. However this may have been, Oglethorpe disregarded the attitude of the trustees and permitted all the Jews to stay in the colony. During the very month of their arrival a congregation was organized under the name of "Mickve Israel," which occupied a small house near the present Market Building on Market street, the services being conducted in turn by the members of the congregation. In 1737 Benjamin Mendes of London sent the congregation a Sefer Torah, a Ḥanukkah lamp, and some books.

First Congregation Organized.

A few months after the original settlement of the Portuguese Jews three others arrived, Isaac de Val, Moses le Desma, and Abraham Nuñez Monte Santo. The deed confirming the original allotments of land includes the record of ground secured by the Jews and probably paid for, as several received larger allotments than did Christian colonists. This deed contains these names and a number of others. Nuñez had six farms; Henriques, seven; and Le Desma, ten. One of the colonists, Abraham de Lyon, had been for years prior to his settlement in Georgia a "vineron" in Portugal, and a detailed account of his American vineyard, the first planted within the limits of Georgia, is contained in a memorandum of Col. William Stephens, the agent of the trustees, under date of Dec. 6, 1737 (*ib.* No. 1, p. 11). The growth and manufacture of silk were also an industry followed by the Jewish settlers, to which they added general agriculture and commercial pursuits. According to the diary of Benjamin Sheftall, one of the original settlers, the Jews during the first year of the colony's existence constituted one-third of the entire population. The first white male child born in the settlement of Georgia (July 7, 1734) was Philip Minis, the son of Abraham Minis. In 1740–41, owing to the refusal of the trustees to permit the introduction of slaves, a considerable number of colonists, Christians as well as Jews, left Savannah and went to South Carolina. The number of Jews left in Savannah being insufficient to support the congregation, the latter was dissolved. About 1750 a number of the Jews returned to Georgia, and in 1751 the trustees sent over Joseph Ottolenghi, a Jew by birth, to superintend the silk industry in the colony. Ottolenghi was probably one of the most prominent men in the colony; in 1761 he was elected a member of the Assembly, and retained his seat until 1765.

In 1750 there was founded in Savannah the Union Society, having for its object the education of orphan children; the five founders were of different religious denominations. The names of but three of these have been preserved: the Jew, Benjamin Sheftall; Peter Tondee, a Catholic; and Richard Milledge, an Episcopalian. The society is still in existence, and it is regarded as the representative charitable organization of Savannah.

That the Jews participated in the events leading up to the Revolution is indicated by the fact that in a list of persons disqualified from holding any office of trust, etc., in the province, because of a "most audacious, wicked, and unprovoked rebellion," there occur the names of Mordecai Sheftall, "chairman rebel committee," Levy Sheftall, Philip Jacob Cohen, Sheftall Sheftall, "rebel officer," and Philip Minis. Mordecai Sheftall was deputy commissary-general of issue, and on Sept. 29, 1778, he was captured with his son by a body of Highlanders and placed on board a prison-ship (see Simon Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 40). At the close of the war he and his family returned to Savannah; and at about the same time the Jewish community was increased by the following additional arrivals: Lyon Henry and wife, with their son Jacob Henry; David Cardozo, David Levi, Cushman Pollock, Levy Abrahams, Abraham Isaack, Moses Simons, Emanuel de la Motta, Abraham da Costa, Samuel Mordecai and family, and Isaac Pollock.

On July 7, 1787, the Jews of Savannah reestablished the congregation Mickve Israel, hiring suitable houses in the rear of St. James square. Mordecai Sheftall having deeded a piece of land to be used by the Savannah Jews as a cemetery, the benevolent society Meshebet Nefesh on July 31, 1787, laid the foundation-stones of the enclosing wall. The burial-ground is at present (1903) under the care of a board of trustees appointed from the congregation by the Superior Court of Savannah. On Nov. 30, 1790, Gov. Edward Telfair granted to Levy Sheftall, Cushman Pollock, Joseph Abrahams, Mordecai Sheftall, Abraham de Pas, Emanuel de la Motta, and their successors a charter of incorporation wherein they were declared to be "a body incorporate by the name and style of the 'Parnass and Adjuntas of the Mickve Israel at Savannah.'" This charter is still in the hands of the congregation, as are also the minutes and records of all congregational transactions from the year 1790 to the present time.

Incorporation of Congregation Mickva Israel.

Under date of May 6, 1789, Levy Sheftall, in behalf of the Hebrew congregation of Savannah, presented an address to General Washington on the occasion of his election to the presidency, to which Washington made a gracious reply (see "Publications Am. Jew. Hist. Soc." No. 3, pp. 88, 89).

From 1797 until 1820 there was quite an exodus from Savannah. In the last-mentioned year, however, the Jewish community began to increase. A building committee for the erection of a synagogue was appointed; and the city of Savannah granted to the congregation a plot of ground situated at the corner of Liberty and Whitaker streets. On July 21, 1820, the new building was consecrated by the honorary ḥazzan, Dr. Jacob de la Motta, who delivered an address. This address was published, and it is one of the earliest prints bearing upon the history of the Jews of America: a copy of it is preserved in the Leeser Library, Philadelphia. Copies were sent by De la Motta to Thomas Jefferson and James Madison, from both of whom sympathetic replies were received. On Dec. 4, 1829, the synagogue was destroyed by fire, but the scrolls of the Law and the Ark were saved uninjured. In 1838 the erection of a brick structure upon the old site was commenced, and it was consecrated Feb. 24, 1841, by Isaac Leeser. In 1876, the Jewish population having increased considerably, the congregation purchased two large building-lots fronting on Bull street; on March 12, 1876, the corner-stone of a new synagogue was laid; and on April 12, 1878, the old synagogue was closed with religious exercises, the new building being consecrated the same day.

Many offices of trust in the municipal government have been held by Jews (see Sheftall; Minis). Solomon Cohen, a lawyer of prominence, was postmaster at Savannah; he established the first Jewish Sunday-school in Georgia (1838). Octavus Cohen (1814–77), merchant, was quartermaster of state troops during the Civil war. The Jews of Georgia contributed about 140 men in that war (see Wolf, *l.c.* pp. 129 *et seq.*), and a considerable number were enrolled in Georgian companies during the Spanish-American contest (see Cyrus Adler, in "American Jewish Year-Book," 5661, pp. 552–553; Atlanta; Augusta).

Albany has a congregation, B'nai Yisrael, organized in 1876. The Hon. Charles Wessolowsky of that town was for some years the editor of the "Jewish South," published in New Orleans. He also served as a member of the state legislature.

Athens has a congregation, Children of Israel, founded in 1872. The University of the State of Georgia is located in Athens; and many young Jews from adjacent cities are students of that institution. Jews have taken some of the highest honors of the university, and have gained prominence in law, medicine, science, and commerce. The first Jew to receive the degree of doctor of divinity was Isaac P. Mendes of Savannah (1899).

Brunswick has a congregation, Beth Tefilah, organized in 1885. The temple was built about two years later, and was consecrated by Isaac M. Wise. A Sunday-school was established about 1887 by Mrs. Arnold Kaiser, a former resident of Savannah, and for many years one of the teachers of the Mickve Israel Sunday-school.

Columbus has a congregation, Benai Israel, founded about 1854. The town has the honor of having given to Georgia one of its most prominent and worthy Jews, Raphael J. Moses. At the time of the Civil war he was a member of General Longstreet's staff. Simon Wolf (*l.c.* p. 115) pays eloquent tribute to his honesty and worth. His rebuke to his opponent, the Hon. W. O. Tuggle, who during his congressional campaign of 1887 taunted Moses with being a Jew, has become a part of the history of the Jews of Georgia. Moses was a member of the state legislature.

Macon has a congregation, Beth Israel, founded in 1859. The exact date of the first settlement of Jews in Macon is not known. About 1850 a few Hebrew families were living there, most of whom had emigrated from Germany.

Rome has a congregation, Rodef Sholem, founded in 1871. The Jewish community has always been very small, and the congregation has had no regular minister. Max Meyerhardt, a learned jurist and a stanch Jew, has for many years conducted the services and superintended and instructed the Sunday-school. He is grand master for the state of Georgia of the order of Free and Accepted Masons.

All these congregations possess cemeteries, Sunday-schools, benevolent, educational, and orphan-aid societies, besides associations for repairing and beautifying the places of worship. The Council of Jewish Women has sections in Savannah, Augusta, and Atlanta. Junior circles have also been formed in Savannah and Atlanta. The Independent Order B'nai B'rith and the Kesher Shel Barzel have subordinate lodges in all the principal cities of the state. For the Hebrew Orphans Home see Atlanta.

The estimated population of the state in 1914 was 2,776,513, including about 18,000 Jews.

Bibliography: In addition to the references given in the article, Willard Preston, in *Records of Union Society*; R. Mackenzie, *America: A History*; extracts from the Sheftall diary in *Occident*, i.; Hühner, in *Am. Jew. Hist. Soc. Publ.* x.; *The Morning News*, Savannah, Ga., April 12, 1878; *The Recorder*, Savannah, Ga., April 12, 1878; *Charleston Newspaper*, July 11, 1797; *Minute-Book of Congregation Mickve Israel*, Savannah, Ga., 1790–1891; *The Times*, Columbus, Ga., 1887; Adelaide Wilson, *Historical and Picturesque Savannah*.

A. I. P. M.

GER. See Proselyte and Proselytism.

GERA (גרא): **1.** Fourth son of Benjamin (Gen. xlvi. 21). He is not mentioned in the list of Benjamin's sons given in Num. xxvi. 38–40. In I Chron. viii. 3 Gera is given as the son of Bela, the first son of Benjamin.

2. Father of Ehud the Benjamite, who judged the Israelites in the time of Eglon, King of Moab (Judges iii. 15). In I Chron. viii. 7 Gera is said to have been the son of Ehud.

3. Father of Shimei, also a Benjamite, who cursed David when he fled from before his son Absalom (II Sam. xvi. 5).

E. G. H. M. Sel.

GERAH. See Weights and Measures.

GERAR: Seat of a Philistine prince (Gen. x. 19, xx. 1 *et seq.*, xxvi. 20; I Chron. iv. 39 [LXX.]; II Chron. xiv. 12 *et seq.*). Following the statement in Gen. xx. 1 ("between Kadesh and Shur"), Trumbull ("Kadesh Barnea," pp. 255, 631) tries to find it in the Wadi Jarur, southwest of Kadesh. But the statements in Gen. xxi. 21, xxvi. 22 *et seq.* do not agree with this; neither do they suggest that Gerar may have been a city. Since Eusebius mentions a city "Gerara" south of Eleutheropolis, and since there is an Umm Jarar south of Gaza, Gerar is doubtless to be sought there, and it may be concluded with Gunkel that there is a gap in the account in Gen. xx. 1.

E. G. H. F. Bu.

GERASI, DANIEL BEN ELIJAH: Turkish Talmudist and preacher of the seventeenth century; lived at Salonica, where he died about 1705. He was the author of "Odeh Adonai," sermons (Venice, 1681–82). Some Talmudic sentences of his are referred to by Ḥayyim Benveniste ("Ba'i Ḥayye, Yoreh De'ah," 120; "Ḥoshen Mishpaṭ," 154, 155; "Keneset ha-Gedolah," second part, 1d).

Mount Gerizim, from Nablus.
(From a photograph by Bonfils.)

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 853; Michael, *Or ha-Ḥayyim*, No. 790.

D. I. Ber.

GERESH. See Accents in Hebrew.

GERGESITES. See Girgashites.

GERHARD, FRIEDRICH: German Christian writer against the Jews; born in Frankfort-on-the-Main Jan. 2, 1779; died there Oct. 30, 1862. He was a Lutheran clergyman at Frankfort and a writer on theological subjects. For a time he edited "Der Protestant," a religious periodical. He was the author of the following works, directed against Jews and Jewish influences: "Das Judenthum in der Freimaurerei," Frankfort-on-the-Main, 1816; "Ein Wort zur Beherzigung für Wahrheitsfreunde Gegen Fanatiker," *ib.* 1816. The latter work passed through two editions.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 303; *Allg. Deutsche Biographie*, vii. 389 *et seq.*

D. A. M. F.

GERIZIM, MOUNT (הר גרזים).—**Biblical Data:** Mountain south of the valley in which Shechem was situated; the present Jabal al-Ṭur (Deut. xi. 29, xxvii. 12; Josh. viii. 33; Judges ix. 7). It is 2,849 feet high, declines sharply to the north, and is sparsely covered at the top with shrubbery. After their separation from the Jews the Samaritans built a temple on it, which was destroyed by John Hyrcanus. But the mountain continued to be (John iv. 20), as it is to-day, the holy place of the Samaritans, reverenced by them as the scene of the sacrifice of Isaac and as the site of their temple, and upon which they still celebrate the Passover. The temple was surrounded by fortifications (comp. II Macc. v. 23), which survived the destruction of the temple (Josephus, "Ant." xiv. 6, § 2; xviii. 4, § 1; "B. J." iii. 7, § 32). After Christianity had secured a foothold in Shechem, there were frequent disturbances among the Samaritans, on account of which Justinian in 529 built a wall round the church which had been erected on Gerizim, to protect it; the line of this wall is probably to be seen in the extensive ruins still existing on the top of the mountain. Among others there are some ruins called "Lozah," the "Luza" mentioned by Eusebius ("Onomasticon," 214, 135), nine (Hieronymus says three) Roman miles from Shechem.

BIBLIOGRAPHY: Robinson, *Researches*, iii. 318-321; *Pal. Explor. Fund*, No. 2, pp. 187 *et seq.*; Gael, *Altisraelitische Kultstätten*, pp. 102 *et seq.*

E. G. H. F. Bu.

——**In Rabbinical Literature:** Mount Gerizim, though more than sixty miles from the Jordan, was miraculously reached by the Israelites on the same day that they crossed that river. They proceeded at once to perform the solemn ceremony enacted there. Six tribes ascended to the summit of Gerizim, and the remainder placed themselves on the top of Mount Ebal; while the priests and the Levites, clustering round the Ark, took their stand in the valley between the two mountains. On turning their faces to Gerizim the Levites pronounced a benediction; on turning to Ebal, a curse (Soṭah 35a, 36a).

Mount Gerizim was one of the foremost causes of division between the Israelites and the Samaritans, the latter of whom, regarding it as the holy place chosen by God, built their temple there. This temple was destroyed on the twenty-fifth of Ṭebet in the days of Alexander by Simeon the Just, to whom that monarch had given permission to destroy it (Yoma 69a; comp., however, Josephus, "Ant." xiii. 3, § 4; "Yuḥasin," p. 138; Karme Shomron," p. 12).

The Samaritans are charged with having changed the words "in mount Ebal" (Deut. xxvii. 4) to "in mount Gerizim" ("Karme Shomron," p. 37). In the Samaritan Bible the words הר גריזים are always written as one, and במקום אשר יבחר is always changed into אשר בחר (*ib.*). According to Simeon ben Eliezer, the wines of the Samaritans were forbidden because the latter used them in the worship of an image of a dove erected on the summit of Mount Gerizim (Ḥul. 6a). According to a midrash, this image was the idol that was buried by Jacob under the oak at Shechem (Gen. xxxv. 4; Tosafot Ḥul. *l.c.*). The first condition a Samaritan has to fulfil to be admitted into the fold of Judaism is to renounce the belief in the sanctity of Mount Gerizim (Masseket Kutim, end).

J. I. Br.

GERMANUS, MOSES. See Spaeth, Johann.

GERMANY: Country of central Europe. The date of the first settlement of Jews in the regions called by the Romans "Germania Superior," "Germania Inferior," and "Germania Magna," and which, on the whole, are included in the present German empire, is not known. The first authentic document relating to a large and well-organized Jewish community in these regions, dates from 321, and refers to Cologne on the Rhine; it indicates that the legal status of the Jews there was the same as elsewhere in the Roman empire. They enjoyed full civic liberty, being restricted only in regard to the dissemination of their faith, the keeping of Christian slaves, and the holding of office under the government. But they were otherwise free to follow any occupation open to their fellow citizens. They were engaged in agriculture, trade, and industry, and only gradually took up money-lending. These conditions at first continued in the subsequently established Germanic kingdoms under the Burgundians and Franks, for ecclesiasticism took root here but slowly, and the Jews lived as peaceably with their new German lords as they had done formerly with the Roman provincials. The Merovingian rulers, also, who succeeded to the Burgundian empire, were devoid of fanaticism, and gave scant support to the efforts of the Church to restrict the civic and social status of the Jews.

Under Charlemagne.

Neither was Charlemagne, who readily made use of the Church for the purpose of infusing coherence into the loosely joined parts of his extensive empire, by any means a blind tool of the canonical law. He made use of the Jews so far as suited his diplomacy, sending, for instance, a Jew as interpreter and guide with his embassy to Harun al-Rashid. Yet even then a gradual change came into the life of the Jews. Unlike the Germans, who were liable to be called to arms at any moment in those troublous times, the Jews were exempt from military service; hence trade and commerce were left almost entirely in their hands, and they secured the remunerative monopoly of money-lending when the Church forbade Christians to take usury. This decree caused the Jews to be everywhere sought as well as avoided, for their capital was indispensable while their business was viewed as disreputable. This curious combination of circumstances increased their influence. They went about the country freely, settling also in the eastern portions. Aside from Cologne, the earliest communities seem to have been established at Worms and Mayence.

Up to the Crusades.

The status of the Jews remained unchanged under Charlemagne's weak successor, Ludwig the Pious. They were unrestricted in their commerce, merely paying into the state treasury a somewhat higher tax than did the Christians. A special officer, the "Judenmeister," was appointed by the government to protect their privileges. The later Carolingians, however, fell more and more in with the demands of the Church. The bishops, who were continually harping at the synods on the anti-Semitic decrees of the canonical law, finally brought it about that the ignorant and superstitious populace was filled with hatred against the unbelievers. This feeling, among both princes and people, was further stimulated by the attacks on the civic equality of the Jews. Beginning with the tenth century, Holy Week became more and more a period of persecution for them. Yet the Saxon emperors did not treat the Jews badly, exacting from them merely the taxes levied upon all other merchants. Although they were as ignorant as their contemporaries as regards secular studies, yet they could read and understand the Hebrew prayers, and the Bible in the original text. Halakic studies began to flourish about 1000. At that time R. Gershom b. Judah was teaching at Metz and Mayence, gathering about him pupils from far and near. He is described as a model of wisdom, humility, and piety, and is praised by all as a "lamp of the Exile" (מאור הגולה). He first stimulated the German Jews to study the treasures of their national literature. This continuous study of the Torah and the Talmud produced such a devotion to their faith that the Jews considered life without their religion not worth living; but they did not realize this clearly until the time of the Crusades, when they were often compelled to choose between life and faith.

The wild excitement to which the Germans had been driven by exhortations to take the cross first

After the Crusades.

broke upon the Jews, the nearest representatives of an execrated opposition faith. Entire communities, like those of Treves, Speyer, Worms, Mayence, and Cologne, were slain, except where the slayers were anticipated by the deliberate self-destruction of their intended victims. About 12,000 Jews are said to have perished in the Rhenish cities alone between May and July, 1096 (see CRUSADES). These outbreaks of popular passion during the Crusades influenced the future status of the Jews. To salve their consciences the Christians brought accusations against the Jews to prove that they had deserved their fate; imputed crimes, like desecration of the host, ritual murder, poisoning of the wells, and treason, brought hundreds to the stake and drove thousands into exile. They were accused of having caused the inroads of the Mongols, although they suffered equally with the Christians from those savage hordes. When the Black Death swept over Europe in 1348–49, the Jews were accused of well-poisoning, and a general slaughter began throughout the Germanic and contiguous provinces (see BLACK DEATH).

Their Legal Status.

Nevertheless, the legal and civic status of the Jews was undergoing a transformation. They found a certain degree of protection with the emperor of the Holy Roman Empire, who claimed the right of possession and protection of all the Jews of the empire in virtue of being the successor of the emperor Titus, who was said to have acquired the Jews as his private property. The German emperors claimed this right of possession more for the sake of taxing the Jews than of protecting them. Ludwig the Bavarian especially exerted his ingenuity in devising new taxes. In 1342 he instituted the "golden sacrificial penny," and decreed that every year all the Jews should pay to the emperor one kreutzer in every gulden of their property in addition to the taxes they were paying to the state and municipal authorities.

The emperors of the house of Luxemburg devised still other means of taxation. They turned their prerogatives in regard to the Jews to further account by selling at a high price to the princes and free towns of the empire the valuable privilege of taxing and mulcting the Jews. On the reorganization of the empire in 1356, Charles IV., by the "Golden Bull," granted this privilege to the seven electors of the empire. From this time onward the Jews of Germany gradually passed in increasing numbers from the authority of the emperor to that of the lesser sovereigns and of the cities. For the sake of sorely needed revenue the Jews were now invited, with the promise of full protection, to return to those districts and cities from which they had shortly before been cruelly expelled; but as soon as they had acquired some property they were again plundered and driven away. These episodes thenceforth constituted the history of the German Jews. Emperor Wenceslaus was most expert in transferring to his own coffers gold from the pockets of rich Jews. He made compacts with many cities, estates, and princes whereby he annulled all outstanding debts to the Jews in return for a certain sum paid to him, adding that any one who should nevertheless help the Jews to collect their debts should be dealt with as a robber and peacebreaker, and be forced to make restitution. This decree, which for years injured the public credit, impoverished thousands of Jewish families during the close of the fourteenth century.

Nor did the fifteenth century bring any amelioration. What happened in the time of the Crusades happened again. The war upon the Hussite heretics became the signal for the slaughter of the unbelievers. The Jews of Austria, Bohemia, Moravia, and Silesia passed through all the terrors of death, forced baptism, or voluntary immolation for the sake of their faith. When the Hussites made peace with the Church the pope sent the Franciscan monk Capistrano to win the renegades back into the fold and inspire them with loathing for heresy and unbelief; forty-one martyrs were burned in Breslau alone, and all Jews were forever banished from Silesia. The Franciscan monk Bernhardinus brought a similar fate upon the communities in southern and western Germany. As a consequence of the fictitious confessions extracted under torture from the Jews of Trent, the populace of many cities, especially of Ratisbon, fell upon the Jews and massacred them.

The end of the fifteenth century, which brought a new epoch for the Christian world, brought no relief to the Jews. They remained the victims of a religious hatred that ascribed to them all possible evils. When the established Church, threatened in its spiritual power in Germany and elsewhere, prepared for its conflict with the culture of the Renaissance, one of its most convenient points of attack was rabbinic literature. At this time, as once before in France, Jewish converts spread false reports in regard to the Talmud. But an advocate of the book arose in the person of John REUCHLIN, the German humanist, who was the first one in Germany to include the Hebrew language among the humanities. His opinion, though bitterly attacked by the Dominicans and their followers, finally prevailed when the humanistic Pope Leo X. permitted the Talmud to be printed in Italy.

Sixteenth and Seventeenth Centuries.

The feeling against the Jews themselves, however, remained the same. During the sixteenth and seventeenth centuries they were still subject to the will of the princes and the free cities, both in Catholic and in Protestant countries. The German emperors were not always able to protect them, even when they desired to do so, as did the chivalrous Emperor Maximilian I.; they could not prevent the accusations of ritual murder and of desecration of the host. The unending religious controversies that rent the empire and finally led to the Thirty Years' war further aggravated the position of the Jews, who were made the prey of each party in turn. The emperors even occasionally expelled their "Kammerknechte" from their crown lands, although they still assumed the office of protector. Ferdinand I. expelled the Jews from Lower Austria and Görz, and would have carried out his vow to banish them also from Bohemia had not the noble Mordecai Ẓemaḥ Cohen of Prague induced the pope to absolve the emperor from this

vow. Emperor Leopold I. expelled them in 1670 from Vienna and the archduchy of Austria, in spite of their vested rights and the intercession of princes and ecclesiastics; the exiles were received in Brandenburg. The "Great Elector," Frederick William (1620–88), deciding to tolerate all religious beliefs impartially, protected his new subjects against oppression and slander. In spite of the civic and religious restrictions to which they were subjected even here, the Jews of this flourishing community gradually attained to a wider outlook, although their one-sided education, the result of centuries of oppression, still severed them entirely from European culture and kept them in intellectual bondage.

Literature.

Fortunately, the Jews had kept their piety, their morality, and their intellectual activity. They were devoted to the study of the Halakah. In the eleventh century R. Gershom's pupils had been the teachers of Rashi, and his excellent commentaries on the Bible and Talmud marked out new paths for learning. The German Jews contributed much to the spread and completion of these commentaries. Beginning with the twelfth century they worked independently, especially in the fields of Haggadah and ethics. R. Simon ha-Darshan's "Yalḳuṭ" (*c.* 1150), the "Book of the Pious" by R. Judah ha-Ḥasid of Ratisbon (*c.* 1200), the "Salve-Mixer" (Rokeaḥ) of R. Eleasar of Worms (*c.* 1200), the halakic collection "Or Zarua'" of R. Isaac of Vienna (*c.* 1250), the responsa of R. Meïr of Rothenburg (d. 1293), are enduring monuments of German Jewish industry. Even the horrors of the Black Death could not completely destroy this literary activity. Profound and wide scholarship was less common after the middle of the fourteenth century, which led to the institution of allowing only those scholars to become rabbis who could produce a written authorization to teach ("hattarat hora'ah") issued by a recognized master. To this period of decline belong also a number of large collections of responsa and of useful commentaries on earlier halakic works. The customs and ordinances relating to the form and order of worship were especially studied in this period, and were definitely fixed for the ritual of the synagogues of western and eastern Germany by Jacob Mölln (Maharil) and Isaac Tyrnau. As it was difficult to produce any new works in the field of the Halakah, and as the dry study of well-worn subjects no longer satisfied, scholars sought relief in the fantastic interpretations and subtle traditions embodied in the Cabala. There arose a new, ascetic view of life, that found literary expression in the "Shene Luḥot ha-Berit" by R. Isaiah Horovitz of Frankfort-on-the-Main (d. 1626), and that appealed especially to the pietistic German Jews. The end and aim of existence were now sought in the aspiration of the soul toward its fountainhead, combined with the endeavor to saturate the earthly life with the spirit of God. By a continuous attitude of reverence to God, by lofty thoughts and actions, the Jew was to rise above the ordinary affairs of the day and become a worthy member of the kingdom of God. Every act of his life was to remind him of his religious duties and stimulate him to mystic contemplation.

Separation from the World.

The oppressions under which the Jews suffered encouraged this austere view of life. They lived in fear in their Jews' streets, subsisting on what they could earn as pedlers and as dealers in old clothes. Cut off from all participation in public and municipal life, they had to seek in their homes compensation for the things denied them outside. Their family life was pure and intimate, beautified by faith, industry, and temperance. They were loyal to their community. In consequence of their complete segregation from their Christian fellow citizens, the German speech of the ghetto was increasingly interlarded with Hebraisms, and also with Slavonic elements since the seventeenth century, when the atrocities of Chmielnicki and his Tatars drove the Polish Jews back into western Germany. As the common people understood only the books written in this peculiar dialect and printed in Hebrew characters, a voluminous literature of edifying, devotional, and belletristic works sprang up in Judæo-German to satisfy the needs of these readers. Although this output was one-sided, presupposing almost no secular knowledge, its importance in the history of Jewish culture must not be underestimated. The study of Bible, Talmud, and halakic legal works, with their voluminous commentaries, preserved the plasticity of the Jewish mind, until a new Moses came to lead his coreligionists out of intellectual bondage toward modern culture.

Moses Mendelssohn.

From Moses Mendelssohn to Modern Times (1750–1910): Moses Mendelssohn designated with true insight the point of departure for the regeneration of Jewish life. The Middle Ages, which could take from the Jews neither their faith nor their various intellectual gifts, had yet deprived them of the chief means (namely, the vernacular) of comprehending the intellectual labors of others. The chasm that in consequence separated them from their educated fellow citizens was bridged by Mendelssohn's translation of the Torah into German. This book became the manual of the German Jews, teaching them to write and speak the German language, and preparing them for participation in German culture and secular science. Mendelssohn lived to see the first-fruits of his endeavors. In 1778 his friend David FRIEDLÄNDER founded the Jewish free school in Berlin, this being the first Jewish educational institution in Germany in which the entire instruction, in Scripture as well as in general science, was carried on in German only. Similar schools were founded later in Breslau (1792), Seesen (1801), Frankfort-on-the-Main (1804), Wolfenbüttel (1807), Brody and Tarnopol (1815). In 1783 the periodical "Der Sammler" was issued with the view of providing general information for adults and of enabling them to express themselves in pure, harmonious German.

A youthful enthusiasm for new ideals at that time pervaded the entire civilized world; all religions were recognized as equally entitled to respect, and the champions of political freedom undertook to restore the Jews to their full rights as men and citizens. The humane German emperor Joseph II. was foremost in espousing these new ideals. As early as

1782 he issued the "Patent of Toleration for the Jews of Lower Austria," establishing thereby the civic equality of his Jewish subjects. Prussia conferred citizenship upon the Prussian Jews in 1812, though this by no means included full equality with other citizens. The German federal edicts of 1815 merely held out the prospect of full equality; but it was not realized at that time, and even the promises that had been given were modified. In Austria many laws restricting the trade and traffic of Jewish subjects remained in force down to the middle of the last century, in spite of the patent of toleration. Some of the crown lands, as Styria and Upper Austria, forbade any Jews to settle within their territory; in Bohemia, Moravia, and Silesia many cities were closed to them. They were, in addition, burdened with heavy taxes and imposts.

In Prussia, also, the government modified materially the promises made in the disastrous year 1813. The promised uniform regulation of Jewish affairs was time and again postponed. In the period between 1815 and 1847 there were no less than twenty-one territorial Jews' laws in the eight provinces of the Prussian state, of which each one had to be observed by a part of the Jews. There was at that time no official authorized to speak in the name of all German Jews. Nevertheless a few courageous men came forward to maintain their cause, foremost among them being Gabriel Riesser, a Jewish lawyer of Hamburg (d. 1863), who demanded full civic equality for his race from the German princes and peoples. He aroused public opinion to such an extent that this equality was granted in Prussia April 6, 1848; in Hanover and Nassau respectively Sept. 5 and Dec. 12 of the same year. In Württemberg equality was conceded Dec. 3, 1861; in Baden Oct. 4, 1862; in Holstein July 14, 1863; in Saxony Dec. 3, 1868. After the establishment of the North-German Confederation by the law of July 3, 1869, all existing restrictions imposed upon the followers of different religions were abolished; this decree was extended to all the provinces of the German empire after the events of 1870.

Jewish Science.

The intellectual development of the Jews kept pace with their civic enfranchisement. Recognizing that pursuit of modern culture would not at once assure them the civic status they desired, their leaders set themselves to reawaken Jewish self-consciousness by applying the methods of modern scholarship to the study of Jewish sources, and to stimulate the rising generation by familiarizing them with the intellectual treasures of their forefathers which had been accumulating for thousands of years; and at the same time they sought to rehabilitate Judaism in the eyes of the world. The leader of this new movement and the founder of modern Jewish science was Leopold Zunz (1794–1886), who united broad general scholarship with a thorough knowledge of the entire Jewish literature, and who, with his contemporary Solomon Judah Löb Rapoport of Galicia (1790–1867), especially aroused their coreligionists in Germany, Austria, and Italy. The German scholars who cooperated in the work of these two men may be noted here. H. Arnheim wrote a scholarly manual of the Hebrew language; Julius Fürst and David Cassel compiled Hebrew dictionaries; Fürst and Bernhard Bär compiled concordances to the entire Bible; Adolf Heidenheimer and S. Bär edited correct Masoretic texts of the Bible, and S. Frensdorff subjected the history of the Masorah to a thoroughly scientific investigation; the Bible was translated into German under the direction of Zunz and Salomon; Ludwig Philippson, Solomon Hirscheimer, and Julius Fürst wrote complete Biblical commentaries; H. Grätz and S. R. Hirsch dealt with some of the Biblical books; Zacharias Frankel and Abraham Geiger investigated the Aramaic and Greek translations. Nor was the traditional law neglected. Jacob Levy compiled lexicographical works to the Talmud and Midrashim. Michael Sachs and Joseph Perles investigated the foreign elements found in the language of the Talmud. Numerous and, on the whole, excellent editions of the halakic and haggadic midrashim were issued—for instance, Zuckermandel's edition of the Tosefta and Theodor's edition of Midrash Rabbah to Genesis. Zacharias Frankel wrote an introduction to the Mishnah and to the Jerusalem Talmud, and David Hoffmann and Israel Lewy investigated the origin and development of the Halakah.

Religio-philosophical literature was also assiduously cultivated, and the original Arabic texts of Jewish religious philosophers were made accessible. H. Landauer issued Saadia's works, and H. Hirschfeld the works of Judah ha-Levi. M. Joel and I. Guttmann investigated the works of the Jewish thinkers and their influence on the general development of philosophy, while S. Hirsch attempted to develop the philosophy of religion along the lines laid down by Hegel, and Solomon Steinheim propounded a new theory of revelation in accordance with the system of the Synagogue.

The extensive field of Jewish history was cultivated still more enthusiastically—by I. M. Jost, David Cassel, L. Landshuth, L. Herzfeld, A. Berliner, and, foremost among them all, H. Grätz. His large work in twelve volumes, covering the 3,000 years of Jewish history down to recent times, is considered the most brilliant product of modern Jewish scholarship. Moritz Steinschneider has written a history of Jewish literature, and has issued catalogues of the most famous collections of Hebrew manuscripts and books, while single epochs of Jewish history and literature have been treated by numerous scholars.

Reorganization.

The enfranchisement of the Jews and the reflorescence of Jewish science led to a reorganization of their institutions with a view to transmitting the ancient traditions intact to the new generations. Opinions differed widely as to the best methods of accomplishing this object. While Geiger and Holdheim were ready to meet the modern spirit of liberalism, Samson Raphael Hirsch defended the customs handed down by the fathers. And as neither of these two tendencies was followed by the mass of the faithful, Zacharias Frankel initiated a moderate Reform movement on a historical basis, in agreement with which the larger German communities reorganized their public worship by reducing the medieval payyeṭanic additions to the prayers, introducing congregational singing and regular sermons, and requiring scientifically trained rabbis.

Religious Education.

It was easier to agree upon the means of training children for the Reformed worship and of awakening the interest of adults in Jewish affairs in general. The religious schools were an outcome of the desire to add religious instruction to the secular education of the Jewish children prescribed by the state. As the Talmudic schools, still existing in Germany in the first third of the nineteenth century, were gradually deserted, rabbinical seminaries were founded, in which Talmudic instruction followed the methods introduced by Zacharias Frankel in the Jewish Theological Seminary opened at Breslau in 1854. Since then special attention has been devoted to religious literature. Text-books on religion and on Biblical and Jewish history, as well as aids to the translation and explanation of the Bible and the prayer-books, were compiled to meet the demands of modern pedagogics. Pulpit oratory began to flourish as never before, foremost among the great German preachers being M. Sachs and M. Joël. Nor was synagogal music neglected, Levandowsky especially contributing to its development.

The public institutions of the Jewish communities serve to supplement the work of teachers and leaders, and to promote Jewish solidarity. This is the primary object of the Jewish press, created by Ludwig Philippson. In 1837 he founded the "Allgemeine Zeitung des Judenthums," which has been followed by a number of similar periodicals. They have succeeded in preserving a certain unity of religious opinion and conviction among the Jews, with the gratifying result of unity of action for the common good. Societies for the cultivation of Jewish literature were founded, as well as associations of teachers, rabbis, and leaders of congregations.

In a total population of 64,925,993, Dec. 1, 1910, there were 615,021 Jews.

E. C. M. Br.

GERNSHEIM, FRIEDRICH: German pianist and composer; born at Worms July 17, 1839. He was a pupil of L. Liebe, Pauer, Rosenhain (piano), I. C. Hauff (theory), and H. Wolff (violin).

At the age of eleven Gernsheim made his first public appearance at a concert in the Frankfort Theater, on which occasion one of his compositions, an overture, was performed. He later (1852) made a tour through the Palatinate and Alsace as far as Strasburg. Proceeding to Cologne, and thence to Leipsic, he continued his studies for three years with Moscheles, Hauptmann, Rietz, and Richter. After a supplementary course at Paris (1855–61), he gave there a series of concerts, and was recognized as one of the best interpreters of Chopin and Schumann.

Gernsheim became musical director at Saarbrück as successor to Herman Levi in 1861, and in 1865 was called to the Conservatorium of Cologne, where he was shortly afterward appointed musical director of the Musikalische Gesellschaft, the Städtischer Gesangverein, and the Sängerbund. The leadership of the opera orchestra at the Stadttheater was also entrusted to him (1873). He went to Rotterdam in 1874 as director of the Conservatorium and conductor of the "winter concerts"; and since 1890 has been teacher at the Stern Conservatorium at Berlin and conductor of the Choral Society connected with that institution. In 1897 he became a member of the senate of the royal academy of fine arts at Berlin, and in 1901 was appointed president of the Akademische Meisterschule für Musikalische Komposition.

It is as a composer that Gernsheim is most favorably known. His works are chiefly instrumental, and include the following: four symphonies, many compositions for male or mixed chorus and orchestra, a pianoforte concerto, a violin concerto, a pianoforte quintet, three pianoforte quartets, two pianoforte trios, one string quintet, two string quartets, two violin sonatas with pianoforte, a sonata for pianoforte and violoncello, songs, etc.

Bibliography: *Musikalisches Wochenblatt*, i. 338, 339; Mendel, *Musikalisches Konversations-Lexikon*; Baker, *Biographical Dict. of Musicians.*

S. J. So.

GERÖ, KARL: Hungarian dramatist; born at Hévizgyörk Oct. 18, 1856; studied law at Kaschau and Budapest. While still a student he devoted much time to literature and esthetics, attending lectures on those subjects, and frequently visiting the theater. His first play, written at this time, "Turi Borcsa," was produced at the People's Theater of Budapest (1883), when he accepted the position of playwright at that theater. In 1886 he was appointed secretary of the Hungarian People's Theater, but retained this position for a short time only. His most important plays, dealing chiefly with Hungarian popular life, are as follows: "Vadgalamb," "Az Eladó Leány" (crowned by the Hungarian Academy of Sciences), "Az Uzsai Gyöngy," "Angyal és Ördög," "Probaházasság," "A Vadonban" (crowned).

Bibliography: Szinnyei, *Magyar Irók Elete*; *A Hét*, 1892; *Pallas Nagy Lex.*

S. L. V.

GERON. See Ghiron.

GERONA (ירונדא, גירונא, נירונה, ירונה; formerly **Gerunda**): Fortified city in northern Spain. As early as 1002 Pope Sylvester acknowledged to Bishop Odo of Gerona the receipt of the tax ("census") of the Jewish community there ("Marca Hispanica," Appendix, No. 150, p. 959). The Jews were in possession of houses and lands, which they could hold without restriction; but the councils of Gerona (1068, 1078) decided that a tenth of any landed property which a Jew acquired from a Christian should accrue to the state. The Jews lived in a separate quarter situated at the outermost end of the fortifications on the right bank of the River Onyar, which intersected the city. The quarter included a rather long lane called Carre de S. Lorenzo, or Calle de la Forsa, north of which was the real Calle Judaica; then came the Carre de la Ruca, a continuation of which was the Carre de la Claveria. From this opened a narrow street which led to the synagogue and extended to the Carre de S. Lorenzo. The Calle Judaica with the market-place formed the center of the Juderia. At the end of the Calle de la Forsa stood the Jewish assembly-hall or communal house, now the Church of the MM. Escolapias, near which was the house of the wealthy Bonastruc

Situation of Jewry.

family; and not far off was the house of the rich Jew Abraham Isaac. The Jewish cemetery, as in Barcelona, was on the Monjuich, a hill near the city, called "Monte Judaico" in the old records. A hundred years ago Hebrew inscriptions were still found in this cemetery, the "Fossar dels Juhens."

The Jews of Gerona lived undisturbed under the Saracens and during the long reign of King Jaime the Conqueror. The latter showed himself just and even benevolent toward them. In 1229 he fixed their rate of interest at 20 per cent; at the instance of the Bishop of Gerona, he forbade Christian women to live in the same house with Jews; and he directed the officials to act justly toward the Jews as debtors. In 1257 he appointed Bonastruc de Porta as "bayle" of Gerona, and Astruc Ravaya (whom he released from all taxes for life) and his son Yucef as tax-farmers. To Bonastruc de Porta, "maestro de los Judios de Gerona," who is identified by Graetz and others with Rabbi Moses ben Naḥman, he gave a mill located in the market-place. This learned Jew was invited by the king himself to take part in a public debate on Judaism and Christianity with the Dominican Pablo Christiani at Barcelona in 1263. The evil effects of this discussion were soon felt in Gerona, a city which was the seat of a fanatical bishop, and in which a strong clerical spirit was predominant. On a certain Good Friday the antagonism against the Jews manifested itself in an outbreak of such vehemence that the king was obliged to interfere with an armed force.

Persecutions.

The subsequent history of the Jews in Gerona is a long series of molestations and persecutions. After the accession of Pedro III., at a time of general insurrection against the king, the clergy, with a mob incited by them, attacked the Jews and their houses, laid waste their vineyards and olive-orchards, and devastated their cemetery. When the town-crier gave warning in the name of the king against a repetition of such excesses, the clergy made such a tumult that his voice could not be heard. Pedro, who in 1276 had given the taxes from the Gerona Jewry to his wife, Constança, regarded these disturbances as a personal insult as well as an injury to the treasury, and in a document dated April, 1278, remonstrated earnestly with Bishop Pedro de Castellnou, who had showed himself ill disposed toward the Jews, and also with the "bayle" of the city. When in 1285 Gerona was preparing to defend itself against the advancing French army, the Spanish mercenaries forced their way, murdering and plundering, into the Jewry. Pedro had some of the guilty persons hanged.

The persecution of the Pastoureaux also affected the Jews of Gerona. During the Black Death (1348) the loss of life in Gerona was appalling, two-thirds of the population being swept away. At the end of May, 1348, the people, incited by certain of the knights and clergy, removed Jewish corpses from their graves and burned them together with the bodies of the Jews whom they had killed.

Contributions to the Treasury.

The Jewish community of Gerona, at the head of which was a directorial board consisting of twenty persons, was distinguished for its size, prosperity, and piety. Toward the end of the fourteenth century it was so wealthy that it was required by the authorities to defray half the expenses incurred in erecting the city fortifications. Its burden of taxation was both excessive and oppressive. In addition to the usual taxes, which amounted annually to 13,000 sueldos, the Jews had to pay 500 sueldos at each coronation and were further required to make extra contributions on many occasions. In 1314, in order to enable Jaime II. to purchase the county of Urgel, the Jewries of Gerona, Valencia, Lerida, Barcelona, and Tortosa placed 11,500 libras at his disposal. As a sign of his appreciation he released them from paying taxes for four years. When Pedro IV. in 1343 was in need of money for the purpose of conquering the county of Roussillon, he summoned the Jewish communities of Gerona, Barcelona, and other towns to come to his aid immediately ("Coll. de Documentos Ineditos," xxxi. 291). The kings regarded the Jews as a reliable source of income, and were not averse to seeing the communities increase in size; thus in 1306 the Jewry of Gerona was permitted to receive ten of the Jewish families driven out of France.

After 1391, however, the splendor of the Jewry in Gerona disappeared, and the community fell into an impoverished condition. All sorts of crimes were laid at the door of the Jews as pretexts for tormenting and oppressing them. The persecutions of the year 1391 began on Aug. 10, St. Lorenzo's Day. Armed peasants in large numbers ran furiously into the Jewry, attacked the unarmed Jews without mercy, butchered them in the most cruel manner, and burned their houses and goods. According to a report presented by the councilors to the King and Queen of Aragon on Aug. 13, 1391 (which report agrees with that of Ḥasdai Crescas), many Jews were killed, while only a few embraced Christianity in order to save themselves. The remainder sought protection in the fortified tower of Geronella, but even there they were attacked by the peasants (Aug. 18), and, as the councilors reported to John I. on Sept. 11, were daily insulted and derided. On Sept. 18 the councilors again complained to the king that the peasants of the vicinity had united with the knights and clergy, and were planning a new attack upon the Jews, and that they themselves were not in a position to protect them. Not until a year had passed did Queen Violante, wife of John I., commend the Jews to the protection of the city and advise clemency with regard to the taxes, which they were unable to pay (Sept. 25, 1392). After still another attack had been made on the Jews and many of them had been forced to accept baptism, John I., who cared more for the dance and the chase than for affairs of state, commanded the "jurados" of Gerona to punish the ringleaders with great severity (Feb. 1, 1393). The sentence was repealed the same day, however, and the punishment changed into a money fine which would fall to the king. Martin I., brother and successor of John, was more energetic in his measures against those who attacked the Jews in the tower of Geronella in 1391.

On Dec. 8, 1412, Pope Benedict XIII. sent through Bishop Ramon de Castellar a command to the com-

Share in the Tortosa Disputation.

munity in Gerona to send delegates to the disputation at Tortosa. The representatives of Gerona at that time were Bonastruc Desmaëstre, Azay Toros (Todros), Nissim Ferrer, Jaffuda (Judah) Alfaquin ("the physician"), and Bonastruc Joseph. Of these Azay Todros (ben Yaḥya) and the learned Bonastruc Desmaëstre were chosen to go to Tortosa. Scarcely had the disputation commenced when a popular uprising against the Jews broke out in Gerona itself, probably on account of the speeches made by the delegates from that city. The king punished by a fine of 20 sueldos, or twenty days' imprisonment, any insult to a Jew or damage to his property.

The Jews were held responsible for every accident and misfortune that befell the city. When the old tower of Geronella fell in 1404, the clergy announced that this was God's punishment upon the city for tolerating the Jews within its walls; and even the terrible earthquake which visited Gerona and its vicinity in 1427 was laid at their door. The lives of the Jews were in danger on every Christian feast-day and during every procession. On the occasion of one procession (April 16, 1418), which purposely went through the Jewry, the young clergy together with a large crowd forced their way into the synagogue, shattered doors and windows, and tore up all the books they could find. To put an end to such frequently recurring excesses, the Jewry was shut off on the side of Calle de S. Lorenzo, and Jews were forbidden to live in that street. They were forced to attend church in order to hear sermons for their conversion; and in 1486 they were compelled to wear special clothing in order to distinguish them from Christians.

Expulsion in 1492.

The Jews left Gerona on Aug. 2, 1492, only a few accepting baptism; and the houses in the Jewry were sold at auction. The old synagogue, which had been destroyed in 1285 with the rest of the Jewry—the Jews apparently having been driven out (Solomon ibn Adret, Responsa, No. 634)—and rebuilt some years later, passed in 1494 into the possession of the presbytery of the cathedral, and, unaltered in its main features, now belongs to D. José Bover de Besalu. An inscription pertaining to it, found about fifteen years ago, is now in the Archeological Museum at Gerona.

Gerona, a strictly religious community, in which much attention was paid to the study of the Talmud, was the birthplace of several men bearing the cognomen "Gerondi," who have made the city famous. Among the scholars who lived in Gerona were: Isaac ha-Levi and his son, Zerahiah ha-Levi; Jonah ben Abraham Gerondi, Nissim ben Reuben Gerondi (RaN), Abraham Ḥazzan Gerondi, Isaac b. Judah Gerondi, Solomon ben Isaac Gerondi (a pupil of Moses b. Naḥman), Moses de Scola Gerondi, Samuel b. Abraham Saporta (a tombstone of Enoch ben Shealtiel Saporta, who died in 1312, was found in Gerona in 1873), the eminent Moses ben Naḥman (RaMBaN), called "Rab d'España"; and his son, Naḥman ben Moses. Gerona was also the birthplace of the cabalists Azriel and Ezra and of Jacob ben Sheshet Gerondi. The tombstone of a Joshua ben Sheshet and his wife was found on the Monjuich near Gerona in 1883.

Bibliography: Girbal, *Los Judios en Gerona*, Gerona, 1876, with some additions from De los Rios; Ḥasdai Crescas, in *Shebet Yehudah*, ed. Wiener, p. 130; *Boletin Acad. Hist.* viii. 498, xiii. 324 *et seq.*; *Revista Hist.* i. 1 *et seq.*, 33 *et seq.*; iii. 138 *et seq.*; *R. E. J.* x. 108 *et seq.* (Isaac b. Sheshet, *Responsa*, No. 220), xvii. 149 *et seq.*; *Revista de Gerona*, xiii. 225 *et seq.*; Jacobs, *Sources*, Nos. 142, 144, 173, 308, 723, 756, 980; Grätz, *Gesch.* vi. 231 *et seq.*

G. M. K.

GERONDI, ISAAC B. ZERAHIAH HA-LEVI (called also **Ha-Yiẓhari, היצהרי**): Talmudist; lived in Gerona in the twelfth century. He was the father of Zerahiah ha-Levi, author of "Sefer ha-Ma'or," and of Berachiah ha-Levi, author of some piyyuṭim; among the latter are to be found compositions for Sabbath Parah which perhaps formed a supplement to Gerondi's poems for the four special Sabbaths (ארבע פרשיות). Gerondi is the author of "Megillat ha-Neḥamah," a work on civil law, which is no longer extant. Of his religious poems about fifty have been preserved; they include piyyuṭim for Sabbaths Sheḳalim, Zakor, and Rosh ha-Ḥodesh, for the Feast of Weeks, and for the Day of Atonement (among them a so-called "Short 'Abodah" for Shaḥarit, beginning ייקר הגות חין, and quoted by Isaac Ḳimḥi); a piyyuṭ on the death of Moses, one for Simḥat Torah, and some seliḥot. In his poetry he makes use of meter, for which he expresses a preference.

Gerondi's poems are highly praised by Menahem di Lonsano, and have been introduced into the rituals of Avignon, Carpentras, Montpellier, Oran, and Tlemçen; some are also found in "Ayyelet ha-Shaḥar," as well as in the French, Polish, and Roman rituals. He wrote an Aramaic poem to Zerahiah's "Sefer ha-Ma'or," in which he clearly demonstrates his familiarity with the Aramaic idiom.

Bibliography: Conforte, *Ḳore ha-Dorot* (ed. Cassel), p. 13b; Reifmann, *Toledot Rabbi Zeraḥyah ha-Levi*, pp. 3, 37; Landshuth, *'Ammude ha-'Abodah*, p. 116; Zunz, *Literaturgesch.* pp. 410, 463; Luzzatto, *Naḥalat*, p. 43; Gross, *Gallia Judaica*, p. 255.

S. S. H. B.

GERONDI, JONAH B. ABRAHAM (HE-ḤASID), THE ELDER: Spanish rabbi and moralist of the thirteenth century; died in Toledo, Spain, Nov., 1263; a cousin of Naḥmanides. He came from Gerona, in Catalonia. Gerondi was the most prominent pupil of Solomon of Montpellier, the leader of the opponents of Maimonides' philosophical works, and was one of the signers of the ban proclaimed in 1233 against the "Moreh Nebukim" and the "Sefer ha-Madda'." According to his pupil, Hillel of Verona, Gerondi was the instigator of the public burning of Maimonides' writings by order of the authorities at Paris in 1233, and the indignation which this aroused among all classes of Jews was mainly directed against him. Subsequently (not forty days afterward, as a tradition has it, but in 1242; see note 5 to Grätz, "Geschichte," vol. vii.), when twenty-four wagon-loads of Talmuds were burned at the same place where the philosophical writings of Maimonides had been destroyed, Gerondi saw the folly and danger of appealing to Christian ecclesiastical authorities on questions of Jewish doctrine, and publicly admitted in the synagogue of Montpellier that he had been wrong in all his acts against the works and fame of Maimonides. In his repentance he vowed to travel to Palestine and prostrate himself on the grave of the great teacher and implore his pardon in the presence of ten men for seven consecutive days. He left France with that intention, but was detained, first in Barcelona and later in Toledo. He remained in Toledo, and became one of the great Talmudical teachers of his time. In all his lectures he made a point of quoting from Maimonides, always mentioning his name with great reverence. Gerondi's sudden death from a rare disease was considered by many as a penalty for not having carried out the plan of his journey to the grave of Maimonides.

Gerondi left many works, of which only a few have been preserved. The "Ḥiddushim" to Alfasi on Berakot which are ascribed to "Rabbenu Jonah" were in reality written in Gerondi's name by one, if not several, of his pupils. The "Ḥiddushim" originally covered the entire work of Alfasi, but only the portion mentioned has been preserved. Gerondi wrote novellæ on the Talmud, which are often mentioned in the responsa and decisions of his pupil Solomon Adret and of other great rabbis, and some of which are incorporated in the "Shiṭṭah Mekubbeẓet" of R. Bezalel Ashkenazi. Azulai had in his possession Gerondi's novellæ on the tractates Baba Batra and Sanhedrin, in manuscript ("Shem ha-Gedolim," p. 75, Wilna, 1852). His novellæ on the last-named tractate form part of the collection of commentaries on the Talmud by ancient authors published by Abraham b. Eliezer ha-Levi under the title "Sam Ḥayyim" (Leghorn, 1806; see Benjacob, "Oẓar ha-Sefarim," p. 422). His commentary on Pirḳe Abot was first published by Simḥah Dolitzki of Byelostok (Berlin and Altona, 1848). The work "Issur we-Heter" is wrongly attributed to Gerondi. A commentary by him on Proverbs, which is very highly praised (see Baḥya b. Asher's preface to his commentary on the Pentateuch), exists in manuscript. Among other minor unpublished works known to be his are "Megillat Sefarim," "Hilkot Ḥanukkah," and "Hilkot Yom Kippur."

But the fame of Gerondi chiefly rests on his moral and ascetic works, which, it is surmised, he wrote to atone for his earlier attacks on Maimonides and to emphasize his repentance. His "Iggeret ha-Teshubah," "Sha'are Teshubah," and "Sefer ha-Yir'ah" belong to the standard Jewish ethical works of the Middle Ages, and are still popular among Orthodox preachers. The "Sefer ha-Yir'ah" was published as early as 1490, as an appendix to Joshua b. Joseph's "Halikot 'Olam" (see Zedner, "Cat. Hebr. Books Brit. Mus." p. 783). The "Sha'are Teshubah" first appeared in Fano (1505) with the "Sefer ha-Yir'ah," while the "Iggeret ha-Teshubah" was first published in Cracow (1586). All have been reprinted many times, separately and together, as well as numerous extracts from them; and they have been translated into Judæo-German. A part of the "Iggeret ha-Teshubah" (sermon 3) first appeared, under the name "Dat ha-Nashim," in Solomon Alami's "Iggeret Musar" (see Benjacob, *l.c.* p. 123). For an estimate of Gerondi's ethical works and his partial indebtedness to the "Sefer Ḥasidim" see "Zur Geschichte der Jüdisch-Ethischen Literatur des Mittelalters" (in Brüll's "Jahrb." v.–vi. 83 *et seq.*). He is also supposed to be mentioned, under the name of "R. Jonah," five times in the Tosafot (Shab. 39b; M. Ḳ. 19a, 23b; Ned. 82b, 84a; see Zunz, "Z. G." p. 52, Berlin, 1845).

Bibliography: Steinschneider, *Cat. Bodl.* No. 5859; Edelmann, *Ḥemdah Genuzah*, No. 6 (letters of R. Hillel of Verona), Königsberg, 1856; Grätz, *Gesch.* vol. vii., Index; Fürst, *Bibl. Jud.* i. 327–328; Conforte, *Ḳore ha-Dorot*, pp. 37–38, Berlin, 1845; Azulai, *Shem ha-Gedolim*, ed. Benjacob, pp. 75–76; Karpeles, *Gesch. der Jüdischen Literatur*, pp. 621 *et seq.*; Winter and Wünsche, *Jüdische Literatur*, ii. 425–426, Treves, 1894; Fuenn, *Keneset Yisrael*, pp. 448–449, Warsaw, 1886; Michael, *Or ha-Ḥayyim*, No. 1038, Frankfort-on-the-Main, 1891.

S. S. P. Wi.

GERONDI, MOSES B. SOLOMON D'ESCOLA (דושקולא, דאשקולא. דישקולא; also ששקולה = "Escola"): Hebrew poet; relative of Moses Naḥmanides; lived at Gerona, Catalonia, in the second half of the thirteenth century. In the letter Naḥmanides wrote to his son from Jerusalem he sends his greetings to Gerondi, whom he calls "beni we-talmidi," and asks his son to tell the poet that he has read his (Gerondi's) verses with bitter tears on the Mount of Olives, opposite the Temple. This refers probably to a dirge on the destruction of Jerusalem which Landshuth takes to be identical with the elegy ירושלים עיר הקדש צאי included in Naḥmanides' commentary to the Pentateuch (toward the end). Of Gerondi's religious poems only a Ḳaddish for Sabbath Zakor, מחדשי שיר כעת חדש שירו חדש, and a pizmon for Purim, שיר אהבה חדש שירו לאל, are known; perhaps he also wrote the piyyuṭ המן נלכד ומרדכי נושע. Rapoport-Hartstein in his "Toledot ha-Ramban," p. 13, Cracow, 1898, identifies him curiously enough with the German Moses b. Solomon ha-Kohen.

Bibliography: Zunz, *Literaturgesch.* p. 482; Landshuth, *'Ammude ha-'Abodah*, pp. 235, 259; Gross, *Gallia Judaica*, p. 147.

K. H. B.

GERONDI, NISSIM. See Nissim b. Reuben.

GERONDI, ZERAHIAH HA-LEVI. See Zerahiah ha-Levi.

GERONIMO DE SANTE FÉ. See Ibn Vives Allorqui, Joshua ben Joseph.

GERSHOM (גרשם): First-born son of Moses and Zipporah (Ex. ii. 22, xviii. 3). The circumcision of a child of Moses described in Ex. iv. 25 is evidently that of Gershom, but the Midrash refers it to Eliezer. As to the Gershom mentioned in Judges xviii. 30 see Jonathan (son of Gershom). Gershom is mentioned in I Chron. xxiii. 15–16, xxvi. 24 as the founder of a Levitic family.

E. G. H. M. Sel.

GERSHOM BEN JUDAH (called also **Gershom ha-Zaḳen** = "Gershom the Elder," and **Me'or ha-Golah** = "Light of the Exile"): French rabbi; born at Metz in 960; died at Mayence in 1040. He was the founder of Talmudic studies in France and Germany. As he himself says in a responsum reported by R. Meïr of Rothenburg, he owed most of his knowledge to his teacher, Judah ben Meïr ha-Kohen (Sir Léontin), who was one of the greatest authorities of his time. Having lost his first wife, Gershom married a widow named "Bonna" and settled at Mayence, where he devoted himself to teaching the Talmud. He had many pupils from different countries, among whom should be mentioned Eleazar ben Isaac (ha-Gadol = "the Great"), nephew of Simeon ha-Gadol; and Jacob ben Yakar, teacher of Rashi. The fame of his learning eclipsed even that of the heads of the academies of Sura and Pumbedita. Questions of religious casuistry were addressed to him from all countries, and measures which he authorized had legal force among all the Jews of Europe. About 1000 he called a synod which decided the following particulars: (1) prohibition of polygamy; (2) necessity of obtaining the consent of both parties to a divorce; (3) modification of the rules concerning those who became apostates under compulsion; (4) prohibition against opening correspondence addressed to another. See Synods.

Gershom's literary activity was not less fruitful. He is celebrated for his works in the field of Biblical exegesis, the Masorah, and lexicography. He revised the text of the Mishnah and Talmud, and wrote commentaries on several treatises of the latter which were very popular and gave an impulse to the production of other works of the kind. His seliḥot were inspired by the bloody persecutions of his time. Gershom also left a large number of rabbinical responsa, which are scattered throughout various collections. His life conformed to his teachings. He had a son, who forsook his religion at the time of the expulsion of the Jews from Mayence in 1012. When he died a Christian, Gershom none the less grieved for him, observing all the forms of Jewish mourning, and his example became a rule for others in similar cases. His tolerance also extended to those who had submitted to baptism to escape persecution, and who afterward returned to the Jewish fold. He strictly prohibited reproaching them with infidelity, and even gave those among them who had been slandered an opportunity to publicly pronounce the benediction in the synagogues.

Bibliography: *Allgemeine Deutsche Biographie*, vol. ix., Leipsic, 1879; Azulai, *Shem ha-Gedolim*; Bloch and Lévy, *Histoire de la Littérature Juive*, p. 310; *Histoire Littéraire de la France*, xiii. 2 *et seq.*; Grätz, *Gesch.* v. 405-407; Zunz, *Literaturgesch.* pp. 238-239; Carmoly, *La France Israélite*, pp. 13-21; Gross, *Gallia Judaica*, pp. 299 *et seq.* With regard to the so-called "Ordinances of Rabbi Gershom" see especially Rosenthal, in *Jubelschrift zum Siebzigsten Geburtstag des Dr. Israel Hildesheimer*, pp. 37 *et seq.*, Berlin, 1890.

s. s. I. B.

GERSHON ASHKENAZI. See Ashkenazi, Gershon.

GERSHON BEN ELIEZER HA-LEVI (YIDDELS) OF PRAGUE: Traveler of the first half of the seventeenth century. He was the author of the curious and extremely rare book "Gelilot Ereẓ Yisrael," in Judæo-German, in which he describes several routes to Jerusalem and gives an account of his travels (about 1630), by way of Salonica, Alexandria, Mecca, and Jiddah, to the countries on the shores of the fabulous river Sambation and to the states of Prester John. He relates having seen three-eyed beasts, headless living men, and other strange beings. This led Asher to think that R. Joel Sarkes of Cracow, whose approbation is found at the beginning of the work, had probably never read the curious part of it. The first edition, which (published presumably in Lublin, 1635) was burned publicly in Warsaw by order of the Jesuits, is probably the only Judæo-German book thus condemned. It was reprinted in Fürth, 1691; Amsterdam, 1705; Prague, 1824. It was also printed together with the "Ma'aseh Buch" (Amsterdam, 1723; see Zedner, "Cat. Hebr. Books Brit. Mus." p. 506). A Hebrew translation, entitled "Iggeret ha-Ḳodesh," passed through several editions. A long extract from the original edition is found in Eisenmenger's "Entdecktes Judenthum," ii. 546-564.

Bibliography: Asher, *The Itinerary of R. Benjamin of Tudela*, ii. 281-282, London and Berlin, 1841; Ersch and Gruber, *Allg. Encyc.* section i., part 62, *s.v.*; Fürst, *Bibl. Jud.* i. 320 (referring to Manasseh b. Israel's *Miḳweh Yisrael*, ch. 10); Luncz, *Jerusalem*, iii. 61-62 (German part), Jerusalem, 1889; Benjacob, *Oẓar ha-Sefarim*, pp. 14, 97.

G. P. Wi.

GERSHON ḤEFEẒ. See Gentili, Gershon ben Moses.

GERSHON BEN HEZEKIAH: Provençal physician, astronomer, and grammarian; lived at Beaumes toward the end of the fourteenth century and at the beginning of the fifteenth. He was the author of: "Shib'ah 'Enayim," a treatise on grammar and on the Masorah; "Shib'ah Mizbeḥot," a treatise in verse on astronomy; "Zeh Ḥelḳi mi-Kol 'Amali," a treatise on the immortality of the soul; and "Af Ḥokmati," his last work, and the only one that has been preserved (Bibl. Nat., Paris, MS. No. 1196), being a medical treatise divided into seven parts entitled "Shib'ah Shibbolim," each of which is accompanied by a commentary entitled "Erek Appayim." In the preface Gershon says he wrote the "Af Ḥokmati" in the prison of קרטאן, during an incarceration of 119 days. He relates, further, that he undertook this work in obedience to the wishes of his ancient masters, Maimon of Lunel, Moses ha-Kohen, and Prince Todros, the renowned rabbis of Provence, who had appeared to him in a dream.

Bibliography: Carmoly, *La France Israélite*, p. 177; Isidore Loeb, in *R. E. J.* i. 80 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 435 *et seq.*

G. I. Br.

GERSHON, ISAAC: Rabbi and corrector of the press at Venice at the end of the sixteenth and the beginning of the seventeenth century. He was born in Safed, to which place he returned some time after 1625. According to Conforte, he corrected all the Hebrew books printed in Venice while he was there. His name is found on a large number of works printed between the years 1587 and 1615. He edited "Ḳol Bokim," comments on Lamentations, Venice, 1589; David B. Hin's "Liḳḳuṭe Shoshannin," comments on Joshua, Venice, 1602; and "Mashbit Milḥamot," a collection of decisions on the ritual bath, Venice, 1606, to which he added a preface. He seems to have been the author of some comments on the Pentateuch. Further writings of his are to be found in "Hadrat Ḳodesh," edited by Isaac b. Jacob, Venice, 1600, and in the responsa of Yom-Ṭob Ẓahalon (Azulai, "Shem ha-Gedolim," i. 15b). He is not to be confounded with Isaac b. Mordecai Gershon (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 145) nor with Isaac b. Gershon Treves (Conforte, "Ḳore ha-Dorot," p. 48).

Bibliography: Conforte, *Ḳore ha-Dorot*, p. 43b; Steinschneider, *Cat. Bodl.* Nos. 5352, 8190.

G.

GERSHON B. JACOB HA-GOZER (= "the Mohel"): German Talmudist; flourished in the twelfth and thirteenth centuries. He was a grandnephew, and probably pupil, of Ephraim b. Jacob of Bonn. Like his father, Jacob b. Gershon ha-Gozer, he was a mohel, continuing the work, begun by the latter, of collecting the regulations and customs relating to circumcision. He wrote "Kelale ha-Milah," rules for circumcision, describing in detail the process of the rite according to the Talmud and the works of the Geonim and the later halakists; it contains also notes on the liturgy of the day. Extracts from Gershon's work are included in the Asufot, still in manuscript, from which they have been taken by Glassberg for his collection "Zikron Berit ha-Rishonim" (Berlin, 1892). Gershon's book also contains many notes on remedies, and is therefore of interest to students of Jewish folk-lore. Kohn ("Mardochai b. Hillel," p. 119) shows that Gershon is quoted in "Mordecai" under the abbreviation ג״ה = "Gershon ha-Mohel," which the editors have changed to ה״ג = "Halakot Gedolot."

Bibliography: Joel Müller, in the introduction to Glassberg's *Kelale ha-Milah*; Brüll's *Jahrb.* ix. 12.

K. L. G.

GERSHON (CHRISTIAN) BEN MEIR OF BIBERBACH: Jewish convert; born at Recklinghausen, Prussia, Aug. 1, 1569; drowned at Dröhelm Sept. 25, 1627. After teaching Hebrew and Talmud for many years in different German towns, Gershon was baptized at Halberstadt Oct. 9, 1600. He was first appointed deacon, then Protestant pastor, of Dröhelm. He devoted himself to vilifying the Talmud, and published for this purpose certain extracts from that work, choosing the seemingly most ridiculous passages contained in it. Richard Simon, the well-known Catholic theologian, justly characterized Gershon's writings in his "Lettres Choisies" (i., No. 7), saying that he took Talmudic puns and legends for serious narratives, and that he imputed to the whole Jewish nation errors with which only the credulous among them should be charged. Still Gershon was one of those who refuted the blood accusation. His anti-Talmudic works are: "Jüdischer Talmud," the first part being a synopsis, and the second a refutation, of the Talmud (Goslar, 1607); "Ḥeleḳ," a German translation of the eleventh chapter of Sanhedrin, with notes, intended as a specimen of Jewish superstition (Helmstädt, 1610).

Bibliography: Schudt, *Jüdische Merckwürdigkeiten*, iv. continuation, ii. 274-303; Wolf, *Bibl. Hebr.* i. No. 1896; Grätz, *Gesch.* 3d ed., x. 266.

K. M. Sel.

GERSHON BEN SOLOMON OF ARLES: Provençal philosopher; flourished in the second half of the thirteenth century; said to be the father of Gersonides. He was the author of "Sha'ar ha-Shamayim" (Venice, 1547; Rödelsheim, 1801), a sort of encyclopedia divided into three parts, treating: (1) of natural phenomena, metals, plants, animals, and man; (2) of astronomy, principally extracted from Alfergani and the Almagest; and (3) of metaphysics, taken from Maimonides' "Moreh Nebukim."

Bibliography: Zunz, *Benjamin of Tudela*, ii. 259; Steinschneider, *Cat. Bodl.* col. 1014; *idem*, in *R. E. J.* v. 278; Sachs, *Kerem Ḥemed*, viii. 157; *Monatsschrift*, 1879, pp. 20 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 589 *et seq.*; Gross, *Gallia Judaica*, p. 82.

G. I. Br.

GERSHON BEN SOLOMON BEN ASHER: French Talmudist; flourished at Béziers in the twelfth century. He was the author of a casuistic work entitled "Sefer ha-Shalmon," finished by his son Samuel. Isaac b. Sheshet quotes this work in his Responsa (No. 170), but he quotes also (No. 40) a "Sefer ha-Shulḥan," the same title being given also by Azulai ("Shem ha-Gedolim," *s.v.* "Gershon"). Gershon also wrote a collection of responsa (see Abudarham, "Ḥibbur," ed. Venice, p. 26a).

Bibliography: Neubauer, in *R. E. J.* ix. 222; Gross, *Gallia Judaica*, p. 90.

K. M. Sel.

GERSON, FELIX NAPOLEON: American lyrist, writer, and journalist; manager of "The Jewish Exponent" (Philadelphia); born in Philadelphia Oct. 18, 1862. He was educated in the public schools of that city, and from 1880 to 1890 was in the employ of the Philadelphia and Reading Railroad. Gerson was largely instrumental in terminating the railroad strikes of 1887 in Philadelphia and New York. In 1890 he was appointed managing editor of "The Chicago Israelite," but returned to Philadelphia in 1891 to assume the duties of business manager of "The Jewish Exponent," published in that city. Gerson has held various press positions, having been on the staff of "The American Musician" (1885–90), Freund's "Music and Drama," of New York (1896–1903), and "The Public Ledger," Philadelphia.

Gerson is the author of a volume of poems entitled "Some Verses" (Philadelphia, 1893), and of a number of essays, sketches, poems, etc., which have appeared in the Jewish and in the general periodical press.

A. F. H. V.

GERSON, GEORGE HARTOG: German physician; born in Hamburg 1788; died there 1843. After taking his degree he traveled in Norway and Sweden, and finally settled in London, where he was ultimately appointed assistant surgeon at a military hospital. In 1811 he became assistant surgeon (with the rank of lieutenant) to the 5th battalion of the 1st division of the German Legion, and accompanied his battalion to Spain, where he took part in the Peninsular war. In 1813 and 1814 he followed Wellington into France, and returned to England on the accession of Louis XVIII. Gerson was present at the battle of Waterloo and superintended the Hospital des Visitandines. On the breaking up of the German Legion in 1815, he returned to Hamburg, where he earned the gratitude of the local authorities by improving the anatomical institute of that town. His surgical practise afterward increased rapidly, and he retired in 1835, occupying himself with the editorship of the "Hamburger Magazin." Gerson was one of the first writers on astigmatism.

Bibliography: *Jewish Chronicle*, Jan. 5, 1900.

S. G. L.

GERSON, KARL: German physician; born at Hamm, Westphalia, July 19, 1866; educated at the universities of Munich, Rostock, Leipsic, and Bonn; graduated as doctor of medicine at Bonn in 1890. The following three years he was surgeon in the German merchant navy. Returning to Europe, he took a postgraduate course in Berlin and Paris. Since 1894 he has practised in Berlin as a specialist in throat diseases. He wrote: "Ueber Stottern" (1893); "Mädchen-Turnen" (1896); "Weibliche Gymnastik" (1897); "Einfache Verbäude" (1902).

S. F. T. H.

GERSONI, HENRY: American rabbi and journalist; born in Wilna, Russia, 1844; died in New York June 17, 1897. He attended the rabbinical seminary of his native city and the University of St. Petersburg, where he remained till about the middle of 1866, when he went to England. In 1868, while in Paris, he published his so-called "confession," "U-Modeh we-'Ozeb Yeruḥam," an account of his conversion to the Greek Orthodox Church in Russia, in which he relates how, after repenting and leaving Russia in order to become a loyal Jew again, he met several English missionaries to the Jews on his arrival in London, and spent ten months in the Christian Bible House. He was, however, thoroughly repentant; and Senior Sachs, in an appendix to the "confession," testifies to Gersoni's sincerity (see "Ha-Maggid," 1868, xii., Nos. 38–40).

In 1869 Gersoni went to the United States and became a teacher in the Temple Emanu-El Sabbath-school, New York, which position he held till 1874. In that year he was elected rabbi of Atlanta, Ga., and about two years later was called to the pulpit of Congregation Bene Sholom of Chicago. He remained with that synagogue about four years, and, after severing his connection with it "under a cloud of apostasy," he continued to live in Chicago until 1882, when he returned to New York and supported himself by literary work.

In 1871 Gersoni published a Hebrew translation of Longfellow's "Excelsior," for which he received a complimentary letter from the poet himself. In 1872 he published "Sketches of Jewish Life and History" (New York), of which the first, "The Singer's Revenge," is an adaptation from the Hebrew of M. A. Ginzburg's "Tikkun Laban ha-Arami," and the second, "The Metamorphosis of a Lithuanian Boy," is to some extent autobiographical. In 1878 Gersoni established in Chicago "The Advance," a German and English weekly, which ran for three years. In 1879 he edited five numbers of an English monthly, "The Maccabean." He translated into English several stories by the Russian novelist Turgenef, and was a contributor to several New York periodicals. He was also connected with a Yiddish newspaper in the same city.

BIBLIOGRAPHY: *American Jewish Year Book*, 1900; *Reform Advocate*, May 4, 1901, pp. 300–301; *Ner ha-Ma'arabi*, Feb., 1895; *Ha-Shiloaḥ*, ii. 345–356.

H. R. P. Wi.

GERSONIDES. See LEVI B. GERSHON.

GERSTEIN, JONAH: Lithuanian educationalist and Hebraist; born at Wilna Dec. 4, 1827; died there Dec. 6, 1891. Gerstein was one of the first pupils who attended the rabbinical school of Wilna. After graduating he was appointed special agent of Jewish affairs to the governor-general Potapov, an office which afforded him the opportunity of bringing about an amelioration of the condition of the Jews. After the death of the government rabbi of Wilna, Ephraim Kahan, Gerstein was elected his successor, and in that capacity signed, with others (Nov. 4, 1860), the prohibition against translating the Mishnah into Judæo-German. Gerstein resigned in 1861, and was made superintendent of the Talmud Torah of Wilna, the administration of which he reorganized. He succeeded in collecting considerable sums, and by this means so increased the number of pupils of the school that it became necessary in 1882 to erect a new building. In 1890 he founded a technical school in which the pupils of the Talmud Torah, after finishing their studies, might acquire a handicraft. He was decorated by the Russian government in recognition of his philanthropic activity. In collaboration with Levanda, and at the request of the Russian Society for the Promotion of Culture Among the Jews, Gerstein translated the Pentateuch into Russian. He also contributed many articles to Fuenn's "Ha-Karmel."

H. R. B. R.

GERSTLE, LEWIS: Californian pioneer; born in Ichenhausen, Bavaria, Dec. 17, 1824; died at San Francisco, Cal., Nov. 19, 1902. In 1845 he emigrated to America and proceeded to Louisville, where he began his career as a pedler. There he met Louis Sloss, who afterward became his partner and brother-in-law. In 1849 Gerstle moved to New Orleans, where he resided for some time, and then, attracted by the discovery of gold, proceeded to San Francisco. Here for a time he sold apples, then worked as a miner at Placerville, and finally opened a small business in Prairie City, near Sacramento. In 1853 he met Stern, who also had gone West, and in the following year joined him and a man named Grunwald in a produce and grocery business at Sacramento. In 1862 the business was destroyed by the historic flood; and the partners then engaged in stockbroking at San Francisco, where they gradually became prosperous.

When the United States acquired possession of Alaska in 1867, Gerstle and Stern became acquainted with Hayward M. Hutchinson and General Rousseau, the latter of whom had been appointed by the government to take possession of the territory in its name. An agreement was entered into between the four, whereby Hutchinson was to proceed immediately to Sitka to acquire by purchase all the belongings of the old Russian-American company. But other firms were also intent upon the opportunities which Alaska afforded, and finally the Alaska Commercial Company was formed, consisting of Gerstle, Sloss, Grunwald, Wasserman, and Barcowitz, all Jews, as well as of four other partners. The company proved a great success; and it is estimated that its payments to the government for the twenty years' sealing contract, which it obtained in 1870, covered the entire cost of the purchase of Alaska. The company, of which Gerstle was president from 1885 until his death, may be said to have supplied the whole world with dyed sealskins.

BIBLIOGRAPHY: *Records of the Alaska Commercial Company*; *Congressional Record*, 1874, 1885; Elliott, *The Seal Islands of Alaska*, in the *Report of the U. S. Commission of Fish and Fisheries*, vol. x.; *Report of the Population, Industries, and Resources of Alaska*, Petrow, 1884; *Louis Gerstle*, in *Emanuel*, i. No. 3.

A. J. V.

GERSTMANN, ADOLF JOSEPH: German author; born July 31, 1855, at Ostrowo, Prussia. In infancy he was taken by his parents to Berlin; there he attended the Friedrich-Werder gymnasium, and later the university, studying philosophy and literature. In 1879 he joined the staff of the "Kleine Journal" as literary editor, and in 1883 that of the "National Zeitung"; at the same time he was correspondent for the "Pester Lloyd." He was engaged by Ludwig Barnay as teacher of dramatic art when the latter opened the Berliner Theater in the fall of 1888; and in the same capacity he went to the Hoftheater at Stuttgart in 1894. He is an authority on the history of the drama; editor of the "Theatergeschichtliche Rückblicke"; and one of the directors of the Deutsche Gesellschaft für Theatergeschichte, founded in 1901. His works include: the dramas "Preussen in Paris," "Ein Bild des Lebens," "Auf Verbotenen Wegen," and "Die Leute von Hohenselchow" (1884); the comedies "Vergesslich," "Zwei Lebensretter," "Der Ehestifter," "Der Kernpunkt," "Die Komödie Seiner Durchlaucht" (in collaboration with Michel Klapp); a critical work, "Alphonse Daudet, Sein Leben und Seine Werke bis zum Jahre 1883"; an edition of the medieval play "Kurze Komödie von der Geburt des Herrn Christi," with introduction and notes (1886); many stories, essays, and reviews; and translations from Turgenef, Daudet, and others. S.

GERUSIA (*γερουσία*): A council of elders. Moses was assisted by a council of seventy elders (Num. xi. 16), and the elders as representatives of the people of Israel are often referred to (I Kings viii. 1, xx. 7; II Kings x. 1; Ezek. xiv. 1, xx. 1), not as an organized magistracy, but as men that appeared as leaders of the people in time of need. Traditional literature regards them as an actual magistracy, which exercised authority as such even in the time of the Judges (Mishnah Abot i. 1). Josephus also designates as a *γερουσία* the body of men appointed to assist Moses ("Ant." iv. 8, § 14). Actual magistrates were appointed only under Jehoshaphat (II Chron. xix. 8), forming a court and not an advisory body. The elders are mentioned under Ezra as taking part in the government (Ezra x. 8), while by Nehemiah they are called "nobles" and "rulers" (Neh. ii. 16, iv. 13, v. 7, vii. 5). Once (Neh. v. 17) the number of these nobles (סגנים) is given as 150, which would seem to indicate an organized body. It is probable that this body developed into the one which is known in rabbinical sources as the "Great Synagogue." According to the so-called "Breviarium Philonis" (Herzfeld, "Geschichte des Volkes Yisrael," i. 581, iii. 396), the elders ruled in Israel down to Hasmonean times. The first definite traces of a gerusia at Jerusalem are found in the reign of Antiochus the Great (223–187 B.C.); its members were exempt from the poll-tax (Josephus, "Ant." xii. 3, § 3). It was doubtless composed of men eminent for their learning and piety, but not necessarily old men, like the gerontes of Sparta, nor chosen exclusively from aristocratic families, although the direction of the affairs of a community naturally falls to such.

In Jerusalem.

The existence of the gerusia in the period of the Maccabees is indicated in various sources. It existed under Judah (II Macc. i. 10, iv. 44, xi. 27), the "elders of the people" (I Macc. vii. 33) being probably its members. It occurs again under Jonathan, in the correspondence of the Jews with the Spartans (I Macc. xii. 6; "Ant." xiii. 5, § 8)—where the Jews write in the name of the high priest, the gerusia, the priests, and the people—and in the answer of the Spartans, where "elders" is used for "gerusia" (I Macc. xiv. 20; comp. *ib.* xi. 23, xii. 35). The elders are again mentioned under Simon (*ib.* xiii. 36; xiv. 20, 28). According to the last passage, the priests, the people, the archons, and the elders constituted a great legislative assembly, and it may be inferred from this that the "Great Synagogue" of the rabbinical sources really existed, inasmuch as it seems probable that the gerusia on important occasions actually took on the form of such a "Great Synagogue," and furthermore that it was not composed solely of the aristocracy. The gerusia is also presupposed in the Book of Judith, which must be ascribed to the time of the Maccabees (Judith iv. 8, xi. 14, xv. 8).

The Greek word *πρεσβύτεροι* has exactly the same meaning as the Hebrew זקנים, and it is perhaps the elders that are referred to in a prophecy which some scholars date at the Greek period (Duhm to Isa. xxiv. 23). Ḥanukkah, a Maccabean institution, is also aptly designated as a "law of the elders" (Pesiḳ. R. 3 [ed. Friedmann, p. 7b]; see "R. E. J." xxx. 214). The "court of the Hasmoneans," mentioned several times in Talmudic sources ('Ab. Zarah 36b; comp. Mishnah Mid. i. 6), may be identical with the Hasmonean gerusia. The elders are again mentioned under Queen Alexandra ("Ant." xiii. 16, § 5). Under Roman influence, in 63 B.C., this peculiarly Jewish institution seems to have given place to the Sanhedrin; at least Josephus ("Ant." xiv. 5, § 4) states that Gabinius instituted five Sanhedrins.

In addition to the gerusia at Jerusalem, according to Philo ("Adversus Flaccum," § 10) there was one at Alexandria under Augustus; other authorities, however, mention only an ethnarch in this city. Flaccus had thirty-eight members of this gerusia killed in the theater. According to several inscriptions in the catacombs, there was a gerusia at Rome. A man by the name of Ursacius, from Aquileia, became its president (Vogelstein and Rieger, "Geschichte der Juden in Rom," i. 61), and a certain Asterius is also mentioned as president (Garrucci, "Cimitero . . . in Vigna Randanini," p. 51). The catacomb inscriptions also record the existence of a gerusia at Venosa ("R. E. J." vi. 204). At Berenice there were nine gerusiarchs ("C. I. G." No. 5261). There was a gerusiarch at Constantinople with the title "president of the elders," according to Reinach; but Willrich takes the phrase to mean the "president of the chorus of the old men" ("Zeitschrift für Neutestamentliche Wissenschaft," i. 95, note 3).

The Diaspora.

Bibliography: J. Jelski, *Die Innere Einrichtung des Grossen Synedrions zu Jerusalem*, pp. 19–20, Breslau, 1894; S. Krauss, in *J. Q. R.* x. 348; Wellhausen, *Israelitische und Jüdische Gesch.* 1894, pp. 235–238; Willrich, *Judaica*, p. 155, note 1, Göttingen, 1900; Schürer, *Gesch.* 3d ed., ii. 193 *et seq.*; Büchler, *Das Synhedrion in Jerusalem*, pp. 82, 218, Vienna, 1902; Weiss, *Dor*, i. 109; Grätz, *Gesch.* 4th ed., iii. 100.

G. S. Kr.

GESELLSCHAFT DER HEBRÄISCHEN LITTERATUR-FREUNDE: Society for promoting study of the Hebrew language, called in Hebrew "Ḥebrat Doreshe Leshon 'Eber." It was founded at Königsberg in 1783 by Isaac Euchel and Mendel Bresslau, two young Hebrew scholars, for the study of the peculiarities of Hebrew and for the spread of the knowledge of that language. They intended to issue a Hebrew weekly devoted to poetry and essays. Many philanthropic Jews helped them to carry out their enterprise. They applied to Naphtali Wessely, who advised them to publish a monthly review, the first number of which appeared under the title "Ha-Meassef," in 1784 (see Meassefim).

In 1787 the society assumed the name "Verein für Gutes und Edles"; in Hebrew, "Ḥebrat Doreshe ha-Ṭob weha-Tushiyyah" (Society for the Good and the Noble).

Bibliography: Jost, *Gesch. der Israeliten*, ix. 92; Grätz, *Gesch.* 3d ed., xi. 119; Delitzsch, *Gesch. der Jüd. Poesie*, p. 100; *Ha-Meassef*, 1884, pp. 1–8; Israel Davidson, *The Genesis of Hebrew Periodical Literature*, Baltimore, 1900.

G. M. Sel.

GESEM. See Goshen.

GESENIUS, HEINRICH FRIEDRICH WILHELM: Christian Hebraist and Orientalist; born at Nordhausen Feb. 3, 1786; died Oct. 23, 1842. At first devoting his attention to classical studies, he became a teacher at Heiligenstadt in 1809, but in the following year was appointed assistant professor of theology at Halle, where he remained active till his death. There he exercised remarkable influence on the study of the Hebrew language and on the exegesis of the Old Testament, which he helped to place on a purely philological foundation. Besides publishing various works on Semitic languages (*e.g.*, "Versuch über die Maltesische Sprache," 1810, on Maltese; "Paläographische Studien über Phönizische und Punische Schrift," 1835; and "Scripturæ Linguæque Phœniciæ Monumenta," 1837, on Punic and Phenician), he devoted himself to Hebrew grammar and lexicography. His first lexicographical work was a "Handwörterbuch" in two volumes, 1810–12; a shorter edition appeared in 1814, which became the standard Hebrew dictionary, not alone for Germany, but also for the English-speaking world—the English editions by Robinson, Tregelles, and the Oxford improved edition by Briggs, Brown, and Driver being the main sources of Hebrew lexicography. (See Jew. Encyc. iv. 583b.) His greatest work in this direction, however, was the "Thesaurus Philologico-Criticus Linguæ Hebraicæ et Chaldaicæ Veteris Testamenti," which was completed by E. Rödiger in 1858. This is, in a measure, both concordance and dictionary, giving references to all the passages in which occurs each form discussed. His "Hebräische Grammatik" appeared first in 1813, and ever since has been a standard work on the subject, no less than twenty-seven editions having appeared in Germany, as well as translations in most European languages. Gesenius kept for the most part to the lines laid down by the Hebrew grammarians of the Middle Ages, the Ḳimḥis and their followers, but in the successive editions made ever greater use of comparative Semitic philology. As a supplement to these works, Gesenius issued in 1815 his "Geschichte der Hebräischen Sprache und Schrift," and this still remains the only available sketch of the history of the study of the Hebrew language. His chief contribution to Biblical exegesis was his translation of and commentary on Isaiah (1820), treated entirely from a philological standpoint; in this he occasionally used the Hebrew commentaries of Ibn Ezra and Rashi.

Bibliography: *Allgemeine Deutsche Biographie*, s.v.; Cheyne, *Founders of Old Testament Criticism*, pp. 53–65.

E. C. J.

GESHAN (גישן)**:** One of the sons of Jahdai, of the family of Caleb (I Chron. ii. 47).

E. G. H. M. Sel.

GESHEM: One of the Hebrew words for "rain," applied mostly to the heavy rains which occur in Palestine in the fall and winter. This half of the year is called in the Mishnah "yemot ha-geshamin" (days of rains). In the liturgy of the German-Polish ritual "Geshem" stands for the piyyuṭim which in the Musaf or additional service for the Eighth Festival Day (Shemini 'Aẓeret) are read and sung as an introduction to the first mention of the "powers of rain," *i.e.*, the words "He causeth the wind to blow and the rain to descend." "Geshem" corresponds to the "Ṭal" (Dew) occurring in the liturgy for the first day of the Passover, when the above-quoted passage is omitted as being inapplicable to spring and summer. These piyyuṭim end with an invocation in six stanzas, each of which closes either with "for his sake do not withhold water!" or with "through his merit favor the outflow of water!" the merits of the Patriarchs, of Moses, of Aaron, and of the twelve tribes crossing the Red Sea being successively referred to.

The Reform congregations, which are sparing in the use of the later piyyuṭim, as well as the Ḥasidim and those South-Russians who have adopted the ritual of that sect, confine themselves to this sixfold invocation; but the ordinary German-Polish festival prayer-book contains also a number of other compositions. Foremost among these is one which sketches the agricultural work in each of the twelve months, and parallels therewith the influence of each of the twelve signs of the zodiac, setting Aries against Nisan, and so on through the year. Old maḥzorim often have the text illustrated with twelve rude woodcuts.

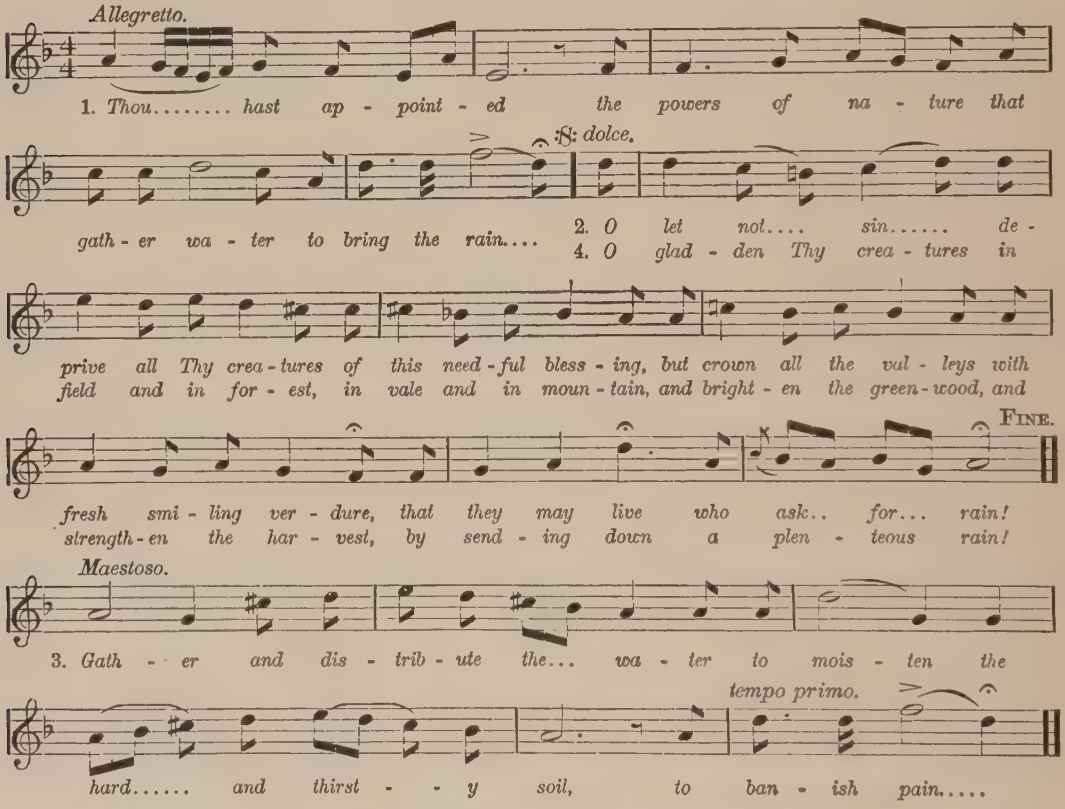
It has become customary for the reader of the Musaf on the days on which "Geshem" or "Ṭal" is inserted, to put on the white shroud and cap, as on the Day of Atonement, and before the additional prayer to intone the Ḳaddish in the accents of that solemn day. After the invocation above he proceeds: "For thou, O Lord our God, causest the wind to blow . . . For a blessing and not for a curse, For plenty and not for famine, For life and not for death!" And the congregation thrice answers, "Amen!"

When Abudarham wrote his book on the liturgy, the Sephardim were still faithful to the Talmudic rule that "a man must not ask for his worldly necessities" in the first three benedictions; hence Abudarham distinguishes the additional service for the Eighth of the Feast only by having the reader proclaim "He causeth the wind," etc., before the silent prayer. But the modern Sephardic service-books give a poetic prayer after "Shield of Abraham," and another which leads up to the distinctive words of the season; these words being added: "For a blessing, for grace, for joy," etc.

S. S. L. N. D.

From an early date (comp. Ta'an. 2b; Ber. 33a) it has been customary to introduce the benediction in the Musaf on the eighth day of Tabernacles, in the fall of the year, and it is recited for the last time on the first day of Passover, in the spring. On the latter occasion the word טל ("dew") is substituted for the word גשם ("rain"), used on Shemini 'Aẓeret, and hence the titles "Geshem" and "Ṭal" given to the Musaf of these festivals. The Talmudists had decided that the actual prayer for rain, "Give dew and rain for a blessing upon the face of the earth," in the ninth benediction of the Shemoneh 'Esreh, should be introduced only at the actual inception of the rainy season. The announcements in "Geshem" and "Ṭal" were regarded rather as an affirmation of the divine control of the seasons. Indeed, this view led to the rabbinical instruction that no private individual should utter the formula either within or without the synagogue until it had been proclaimed by the officiant, or, according to a later view, by the beadle, before the commencement of the "'Amidah" (Mordecai on Ta'an. i.; Shulḥan 'Aruk, Oraḥ Ḥayyim, 114, 2, 3). For a similar reason the custom arose of displaying in the synagogue on the eighth day of Tabernacles a board inscribed with the formula, and of publicly and formally removing it before the Musaf commenced on the first day of Passover.

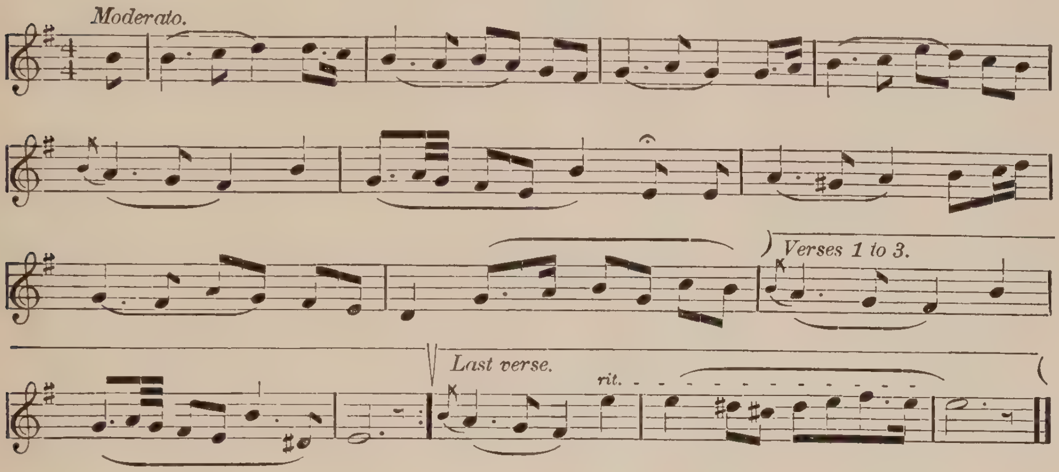
GESHEM (A)


Allegretto.
1. Thou........ hast ap - point - ed the powers of na - ture that
gath - er wa - ter to bring the rain....
dolce.
2. O let not.... sin...... de -
4. O glad - den Thy crea - tures in
prive all Thy crea - tures of this need - ful bless - ing, but crown all the val - leys with
field and in for - est, in vale and in moun - tain, and bright - en the green - wood, and
Fine.
fresh smi - ling ver - dure, that they may live who ask.. for... rain!
strength - en the har - vest, by send - ing down a plen - teous rain!
Maestoso.
3. Gath - er and dis - trib - ute the... wa - ter to mois - ten the
tempo primo.
hard...... and thirst - - y soil, to ban - ish pain.....

So much being held to depend on the proper proclamation of the "Geshem" and "Ṭal," a special melody was naturally adopted for each, for the sections of the "'Amidah," and for the piyyuṭim therein introduced and associated with them. Hence in each European ritual melodies arose of much quaint charm, which are already of some antiquity and are well worthy of perpetuation. The melody thus used by the Ashkenazim is the most Oriental in style, but this is due only to the utilization, for the "Geshem" service originally, of two characteristic phrases reminiscent of services performed on the two important occasions of the Jewish year immediately preceding the Eighth Day of Solemn Assembly, when it is sung.

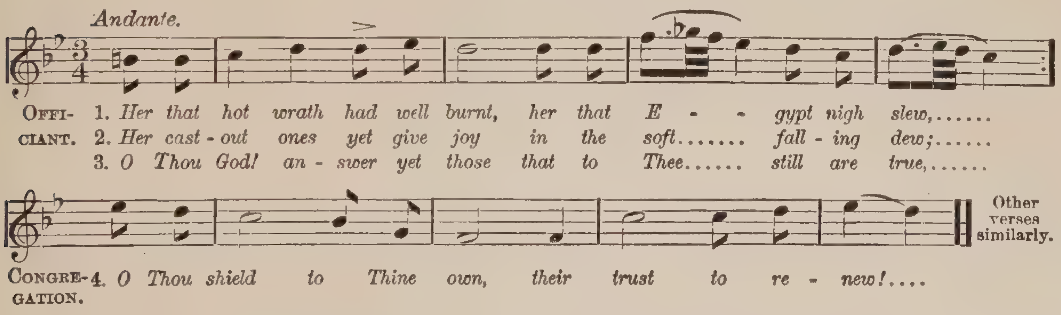
These phrases are taken, the one from the introduction to the "Ne'ilah" at the close of the Day of Atonement, the other from the chant sung during the waving of the palm-branch ("lulab") during the Hallel of Tabernacles; and they are developed with new phrases into the effective combination here transcribed. As, according to the system in which so many of the traditional intonations are utilized (see CANTILLATION; MUSIC, SYNAGOGAL), it is the particular occasion and service rather than the particular text which determines the tonality and outline of the officiant's chant, there is no need to present independently the Ḳaddish, the opening benedictions of the Musaf, or the following medieval verses, with all of which the motive is employed; but it will suffice to summarize the underlying thought for which the chant is generally appropriated. The preceding melody (A) is used by the Ashkenazim as the traditional intonation for both “Geshem” and “Ṭal.”

GESHEM (B)



With the Sephardim the most representative melody of the “Geshem” and “Ṭal” is that reserved for the beautiful poem by Solomon ibn Gabirol commencing “Leshoni bonanta,” which occurs in both services. This melody (B) is of Spanish origin, and bears evidence of having been originally set to words of a different rhythm. It is probably one of those numerous folk-songs which, according to the repeated testimony of contemporaries, were constantly being adapted for synagogal use from the tenth to the fifteenth century. The close in the major at the end is of course the inspiration of some ḥazzan after the adaptation of the tune.

GESHEM (C)


Andante.
Offi-ciant.
1. Her that hot wrath had well burnt, her that E - - gypt nigh slew,......
2. Her cast - out ones yet give joy in the soft....... fall - ing dew;......
3. O Thou God! an - swer yet those that to Thee...... still are true,......
Congre-gation.
4. O Thou shield to Thine own, their trust to re - new!....
Other verses similarly.

The version preserved in the Levant (C) appears to be a mutilated fragment of the Sephardic melody. But in place of the other hymns of Gabirol in these services the Turkish Jews preserve a chant of far more Eastern character, the tonality and construction of which brand it as a more recent offshoot of the Perso-Arab musical system. The Levantine tradition attributes to Israel Najara (d. 1581) the selection of the non-Jewish melodies which are utilized in their rendering of the service. Among the 650 which he adapted to Hebrew words this melody may well have found a place, especially as the modes of the Perso-Arab musical system were most favored by him in his selection of tunes.

Bibliography: Baer, *Ba'al Tefillah*, Nos. 834-838 (Ashkenazic airs); De Sola and Aguilar, *Ancient Melodies*, No. 45 (Sephardic); Löwit and Bauer, in *Shir ha-Kabod*, part i., No. 20 (Turkish); F. L. Cohen, in *Israel*, 1899, iii. 178; *Journal of the Folksong Society*, vol. i., No. 2, p. 34.

J. F. L. C.

GESHEM THE ARABIAN: Ally of Sanballat and Tobiah and adversary of Nehemiah (Neh. ii. 19, vi. 1). In Neh. vi. 6 he is called “Gashmu,” which is probably more correct, as an Arab tribe named “Gushamu” is known (Cook, “Aramaic Glossary,” *s.v.* גשמו). When Nehemiah proceeded to rebuild the walls of Jerusalem, the Samaritans and the Arabs made efforts to hinder him. Geshem or Gashmu, who probably was the chief of the Arabs, joined the

Samaritans and accused Nehemiah of conspiracy against the Persian king.

E. G. H. M. Sel.

GESHUR, GESHURITES (גשורי, גשור): Geshur was a territory in the northern part of Bashan, adjoining the province of Argob (Deut. iii. 14) and the kingdom of Aram or Syria (II Sam. xv. 8; I Chron. ii. 23). It was allotted to the half-tribe of Manasseh, which settled east of the Jordan; but its inhabitants, the Geshurites, could never be expelled (Josh. xiii. 13). In the time of David, Geshur was an independent kingdom: David married a daughter of Talmai, King of Geshur (II Sam. iii. 3). Her son Absalom fled, after the murder of his half-brother, to his mother's native country, where he stayed three years (*ib.* xiii. 37, xv. 8). Geshur is identified with the plateau called to-day "Lejah," in the center of the Hauran. There was also another people called "Geshurites" who dwelt in the desert between Arabia and Philistia (Josh. xiii. 2 [A. V. "Geshuri"]; I Sam. xxvii. 8; in the latter citation the Geshurites are mentioned together with the Gezrites and Amalekites).

E. G. H. M. Sel.

GESIUS, FLORUS. See Florus Cestius.

GESUNDHEIT, JACOB BEN ISAAC: Polish rabbi; born in Warsaw 1815; died there Sept. 11, 1878. He conducted a yeshibah for forty-two years, some of his many pupils becoming well-known rabbis. In 1870 he was chosen rabbi of Warsaw in succession to R. Bär ben Isaac Meisels, and held the office for about four years, when he was compelled to relinquish it on account of not being acceptable to the Ḥasidim. Jacob finished his "Sifte Kohen" at the age of eighteen. At twenty-three he wrote his "Tif'eret Ya'aḳob," on Shulḥan 'Aruk, Ḥoshen Mishpaṭ (Warsaw, 1842), but the larger part of the edition was destroyed by order of the censor (see Fürst, "Bibl. Jud." v. 3). His other published works also bear the same name, "Tif'eret Ya'aḳob," and comprise novellæ on Giṭṭin (*ib.* 1858) and Ḥullin (*ib.* 1867), which are very highly esteemed by Talmudical scholars of eastern Europe. He also left several works in manuscript.

Bibliography: *Ha-Meliẓ*, v. 14, No. 15; Fuenn, *Keneset Yisrael*, pp. 542–543, Warsaw, 1886; Yevnin, *Naḥalat 'Alumim*, pp. 70–71, *ib.* 1882.

K. P. Wi.

GEṬ ("bill of divorce"): The earliest use of the geṭ, an institution peculiar to the Jews, can not be established with certainty. Although the suggestion of the Rabbis that it has existed among the Jews since the time of Abraham (Yalḳ. Shime'oni, i. 95) may be regarded as fanciful, yet in Deut. xxiv. 1–4 the geṭ is spoken of as being well known to the people. The complexity of the system of procedure in the writing and the delivery of the geṭ is, however, of much later origin. Even in the times of the Mishnah, the form seems to have been very simple, requiring, besides the date, place, and the names of the parties, the phrase "Thou art free to any man" (Giṭ. 85b). It was later, in the Babylonian schools, that the minute details in the preparation of the geṭ were established, and its form and phraseology fixed. These minute regulations were intended to diminish mistakes and misunderstandings; for only such men were able to prepare the geṭ as were well versed in the Law and were familiar with Jewish institutions (Ḳid. 13a).

Method of Writing.

The order to the scribe to prepare the geṭ must come directly from the husband. If he directs more than one person to write the geṭ, only one of them must write it, while the others must sign their names as witnesses (Giṭ. 66b). The bill of divorce may be written on any material except such as pertains to the soil, and with any kind of indelible ink (*ib.* 19a, 26b). The geṭ must be especially written for the parties to be divorced; and blank forms which are later filled out, although admissible in other cases, are considered void when used for a bill of divorce (*ib.* 24a, 26a). The form of the geṭ, as described by Maimonides, and used with a few slight changes to the present day, is as follows:

> "On the . . . day of the week, the . . . day of the month of . . . in the year . . . since the creation of the world, according to the numbering we are accustomed to regard here in the town of . . . (which is also called . . .), which is situated on the river . . . , and contains wells of water, I, . . . (who am also called . . .), the son of . . . (who is also called . . .), who am this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, do hereby consent with my own will, being under no restraint, and I do release, send away, and put aside thee, my wife, . . . (who is also called . . .), daughter of . . . (who is also called . . .), who art this day in . . . (which is also called . . .), the city situated on the river . . . and containing wells of water, who hast been my wife from time past; and thus I do release thee, and send thee away and put thee aside, that thou mayest have permission and control over thyself to go to be married to any man that thou mayest desire; and no man shall hinder thee from this day forever, and thou art permitted to any man, and this shall be unto thee from me a bill of dismissal, a document of release, and a letter of freedom, according to the law of Moses and Israel.
>
> ". . . the son of . . . , witness.
> . . . the son of . . . , witness."

The language commonly employed is the Talmudic idiom, a mixture of Hebrew and Aramaic, although the use of another language does not invalidate the document (*ib.* 87b).

Essential Details.

The important features of the geṭ are the date, the place, the names of the parties, the signatures of the witnesses, and the phrases which express separation. The writing of the geṭ and the attestation of the witnesses must take place on the same day; and if a delay is caused so that the witnesses can not sign during the day, and they sign in the evening, this fact must be mentioned over their signatures in the geṭ (*ib.* 17a; Shulḥan 'Aruk, Eben ha-'Ezer, 127, 3). Not only must the place of residence of the parties to the divorce be stated, but the name of the place where the geṭ is signed by the witnesses must also be mentioned at the beginning of the document (Giṭ. 79b). As a further precaution, it is necessary to mention the name of the river near which the town is situated (Eben ha-'Ezer, 128, 4–7).

In writing the names of the parties, the scribe should first mention those by which they are best known, and then add all other names by which they may be known. The insertion of titles in a geṭ is not permitted, but the word "Cohen" or "Levi" may be added after the name, if the husband or the wife's father is a Cohen or a Levi. The scribe must be very careful to spell correctly the names of the parties. Lists of names of men and of women with their correct spellings were prepared by various rabbis from time to time and served as guides to the scribe (*ib.* 129). The signatures of the witnesses have three elements—the prænomen, the patronymic, and the word "'ed" (witness)—any two of which are sufficient to make the geṭ valid (Giṭ. 87b; see ATTESTATION OF DOCUMENTS). The most essential part of the geṭ is the expression "Thou art permitted to any man" (*ib.* 85a). If the husband restricts his wife from marrying after she has been divorced from him, the geṭ is not valid (*ib.* 82a).

Must be Unconditional.

The geṭ itself must contain no condition, although the husband may impose certain conditions upon the wife at its delivery (*ib.* 84b). Conditions then imposed have to be strictly fulfilled by the wife in order that the geṭ may become valid. The death of the husband may be made a condition, in which case the language of the condition must be retrospective; that is, he must say "This will be thy bill of divorce from now on ["me'akshaw"] if I die"; and if he dies she is considered divorced from the time the geṭ is delivered to her (*ib.* 72a; see CONDITIONS).

After the geṭ has been written and signed by the witnesses, it is given to the rabbi, who together with the witnesses must read and examine it carefully to see that there is no error in spelling. (It is recommended that a correct copy of a geṭ be in the possession of the rabbi, for the purpose of comparison with any later geṭ.) The rabbi then questions the scribe whether he wrote the geṭ at the request of the husband; and the witnesses are then questioned in the same manner. Then the geṭ is given to the husband, who is asked whether he ordered it of his own free will. The husband then repeats the declaration which he had made before the geṭ was written; namely, that he has not raised and will not raise any protest against the validity of the geṭ, and that he has not been constrained by any one to give the geṭ to his wife, but that he does so all of his own free will. If the husband wishes to leave the room before the delivery of the geṭ, he is sworn not to raise any protest which may invalidate the proceedings.

Delivery of Geṭ.

Then comes the last stage in the proceedings, the delivery of the geṭ to the woman. It is customary to assemble ten men, including the rabbi, the witnesses, and the scribe, to act as witnesses to the delivery. The rabbi then addresses them as follows: "If there is any man here who knows aught to invalidate the geṭ, let him come forth and state his protest now; for after the delivery the ban of excommunication will be pronounced upon any one who will attempt to invalidate the geṭ." The woman is then told to remove any rings she may have upon her fingers, and to spread out her hands to receive the geṭ, which the husband places in her hands, saying: "This is thy bill of divorce, and thou art divorced from me by it, and thou art permitted to any man." She then closes her hands and lifts them up with the geṭ in them, and then the rabbi takes it away from her and reads it a second time with the witnesses, and pronounces the ban of excommunication upon any one who may attempt to invalidate it. Then he tears it crosswise and keeps it with him for future reference.

While this is the regular procedure in the delivery of the geṭ, it is not essential that the geṭ should be placed in the hands of the woman. It is sufficient to place it in her possession or within her reach to constitute a divorce (*ib.* 77a). The woman, however, must have a knowledge of its nature and contents; and if the husband tells her that it is a document or a bond, or if he puts it in her lap while she is asleep, she is not divorced (*ib.* 78a). If the woman is so young that she does not understand the nature of the geṭ, she may not be divorced (*ib.* 64b).

Delivery by Proxy.

The geṭ may also be delivered to the woman through a messenger; and all the laws of delivery apply with equal force to the messenger and to the woman herself. The messenger may be appointed either by the wife or by the husband, and, in accordance with the Talmudic principle that "a man's agent has the same powers as the principal" (see AGENCY, LAW OF), in either case the messenger is possessed of all the prerogatives of the principal. Three kinds of messengers are recognized by the Rabbis with regard to divorce: (1) a messenger appointed by the husband to take the geṭ to his wife ("holakah"), when the geṭ goes into force only after it reaches her; (2) a messenger appointed by the wife to receive the geṭ from her husband ("ḳabbalah"), when she becomes divorced as soon as the geṭ is delivered to the messenger; and (3) a messenger appointed by the woman to bring the geṭ to her ("haba'ah"), in which case she becomes divorced only after the geṭ has been given to her (*ib.* 62b). All persons except deaf-mutes, idiots, minors, the blind, the heathen, and slaves are eligible to act as messengers in cases of divorce (*ib.* 23b).

The messenger who conveys a geṭ from the husband to the wife, from Palestine to a foreign country, or vice versa, or from one place to another outside of Palestine, must pronounce the following testimony: "In my presence it was written and in my presence it was signed"; and if he can not testify to that effect, the signature of the witnesses must be authenticated (*ib.* 2a; see AUTHENTICATION OF DOCUMENTS; EVIDENCE). Such a messenger, therefore, may not appoint a submessenger when he himself is unable to execute his mission. If he falls sick on the way, and can not proceed to his destination, he must deposit the geṭ with the court of the town and must deliver his testimony before it; and the court then appoints a messenger to deliver it to the woman. This messenger is merely obliged to announce himself as the messenger of the court; for it is presumed that the court executed the matter properly (*ib.* 29b).

Concerning the presumption of life with regard to the husband, see ḤAZAḲAH. See also DEAF AND DUMB IN JEWISH LAW; DEEDS; DIVORCE (illustrated); INSANITY; KETUBAH; MAJORITY.

BIBLIOGRAPHY: Maimonides, *Yad*, *Gerushin*, i.-x.; *Shulḥan 'Aruk*, *Eben ha-'Ezer*, 119-154; Hamburger, *R. B. T.* ii., s.v. *Scheidung*; Saalschütz, *Das Mosaische Recht*, ch. cvi., Berlin, 1853; Mielziner, *The Jewish Law of Marriage and Divorce*, Cincinnati, 1884; Amram, *The Jewish Law of Divorce*, Philadelphia, 1896.

S. S. J. H. G.

GE'ULLAH ("Redemption"). The name of the benediction which follows the reading of the Shema'. It refers to God's redemption of Israel from Egyptian bondage, and closes with the words "who hath redeemed ["ga'al"] Israel." The forms for the evening and for the morning service differ, that for the latter being much longer than that for the former. Both compositions, however, refer to the departure from Egypt and to the crossing of the Red Sea, when "Moses and the children of Israel struck up a song to thee in great gladness, and all of them said [quoting from the Song on the Sea]: 'Who is like thee among the gods, O Lord? Who is like thee, revered in holiness, fearful in praises, doing wonders?'" Both the evening and the morning service then introduce the last verse of the song: "The Lord will reign forever and ever," and after a verse from the Prophets concerning Israel's redemption, come the closing words: "Blessed . . . . He has redeemed Israel." The past tense—in other words, the exclusive reference to the redemption from Egypt—is noted in Pes. 117b.

The forms for the Sephardic and for the German liturgy differ but slightly; the latter, in the morning, introduces near the end a supplication, "Rock of Israel, arise in the help of Israel, and ransom according to Thy word Judah and Israel," which the Sephardim reject as being foreign to the substance of the benediction. Parts of the "Ge'ullah" for the morning service are full of such assonances, unknown in Mishnaic times. An insistence is also found on the unchangeable character of the Law, which sounds like a protest against Christianity. Zunz, in his "Gottesdienstliche Vorträge," and other scholars have attempted on such inner evidence to find the original and shortest form and to trace the accretions. The opening words "Emet we-emunah" (Truth and faith) for the evening, and "Emet we-yaẓẓib" (It is true and established) for the morning, are given in the Mishnah.

The Talmud (Ber. 14b) suggests the following short form of the "Ge'ullah" as sufficient: "We thank thee, O Lord, our God, for that thou hast brought us forth from the land of Egypt and ransomed us from the house of bondage, and hast done for us wonders and mighty deeds upon the sea; and there we sang to thee." This is supposed to be preceded by the words "Truth and faith is all this" (as it seems to be intended for the evening only), and is followed by "Who is like thee," etc., from the Song on the Sea to the end, as in the present form of the benediction —probably including the prophetic verses, Jer. xxxi. 10, in the evening, and Isa. xlvii. 4, in the morning, now recited before the closing "Blessed," etc.

The smiting of the first-born as well as the dividing of the Red Sea seems to have been mentioned in the "Ge'ullah" in early times (Ex. R. xxii.).

The Talmud often (*e.g.*, Ber. 4b) insists on "joining the 'Ge'ullah' to the prayer" without interruption: this is in practise carried out fully in the morning service only.

The word "Ge'ullah" has also in the later service-books of the German ritual been applied to such poetic pieces as may be inserted on festivals or especial Sabbaths in the morning service near the end of this benediction.

The use of poetic insertions on festival evenings is comparatively old, and is also confined to the German ritual. Some of those now in use are found in the Maḥzor Vitry (1208). Whenever such poetry is inserted at the end of the "Ge'ullah," the close of the benediction has the form "Blessed . . . King, Rock of Israel, and its Redeemer."

S. S. L. N. D.

GEZER: Ancient Canaanitish city mentioned in Egyptian inscriptions and the Amarna letters as being the seat of a local prince (comp. Josh. x. 33, xii. 12). The Israelites failed to conquer it (Josh. xvi. 10; Judges i. 29; comp. II Sam. v. 25; I Chron. xiv. 16). Solomon received it as a present from the Egyptian king (who had destroyed it), and rebuilt it (I Kings ix. 15–17). The city is mentioned in Josh. xvi. 3 and I Chron. vii. 28 as an Ephraimite border city; in Josh. xxi. 21 and I Chron. vi. 52 as a Levitical city (comp. I Chron. xx. 4: reading uncertain). At the time of the Maccabees it is again met with; it was fortified by Bacchides, but was conquered by Simon, who drove out the inhabitants and settled it with faithful Jews (I Macc. iv. 15; vii. 45; ix. 52; xiii. 43, 53; xiv. 7, 34; xv. 28; xvi. 1). Under Gabinius, Gazara (Greek, "Gadara") became the chief town of its district. The site was unknown until Clermont-Ganneau in 1873 discovered it in Tell al-Jazar, near 'Amwas. Here the famous boundary-stone was found with the inscription תחם . גזר in Maccabean characters. See illustration under BOUNDARIES.

BIBLIOGRAPHY: Max Müller, *Asien und Europa*, p. 160; *Comptes Rendus des Séances de l'Académie des Inscriptions*, 1874; *Pal. Explor. Fund, Memoirs*, ii. 428; Schürer, *Gesch.* i. 245 *et seq.*, 339.

E. G. H. F. BU.

GEZERAH (pl. **Gezerot**): A rabbinical enactment issued as a guard or preventive measure; also a prohibition or restriction generally; from the root "gazar" (to cut; to decide). The term is especially applied to a negative ordinance ("taḳḳanah" being applied to a positive one) which the Rabbis instituted as a guard or a fence ("geder") to a Biblical precept. A gezerah was instituted when occasion demanded, either on account of internal laxity with regard to the laws or because of some external danger that threatened neglect in the observance of Biblical injunctions. Thus, on one occasion at a meeting of rabbis eighteen gezerot or restrictions were ordained, some of which aimed at a better observance of the laws of cleanliness, while others had as their aim the restraining of too close a contact with the Gentiles. Among these gezerot were included prohibitions against tasting the bread, oil, or wine of the Gentiles, and against intermarriage or improper relations between Jews and non-Jews (Shab. 17a; 'Ab. Zarah 36a). An individual rabbi with his court sometimes saw fit to institute a gezerah; but such an ordinance was not always universally accepted by the people, and repeated enactments had to be made in order to enforce it (Ḥul. 6a, with regard to the prohibition against the use of the wine of the Kuthites). The Palestinian rabbis, because they wished to make the laws uniform for all Israel ('Ab. Zarah 35a), withheld for twelve months the reason

Examples.

for their restrictions, so that the gezerah might first go into force and be commonly observed even by those to whom the reason for its enactment did not apply.

Communal Gezerot.

The Rabbis based their institution of such enactments upon the Biblical passages, "Thou shalt not depart from the sentence," etc. (Deut. xvii. 11), although at the same time they transgressed another commandment: "Ye shall not add unto the word which I command thee, neither shall ye diminish from it" (Deut. iv. 2; Shab. 23a; Ab. R. N. 25b). I. H. Weiss in his "Dor" (part ii., ch. 7, Vienna, 1876) enumerates ten principles by which the Rabbis were guided in enacting the gezerot. It is especially worthy of note that they did not hesitate to enact a gezerah even when it contradicted a Biblical law (Ber. 54a; Sanh. 46a), and that when the reason for the gezerah no more existed, they abolished the gezerah itself. It was a principle, however, that the abolition of a gezerah should be confirmed by a competent court and not by individuals, though such a court need not necessarily be greater in numbers and in wisdom than the one by which the gezerah had been instituted ('Eduy. i. 5; comp. 'Ab. Zarah 36a; Giṭ. 36b; also Bloch, "Sha'are Torat ha-Taḳḳanot," introduction to vol. i., Vienna, 1879). Another principle was that no gezerah should be imposed upon a community, unless the majority thereof was able to endure its restrictions. While they forbade the breeding of small cattle in Palestine, the Rabbis refrained from extending the prohibition to large cattle, because they realized the difficulty connected with the importation of such animals (B. Ḳ. 79b). After the destruction of the Second Temple, the Talmud relates, there was a number of Pharisees who in the intensity of their grief wished to forbid the eating of meat and the drinking of wine. R. Joshua prevented them from doing so, for the reason that the majority of people could not exist without these necessary articles of food (B. B. 60b).

Since the gezerah was intended mainly to guard against the infringement of the Biblical law, it was instituted only when such infringement was general and usual, and not in unusual and exceptional cases ('Er. 63b). Nor did the Rabbis establish one gezerah for the purpose of guarding against the infringement of another gezerah which was merely a rabbinical institution ("gezerah li-gezerah"). For judges of gezerot, see FEE; JUDGE.

BIBLIOGRAPHY: Hamburger, *R. B. T.* s.v. *Rabbinismus.*

S. S. J. H. G.

GEZERAH SHAWAH. See HERMENEUTICS.

GHAYYAT, ISAAC IBN. See IBN GHAYYAT, ISAAC BEN JUDAH.

GHAYYAT, SOLOMON B. JUDAH: Hebrew poet of the twelfth century; possibly a grandson of Isaac Ghayyat, the famous teacher of Lucena. Solomon was on terms of friendship with Judah ha-Levi, who dedicated to him one of the most important compositions of his "Diwan" (ed. Brody, i., No. 94). This poem, which is a rejoinder to one of Ghayyat's, not only shows the high esteem which Ha-Levi had for his friend, but also refers to Ghayyat's poetic activity and talent.

Only two poems by Ghayyat have been preserved, and these are religious ones, namely, "Shaḥoti we-Nidketi we-Libbi Zoḥel," a seliḥah for the tenth of Ṭebet, in the ritual of Carpentras, and "'Enenu Ẓofiyyah 'Anenu mi-Sheme 'Aliyyah," a "tokaḥah" for the minḥah of the Day of Atonement, in the rituals of Castile and Fez, as well as in some earlier editions of the Spanish Maḥzor.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 216; Sachs, *Religiöse Poesie der Juden in Spanien*, p. 259.

G. H. B.

GHAZALI, ABU ḤAMID MOHAMMED IBN MOHAMMED AL-: Arabian theologian and moralist; born at Tuz, Khorasan, 1058; died there 1111. His works exerted a great influence upon Jewish thought in the Middle Ages. Both the students and the adversaries of philosophy found in them rich material. From his "Maḳaṣid al-Falasifah," in which he expounded logic, physics, and metaphysics according to Aristotle, many a Jewish student of philosophy derived much accurate information. Without going so far as David ben Judah Leon, who asserted in his "'En ha-Ḳore" that Maimonides drew his Peripatetic theories from the "Maḳaṣid" (comp. Steinschneider, "Hebr. Bibl." ii. 86), it is certain that the work was to some extent used by the author of the "Moreh" (comp. Scheyer, "Die Psychologie des Maimonides," p. 80).

His Views.

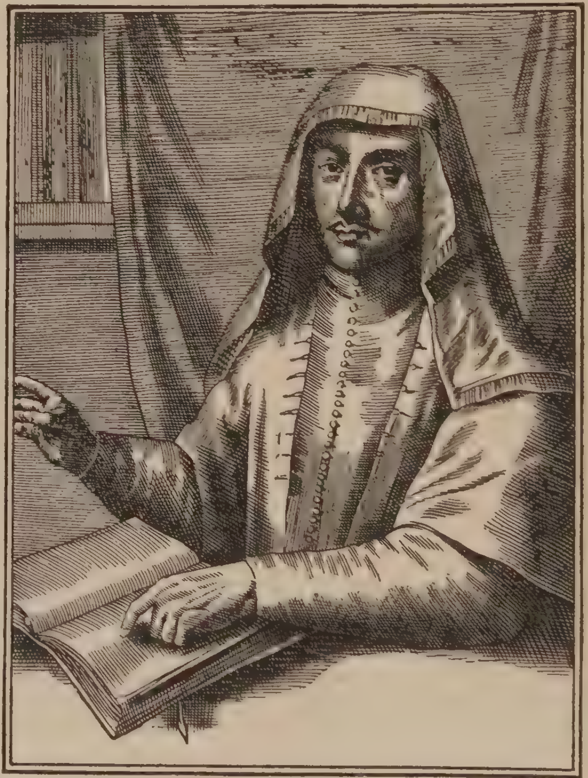
Far greater influence was exercised by Ghazali's "Tahafut al-Falasifah," a sequel to the "Maḳaṣid." After having expounded in the latter work the teachings of the philosophers, he shows in the "Tahafut" their weakness. He makes a critical analysis of twenty points—sixteen of which belong in the domain of metaphysics, and four in that of physics—and demonstrates their contradictions. The most interesting criticism is that on the theory of causality. According to Ghazali, there is not necessarily any connection between phenomena that usually occur in a certain order; he asserts that the divine mind has ordained that certain phenomena shall always occur in a certain order. Ghazali was followed in his attacks on philosophy by Judah ha-Levi, who in his "Cuzari" often used the phraseology of the "Tahafut." Ḥasdai Crescas also received inspiration from the same source, though he gave it far more original expression. How far Ghazali was sincere in his attacks on philosophy is a matter of controversy. Averroes, in his "Tahafut al-Tahafut," refutes Ghazali's criticisms and reproaches him with duplicity, while Moses Narboni, in his commentary on the "Maḳaṣid," affirms that Ghazali wrote a small work entitled "Maḳaṣid al-Maḳaṣid," in which he answered the objections which he himself had raised in the "Maḳaṣid." In fact, in some Hebrew manuscripts the "Tahafut" is followed by a small treatise in which Ghazali establishes some metaphysical points which he combated in the former as undemonstrable.

It was not, however, through his attacks on philosophy that Ghazali's authority was established among Jewish thinkers of the Middle Ages, but through the ethical teachings in his theological works. He approached the ethical ideal of Judaism to such an extent that some supposed him to be actually drifting in that direction (comp. Gedaliah ibn Yaḥya, "Shalshelet ha-Ḳabbalah," p. 92b, Amsterdam), and his works were eagerly studied and used by Jewish writers.

His Ethics.

Abraham ibn Ezra borrowed from Ghazali's "Mizan al-'Amal" (Hebr. "Mozene Ẓedeḳ," p. 40) the comparison between the limbs of the human body and the functionaries of a king, and used it for the subject of his beautiful admonition "Yeshene Leb"; Abraham ibn Daud borrowed from the same work (pp. 173–175) the parable used by Ghazali to prove the difference in value between various branches of science ("Emunah Ramah," p. 45); and Simon Duran cites in his "Ḳeshet" (p. 24) a passage from the "Mozene ha-'Iyyunim," which he calls "Mozene ha-Ḥokmah."

Ghazali's principal works began to be translated into Hebrew as early as the thirteenth century. Isaac Albalag seems to have been the first to translate the "Maḳaṣid al-Falasifah" ("De'ot ha-Pilusufim," with explanatory notes). It was translated again in the following century, under the title "Kawwanot ha-Pilusufim," by Judah Nathan (Maestro Bongodas). The "Maḳaṣid al-Falasifah" was the subject of many commentaries, the most important of which is that by Moses Narboni. Partial commentaries were written by Isaac ben Shem-Ṭob (metaphysics) and (probably) by Elijah Habillo (metaphysics and physics). Moses Almosnino cites a commentary by Elijah Mizraḥi which is no longer extant. The last commentator of the "Maḳaṣid al-Falasifah" was the Karaite Abraham Bali (1510).



Nathan Ghazzati.
(From Coenen's "Sabethai Zevi," Amsterdam, 1669.)

Commentaries.

Besides these there are to be found in the various European libraries about eleven anonymous commentaries on the "Maḳaṣid." Less favored was the "Tahafut al-Falasifah," which was translated only once ("Happalat ha-Pilusufim," by Zeraḥiah ha-Levi, 1411). A small treatise of Ghazali's containing answers to philosophical questions was translated, under the title "Ma'amar bi-Teshubot She'elot Nish'al Mehem," by Isaac ben Nathan of Cordova (fourteenth century). This treatise is supposed to be the same as mentioned by Moses Narboni under the title "Kawwanot ha-Kawwanot." It was published by H. Malter, Frankfort-on-the-Main, 1897. Jacob ben Makir (d. 1308) translated, under the title "Mozene ha-'Iyyunim," a work in which Ghazali refuted the philosophical ideas which are rejected by religion. The ideas expressed in this work are the same as those given by Baṭalyusi in his "Al-Ḥada'iḳ." Specimens of the "Mozene ha-'Iyyunim" were given by Dukes in "Oẓar Neḥmad" (ii. 197). Of Ghazali's ethical works the "Mizan al-'Amal" ("Mozene Ẓedeḳ") was translated by Abraham ibn Ḥasdai ben Samuel ha-Levi of Barcelona, who clothed it in Jewish garb by substituting Biblical and Talmudic for Koranic quotations. The "Mozene Ẓedeḳ" was published by J. Goldenthal (Leipsic, 1839). Ghazzali's work on the various conceptions of God, "Mishkat al-Anwar fi Riyaḏ al-Azhar bi-Taufiḳ al-Anhar," was translated by a certain Isaac ben Joseph Alfasi ("Maskit ha-Orot be-Pardes ha-Niẓẓanim"), and a specimen of the translation was given by Dukes in "Shire Shelomoh." Moses ibn Ḥabib cites the "Mishkat" in his commentary on the "Beḥinat 'Olam" (p. 105), where he compares the Law to the sun. Johanan Alemanno ("Ḥesheḳ Shelomoh") recommends Ghazali's hermeneutic methods, and compares the order and graduation of lights in Ghazali's theory with those in the theory of the cabalists.

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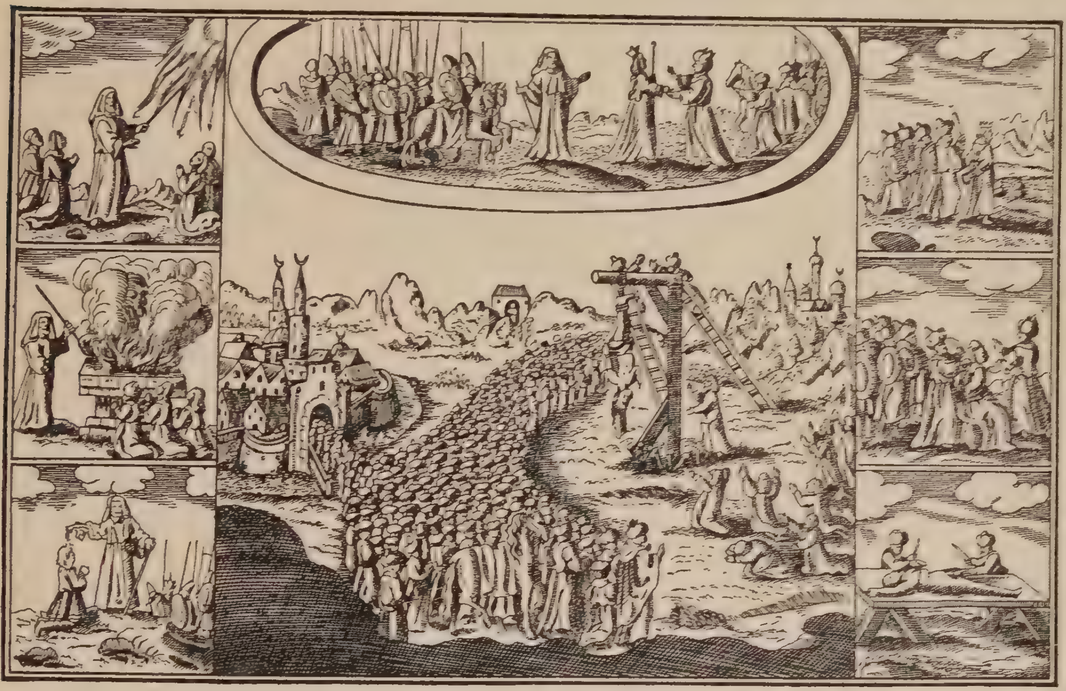
K. I. Br.

GHAZZATI, NATHAN BENJAMIN BEN ELISHA HA-LEVI (called also **Nathan Benjamin Ashkenazi**): Shabbethaian prophet; born at Jerusalem 1644; died at Sofia 1680. After studying Talmud and Cabala in his native town under Jacob Ḥagis, he settled at Gaza, whence his name "Ghazzati." The fact of his father being a German Jew gave him the name of "Ashkenazi." When Shabbethai Ẓebi reached Gaza on his way back from Cairo, Ghazzati entered into close relationship with him and became an ardent supporter of his claim and mission, advocating his cause with a vigorous pen. Shabbethai Ẓebi's disciples declared that Ghazzati had dug up a part of the ancient writing which testified that their master was the Messiah. Ghazzati then professed to be the risen Elijah, who was to clear the way for the Messiah. Prophetic revelations followed. In the spring of 1665 he announced that about the middle of the next year the Messiah would appear in glory, would take the sultan captive, and would establish the sway of Israel over all the nations of the earth. The dominion of Turkey would be entrusted to himself, while Shabbethai Ẓebi would conquer the other nations.

Seeing that the rabbis of Jerusalem were very hostile to the Shabbethaian movement, Ghazzati proclaimed Gaza to be henceforth the holy city. He first spread about the Messiah's fame by sending circulars from Palestine to the most important communities in Europe. Then he visited several of the chief cities in Europe, Africa, and India, and finally returned to Palestine. Even after Shabbethai Ẓebi's apostasy Ghazzati did not desert his cause; but, thinking it unsafe to remain in Palestine any longer, he made preparations to go to Smyrna. The rabbis, seeing that the credulous were confirmed anew in their belief, excommunicated all the Shabbethaians, and particularly Ghazzati (Dec 9, 1666), warning everybody against harboring or even approaching him. After a stay of a few months at Smyrna he went (end of April, 1667) to Adrianople, where, in spite of his written promise that he would remain quiet, he continued his agitation. He urged the Shabbethaians of Adrianople to proclaim their adhesion to the cause by abolishing the fasts of the 17th of Tammuz and the 9th of Ab



Career of Nathan Ghazzati.
(From a contemporary woodcut.)

Travels Through Europe.

Again excommunicated at Adrianople, he went with a few followers to Salonica. There he met with scant welcome, but had more success in the communities of Chios and Corfu. From Corfu he went to Venice (March, 1668), where the rabbinate and the council of the city compelled him to give them a written confession that all his prophecies were the production of his imagination. The confession was published, whereupon Abraham ha-Yakini, the originator of the Shabbethaian movement, wrote Ghazzati a letter in which he condoled with him over his persecution and expressed his indignation at the acts of the Venetian rabbinate. The Venetian Jews then induced Ghazzati to set out for Leghorn, where the Jewish population was known to be inimical to him. They sent an escort with him, ostensibly as a mark of honor, but in reality to prevent him from going elsewhere. He divined their motives in sending him to Leghorn, however, and, succeeding in eluding his escort, proceeded to Rome. In spite of his disguise he was recognized there, and was banished from the city. He then went to Leghorn voluntarily, and even there made converts to his cause. From Leghorn he returned to Adrianople, and seems to have spent the remainder of his days in travel.

Ghazzati is supposed to have been the author of the anonymous "Ḥemdat Yamim," on morals, ritual customs, and prayers for week-days and holidays, a work in three parts, the second of which is followed by a pamphlet entitled "Hadrat Ḳodesh," cabalistic notes on Genesis (Constantinople, 1735). His "Oẓar Neḥmad" consists of extracts of and additions to the preceding work (Venice, 1738). He also wrote "Peri 'Eẓ Hadar," prayers for the 15th of Shebaṭ (*ib.* 1753), and "Tiḳḳun Ḳeri'ah," an ascetic work according to Shabbethaian doctrines (Amsterdam, 1666). His account of his travels was translated into German by M. Horschetzky and published in "Orient, Lit." ix. 170–172, 299–301.

Bibliography: Grätz, *Gesch.* 3d ed., x. 197–202, 205, 215, 222–225; A. Epstein, in *R. E. J.* xxvi. 209–219; Jacob Emden, *Torat ha-Ḳenaot*, passim.

K. M. Sel.

GHENT: Chief city of eastern Flanders, Belgium. That at the time of the Crusades there were Jews in Ghent is known, as they were the victims of pillage and massacre. In 1125 the Jews were expelled from Flanders by Charles I. "the Good," Count of Flanders, who attributed to them the great famine which afflicted his domains in that year. The exclusion of Jews was not of long duration, for in the thirteenth century a community in a flourishing condition is found at Ghent. After the establishment of the Inquisition in Portugal in 1531 many Maranos are said to have taken refuge in the Low Countries, but they were driven out by a decree dated July 17, 1549. In 1724 the judicial authorities of Ghent issued a decree regulating the form of the Jewish oath. In 1756 Charles, Duke of Lorraine, issued to the magistracy of Ghent, as well as to the chief cities of Belgium, a decree imposing upon the Jews an annual poll-tax of 300 florins for the benefit of the empress Maria Theresa. This tax was so exorbitant that its payment could not be enforced. During the reign of Joseph II. (1780–90) the Jewish community of Ghent was given for use as a cemetery a parcel of land, about eight yards by seven, which lay close to the Antwerp gate. Here was found a tombstone bearing the date 27th of Adar, 5546 (March 27, 1786). In 1837 the town of Ghent granted to the Jewish community a site for a cemetery situated near that of the Catholics at the Colline gate; this grant involved it in a lawsuit with several churches, resulting in a victory for the congregation in 1838. This decision is of interest because it bears witness to the civil standing of the community. Its actual position was regulated by the decrees of Feb. 23, 1871, and Feb. 7, 1876. The Ghent synagogue is recognized by the state, which pays the salary of a ḥazzan. From 200 to 300 souls comprise the community.

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D. A. Bl.

GHETTO: Originally the street or quarter of a city in which the Jews were compelled to live, and which was closed every evening by gates; the term is now applied to that part of any city or locality chiefly or entirely inhabited by Jews. "Ghetto" is probably of Italian origin, although no Italian dictionary gives any clue to its etymology. In documents dating back to 1090 the streets in Venice and Salerno assigned to the Jews are called "Judaca" or "Judacaria." At Capua there was a place called "San Nicolo ad Judaicam," according to documents of the year 1375; and as late as the eighteenth century another place was called "San Martino ad Judaicam." Hence it is assumed that "Judaicam" became the Italian "Giudeica," and was then corrupted into "ghetto." Other scholars derive the word from "gietto," the cannon-foundry at Venice near which the first Jews' quarter was situated. Both of these opinions are open to the objection that the word is pronounced "ghetto" and not "getto" (djetto); and it seems probable that, even if either of the two words suggested had become corrupted in the vernacular, at least its first letter, the sound of which is the dominating one in the word, would have retained its original pronunciation. A few scholars, therefore, derive the word "ghetto" from the Talmudic "geṭ," which is similar in sound, and suppose the term to have been used first by the Jews and then generally. It seems improbable, however, that a word originating with a small, despised minority of the people should have been generally adopted and even introduced into literature.

Derivation of Word.

The ghettos in the various cities were not all organized at the same time, but at different periods. Venice and Salerno had ghettos in the eleventh century, and Prague is said to have had one as early as the tenth. There were ghettos in Italy, Bohemia, Moravia, Austria, Hungary, Germany, Poland, and Turkey. They were chiefly an outcome of intolerance, and oppressive conditions were often added to compulsory residence within the ghetto. When a ghetto was about to be established in Vienna in 1570, the citizens objected to having a place outside the city assigned to the Jews for the following three curious reasons: (1) they feared that if the Jews lived alone outside the city they could the more easily engage in their "nefarious practises"; (2) the Jews would be liable to be surprised by enemies; (3) the Jews might escape! The citizens therefore proposed that all the Jews should live in one house having only one exit; that windows and doors should be well fastened, so that no one might go out at night; and that the possibility of entrance or exit by secret passages should also be guarded against. As the Jews objected to this scheme the project was soon dropped.

Ghetto in Rome.

The Roman ghetto was established by Pope Paul IV., and was entered on July 26, 1556. Its site was between the Via del Pianto and the Ponte del Quattro Capi. It consisted of a few narrow, dirty, and unhealthful streets, which soon became painfully overcrowded. Its first name was "Vicus Iudacorum"; later it came to be called the "ghetto." It was annually flooded by the Tiber. Each year the Jews had to go through the humiliating ceremony of formally imploring permission to continue living there during the ensuing year, for which they paid a yearly tax. This ceremony was observed as late as 1850. The restrictions and regulations which were issued from time to time in regard to life in the ghetto, and which were alternately abolished and reimposed by succeeding popes, were repeated in the cruel legislation of Pius VI. in 1775. In 1814 Pius VII. permitted a few Jews to live outside the ghetto; in 1847 Pius IX. finally decided to do away with the ghetto gates and walls and to give the Jews the right of residence in any part of Rome; but the reactionary movement of 1848 reestablished the restrictions. In 1870 the Jews of Rome presented to Pope Pius IX. a petition for the abolition of the ghetto. But it was reserved for Victor Immanuel, who entered Rome in that year, to fulfil their desire by definitely and finally abolishing the ghetto. Its walls remained until 1885, a memorial of medieval tyranny (see Berliner, "Aus den Letzten Tagen des Römischen Ghetto," Berlin, 1886).

Frankfort and Nikolsburg Ghettos.

On Jan. 14, 1711, a fire, the largest conflagration ever known in Germany, destroyed within twenty-four hours the entire ghetto of Frankfort-on-the-Main, including thirty-six scrolls of the Torah that had been placed for safety in a cellar. Blind to the interests of the city, the magistrate put great difficulties in the way of the emperor, who was anxious to rebuild the ghetto, and also created obstacles for Samson Wertheimer, the court factor of Austria, who desired to rebuild the two houses he had owned in the ghetto, and also to erect a house on a plot of ground immediately adjoining the ghetto, which he had bought from a widow on June 10, 1710, for 5,000 reichsthaler. The magistrate not only attempted to confine the Jews still more strictly within the space they had occupied for centuries, but also made regulations regarding the height of the new houses, and would not allow Wertheimer to build on his plot outside the ghetto, although he had the special permission of the emperor to do so. Disregarding the rescript sent by Joseph I. March 4, 1711, and that sent by Charles VI. July 6, 1716, the magistrate yielded only to the emphatic second rescript of the latter of June 28, 1717. The following is a further example of the way the citizens in general endeavored to restrict the limits of the ghetto: On April 10, 1719, fire destroyed the entire ghetto of Nikolsburg, with the exception of a single house, the destructiveness of the fire being ascribable only to the narrow streets and the lack of any open spaces in which movable property might have been saved from the flames. Samson Wertheimer, the loyal protector of his oppressed coreligionists, hearing soon after that Councilor Walldorf of Brünn had a plot of ground for sale near the ghetto of Nikolsburg, entered into negotiations for the same, and asked permission of Charles VI. to purchase it "ex causa boni publici," pointing out that in case of epidemic or fire the crowded buildings of the ghetto would be a source of danger to the Christians also (June 30, 1721). The magistrate, however, anticipated Wertheimer by inducing Walldorf to sell the plot to the city for the sum of 1,700 gulden, "for the sake of Christian charity," as against the 2,500 gulden offered by Wertheimer.

Reason for Segregation.

Although the ghettos owed their origin primarily to the intolerance and tyranny of the citizens, yet the Jews themselves must have found it undesirable to live scattered among a hostile population, and must have regarded the ghetto as a place of refuge. Lippmann Heller, rabbi of the community of Vienna, claims credit for having been instrumental in organizing the ghetto of that city; it existed, however, only from 1625 to 1670. The Jews of that time found it in many cases impossible to live together with the Christians. Not only were they in constant fear of being derided and insulted, injured in property, health, and honor, and even of being murdered, but they were in continual danger of being falsely accused of crime and condemned. Another reason assigned for the origin of the ghettos is that the Jews in their pride would not mix with their non-Jewish fellow citizens, and in support of this is cited the following inscription, said to have existed on a ghetto gate in Padua in the sixteenth century: "The people, the inheritors of the kingdom of heaven, shall have no communion with the disinherited." It is more likely, however, that this sentence, if it really was affixed to the gate of the ghetto of Padua, was placed there by the Christians, who applied the term "disinherited" to the Jews, at that time the pariahs of society.

Entertainments in the Ghetto.

The gates of the ghettos were closed at night—from the outside in those localities where the object was to confine the Jews, and from the inside where the gates served chiefly as protection against attack. During the Middle Ages, and later in some localities, the Jews were strictly forbidden to leave the ghetto not only after sunset, but also on Sundays and on the Christian holy days. In some localities where the ghetto did not afford room enough a certain place outside the ghetto was assigned to the Jews for mercantile purposes, as, for instance, the Jewish "Tändelmarkt" at Prague. Seclusion from the outer world developed a life apart within the ghetto, and close communion among the members was in a certain way a power for good, fostering not only the religious life, but especially morality. Constantly within sight of his neighbor, each person was obliged to keep strict watch over himself. The Bohemian chronicles of the sixteenth century designate the ghetto of Prague as a "rose-garden," and add that when the gates of the ghetto were closed at night there was not one woman inside whose reputation was in the least tarnished. Social life, also, was developed along peculiarly Jewish lines. The women, who could not appear beyond the ghetto limits dressed in their finery without exciting the envy and ill-will of the populace, made Sabbaths and feast-days, and weddings, betrothals, and other family festivals, occasions for arraying themselves as proudly as their means would allow. At Purim the large ghetto of Prague was crowded with hundreds of girls in festive garb, who were entertained in whatever house they entered. At weddings and banquets professional jesters — called "Schalksnarren" in Germany, "Marshalka" in Poland—furnished entertainment for the company.

At the end of the seventeenth century theatrical representations were given in the ghetto of Frankfort-on-the-Main in the house "zur weissen Kanne" (or "zur silbernen Kanne"); the "Comedy of the

Sale of Joseph," in which, according to trustworthy witnesses, "fire, heaven, thunder, and all sorts of curious things could be seen," was especially popular. Even a "Pickel-Hering" (clown) occasionally appeared there, in a ridiculous motley garment. Extravagance in dress was carried so far in some ghettos that the rabbis preached against it from the pulpits, and the elders of the communities, in Moravia even the elders of the whole province, were obliged to restrict such luxury. Their decrees, called "taḳḳanot," contained specific regulations in regard to the mode of dressing, determining the ornaments the women might wear respectively on Sabbaths, festivals, week-days, weddings, and other occasions, and also the materials for garments to be worn on feast-days and week-days. Similarly, regulations were issued regarding the number of persons to be invited to a banquet, and even the number of courses to be served. Those failing to observe these rules were punished by fines and sometimes imprisonment.

Ghetto of Prague.

The administration of the communities also developed along peculiar lines, and a description of the governments obtaining in the different communities would fill a large-sized volume. It must suffice here to describe as a prototype the administration of the largest and most famous ghetto, that of Prague. This ghetto was, in a way, a state within a state, a peculiar microcosm, officially designated as the "fifth chief district" of the city of Prague. It was considered the leading ghetto in existence, in virtue of its size, its learned rabbis and scholars, its famous Talmudic schools (to which students from all parts of the world flocked), the prominent position occupied by some of its members, and its magnificent institutions. The ghetto had its own town hall, built by the famous philanthropist Mordecai Meisel; on its tower there was a clock, a rare distinction for the period; it was the only tower-clock in existence, and had a dial lettered in Hebrew, the hands of which moved from right to left. The directors of the community, who were chosen from those owning houses in the ghetto, held their sessions in this building; it is at present the administrative building of the Jewish congregation of Prague.

There were one large and many small synagogues in the ghetto. The community enjoyed great privileges and distinctions. Since the earliest time there were four gilds in the ghetto of Prague, namely, the butchers', goldsmiths', tailors', and shoemakers'. At the entry of the emperor, the butchers had the signal privilege of preceding with their flags all the gilds of the four quarters of Prague, a privilege conferred in recognition of the courage they had displayed when Prague was besieged by the Swedes in 1648.

The religious affairs of the community were directed by the rabbinate under the presidency of the chief rabbi, and the secular affairs by the college of directors under the presidency of the primator. The college had police authority in the ghetto, and was empowered to punish by imprisonment in the communal prison; a number of "gassenmeshorsim" (communal servants) were detailed as policemen to keep order in the Jews' city. Legal difficulties arising in the ghetto of Prague were hardly ever carried into the courts of the state. The plaintiff could appeal either to the college of directors in cases involving his honor or simple business affairs, or to the rabbinate in more difficult cases, as of settling estates or disputes relating to the possession of land. The latter frequently arose in consequence of peculiar conditions in regard to ownership of real estate, such as are found nowhere else except in Salzburg. Through bequests and the sale of separate parts, every house in the ghetto had two or more owners severally owning the separate parts, and numerous difficulties arose whenever it became necessary to repair the parts held in common, such as the house-door, the stairs, or the garret and roof, or to paint the outside.

The rabbinical courts consisted of an upper and a lower court. Verdicts were rendered in agreement with the Mosaic-rabbinic law. There were "meliẓim" (lawyers) in the ghetto of Prague to advise plaintiff and defendant. The party which thought the decision of the lower court unfair might appeal to the superior court; hence the members of this court were called by the state "higher judges," and popularly, though incorrectly, "appellants." Generally, the decisions of these judges were implicitly obeyed.

A long hierarchy of officials had developed in the larger ghettos. There were many persons eager to take charge of the numerous philanthropic and religious institutions, either for the sake of engaging in a good work or from ambition. The ḥebra ḳaddisha of Prague was founded toward the end of the sixteenth or the beginning of the seventeenth century. There were also a hospital and a school for poor children, both founded by the philanthropist Mordecai Meisel. Although the numerous synagogues were under the general direction of the communal authorities, they were largely autonomous, the relation of the authorities to them being, so to speak, that of a suzerain, not that of a sovereign. In consequence of a dispute as to precedence at the call to read the Torah on occasions of solemn processions, the following order was adopted after much debating: chief rabbi, primator, upper judges, directors of the community, lower judges, directors of the hospital (also in charge of the poor, and with the pompous title of "city gabba'im" = "city directors"), directors of the ḥebra ḳaddisha, rabbis of the synagogues, directors of the synagogues, etc. In the German ghettos the directors were called "barnossim" (*i.e.*, "parnasim," "p" being pronounced "b" in the southern German dialects).

Immigrants in the Ghetto.

Foreign Jews were treated most hospitably in the ghettos, especially in the centers of learning, where the yeshibot attracted pupils from a great distance; these were boarded by the members of the community. The wealthy students ("baḥurim": see Baḥur) formed clubs for the support of their indigent fellow students. The men of the ghetto wore a special dress on the Sabbath, in conformity with the rabbinical rule that the Sabbath should be kept distinct in every way, even in the matter of dress. The piety of the ghetto was shown in the frequent services in the synagogue. The "Schulklopfer" called the people to morning and evening service. In the ghetto of Prague it was customary for this official, who bore the title of "Stadt-Shammes" (city servant), to summon once a day in German and once in Bohemian. In consequence of the seclusion within the ghetto, the Jewish dialect, a mixture of the vernacular with Hebrew, was kept alive. The ghettos were situated in the most unwholesome parts of the cities, generally near a river, where they were liable to be flooded.

Conflagrations.

It is a noteworthy fact that the ghettos were frequently devastated by conflagrations. This was due to the crowded conditions that prevailed and to the narrow streets where fire was subdued only with difficulty, the Jews being left to their own resources; in fact, they often closed the gates of the ghetto on the outbreak of a fire, lest the mob coming in from outside might take advantage of the general confusion to plunder. Aside from the great conflagrations at Frankfort and Nikolsburg, mentioned above, the fire that destroyed the ghetto of Bari in 1030 and the two fires that raged in Prague in 1689 and 1750 may be noted here: in the fire of 1689 many persons lost their lives and all the synagogues were destroyed; in the fire of 1750 the town hall was burned. The ghettos were often attacked by mobs bent on plunder. The most noteworthy affair of this kind was the pillaging of the ghetto of Frankfort-on-the-Main (Aug. 22 old style, Sept. 1 new style, 1614; see Fettmilch, Vincent).

Expulsions.

The Jews were frequently expelled from their ghettos, the two most important expulsions occurring in the years 1670 and 1744–45. In 1670 they were driven from the ghetto of Vienna, which had been organized in 1625, and which covered part of the site of the present Leopoldstadt; this expulsion was due partly to the ill will of the merchants of the city, who desired to be rid of Jewish competition, and partly to the religious fanaticism of the Bishop of Wiener-Neustadt, subsequently Cardinal Count Kolonitz. The Jews heroically bore their fate, not one of them renouncing his faith for the sake of remaining in the city. After a time, however, the city and even the court began to suffer in consequence of the departure of the Jews, which meant a serious loss of income in taxes. The exiles were therefore permitted to return. They did not go back to their former ghetto, which by that time was occupied by other tenants, the synagogue having been transformed into a church; but they settled in the inner part of the city. A few obtained special privileges, Samuel Oppenheimer, the chief court factor, and Samson Wertheimer, the chief rabbi of the German empire and of the Austrian crown lands, being among them. Both acquired magnificent palaces.

In 1744–45 the Jews of Prague were expelled from their ghetto for a short time. While the French were in possession of that city during the Austrian War of Succession, Jonathan Eybeschütz, then living in Prague, was called to the rabbinate of Metz, and had several conferences with the commander of the French army for the purpose of obtaining a passport. On Dec. 24, 1744, Maria Theresa ordered the expulsion of the Jews from Bohemia on the ground that "they were fallen into disgrace," and on Jan. 2 following she included the Jews of Moravia also. Eybeschütz's personal enemies later on denounced him, saying that he had left Prague under the protection of the French. It is not surprising, therefore, that he occasionally complains of the denunciatory spirit which prevailed at this time among the Jews of Prague. Maria Theresa's order, however, met with the disapproval of the whole of Europe, and the ambassadors of England and Holland especially protested so energetically that the empress felt obliged to revoke her decree (see Frankl-Grün, "Gesch. der Juden in Kremsier," i. 163; Freymann, "Beiträge zur Gesch. der Juden in Prag," ii. 32–37, Berlin, 1898). Meanwhile the Jews, who were not aware of this powerful advocacy, had sent a delegation to the empress offering to pay a special yearly tax for the privilege of returning; thus it came about that the Jews of Bohemia paid a separate Jews' tax, which was abolished only in 1846, under Ferdinand I.

The most important ghettos were those at Venice, Frankfort-on-the-Main, Prague, and Triest. The French Revolution (1789), which proclaimed the principle of freedom and equality, first shook the foundations of the ghetto, and the general uprising of 1848 throughout Europe finally swept away this remnant of medieval intolerance. In the whole civilized world there is now not a single ghetto, in the original meaning of the word. The gates of the ghetto of Rome were recently destroyed.

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G. S. K.

GHEZ (גז): A Tunisian family including several authors.

David Ghez: Talmudist; lived at Tunis in the second half of the eighteenth century. He was a pupil of Isaac Lombroso and Ẓemaḥ Ẓarfati. He wrote several works, only one of which, a commentary on several treatises of the Babylonian Talmud, has survived. It was published by his great-grandson Zion Ghez, under the title "Ner Dawid" (Leghorn, 1868).

Joseph Ghez: Son of the preceding; died at Tunis after 1850. His copious commentary on the Pesaḥ Haggadah, entitled "Pi ha-Medabber," was published posthumously by his grandson Zion Ghez (Leghorn, 1854). He wrote a commentary on Maimonides' "Yad," entitled "Reshit ha-Gez"; notes to the Pentateuch and the Bible; and a collection of funeral orations, etc., all of which are extant in manuscript.

Moses Ghez: Scholar; known for his wide learning. Under the title "Yismaḥ Yisrael" he wrote a commentary to the Pesaḥ Haggadah, and also to the Hallel and the grace after meals, with various rules regarding the ritual of the first two evenings of Passover (Leghorn, 1863). Two of his works, a commentary on the treatise Sheb'uot and a commentary on Elijah Mizraḥi's work, have not yet been printed.

Bibliography: D. Cazès, *Notes Bibliographiques*, pp. 194 *et seq.*

D. M. K.

GHIRON: An old family originally from Gerona, Spain, and known in Hebrew as "the Geronim." It has produced many rabbis, among whom may be mentioned the following:

Abraham Ghiron: Son, and successor in Adrianople, of Jacob Yaḳḳir Ghiron.

Eliakim Ghiron: Son and successor of Raphael Jacob Abraham Ghiron. He died in Constantinople.

Jacob Yaḳḳir Ghiron: Ḥakam bashi in Constantinople; born at Adrianople 1813; died at Jerusalem Feb., 1874. In 1835 Jacob, who was an able Talmudist, became rabbi in Adrianople, and in 1863 was chosen ḥakam bashi or chief rabbi of Constantinople. Thanks to his efforts, the synagogue in his native city, which had been burned to the ground in 1846, was rebuilt. While ḥakam bashi he introduced various reforms, and drew up a constitution and by-laws for the communities in Constantinople which were approved by Sultan 'Abd al-'Aziz, with whom he stood in high favor, and from whom he received various decorations. Ghiron resigned his office in 1872 in order to spend the remainder of his days in Jerusalem, where he founded a bet ha-midrash. He was the author of a work entitled "Abir Ya'aḳob," Salonica, 1838.

Raphael Jacob Abraham Ghiron (usually cited as **Abraham Geron**): Rabbi in Adrianople after 1722; died June 4, 1751. His "Tiḳḳun Soferim" was published posthumously, Constantinople, 1756. He left in manuscript homilies, novellæ, and responsa.

Yaḳḳir Ghiron: Rabbi in Adrianople; died in Jerusalem in 1817.

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D. M. K.

GHIRONDI: Italian family of Padua, the founder of which settled there toward the end of the sixteenth century. The name indicates that he was a native of Gerona in Spain. He was also called "Ẓarfati" (the Frenchman), either because Gerona is near the border of France or because he had at some time lived in that country. The most prominent members of the Ghirondi family are:

Benzion Ghirondi (Ẓarfati): Founder of the family; lived in the sixteenth and seventeenth centuries. He was the author of a work entitled "Ḳiẓẓur Hilkot Sheḥiṭah u-Bediḳah," a compendium of the laws on the slaughtering of animals (unpublished).

Benzion Aryeh Ghirondi ben Mordecai: Grandson of Benzion Ghirondi (Ẓarfati); born at Cittadella, a village near Padua, Dec. 27, 1763; died at Padua Dec. 21, 1815. He was the author of a volume containing homilies, poems, and exegetical notes on the Bible (unpublished).

Mordecai Samuel b. Benzion Aryeh Ghirondi: Author and chief rabbi of Padua; born in Padua Oct., 1799; died there Jan. 4, 1852. Ghirondi studied at the rabbinical college of Padua, in which he was appointed professor of theology (1824). In 1829 he was appointed assistant rabbi of Padua; two years later he became chief rabbi. He was a recognized authority in rabbinics, and was consulted by rabbis of several communities. He wrote: "Toko Raẓuf Ahabah," a work on ethics produced when he was only sixteen years old (Pisa, 1818); "Ma'amar Keriyyat ha-Borot," a treatise on artesian wells, showing references to them in the Talmud (printed in I. S. Reggio's "Iggerot Yosher," Vienna, 1834). But his most important work is "Toledot Gedole Yisrael," a biographical and bibliographical dictionary of Italian rabbis and secular scholars. He had in his possession Nepi's biographical work entitled "Zeker Ẓaddiḳim"; to this he added 831 numbers of his own, two-thirds of which are not found in any earlier biographical dictionary. The combined work was published by Ephraim Raphael Ghirondi, the author's son—Nepi's and Ghirondi's on opposite pages (Triest, 1853). The latter also wrote "Ḳebuẓat Kesef," responsa, in two parts, and "Liḳḳuṭe Shoshannim," novellæ, in two volumes (both unpublished). Letters of Ghirondi's on different subjects were published in "Kerem Ḥemed" (ii. 52; iii. 88 *et seq.*; iv. 13).

Solomon Eliezer b. Benzion Ghirondi (Ẓarfati): Talmudic scholar and scribe of the seventeenth century. Besides his responsa, published in Samuel Aboab's "Debar Shemuel" (Nos. 236–237), he left a work entitled "Ma'aseh Nissim," a history of the important events in Judaism that occurred in his time (unpublished).

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D. M. SEL.

GHOSALKER, SOLOMON DANIEL: Beni-Israel soldier; born 1804; died at Dhulia, India, Oct. 14, 1869. He enlisted in the 25th regiment of the Bombay native light infantry, and served in the Scinde campaign in 1843–45, the Indian mutiny, and the Abyssinian expedition of 1867–68. He rose to the highest regimental rank, that of sirdar bahadur, and was honored with a first-class star of the Order of British India. After his death a monument was erected to his memory by the European officers of his regiment.

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J.

GIANTS.—Biblical Data: Word derived from the Greek γίγας (in LXX.), denoting a man of extraordinary stature; in the English versions the rendering for three Hebrew words: (1) "Nefilim" (see FALL OF ANGELS), Gen. vi. 4a, an extinct (mythological, only semihuman) race, inhabitants of the earth before the Flood, the progeny of the Bene Elohim and the daughters of men. In Num. xiii. 33 this name is used of the pre-Israelitish population of Palestine. Gen. vi. 4b calls them the (2) "Gibborim" = mighty men. In the singular in Job xvi. 14 this word is translated "giant" (but R. V. margin, "mighty man"). (3) "Refa'im" (A.V. "Rephaim"), a collective appellation for the pre-Canaanite population settled both east and west of the Jordan and described as of immense height (Deut. iii. 11; II Sam. xxi. 16–21); the singular occurs as "rafah" (with the definite article, "the giant"; II Sam. xxi. 16, 18, 20, 22) or "rafa'" (I Chron. xx. 4, 6, 8). In the account of the war of the four kings (Gen. xiv.) the Rephaim are mentioned among the defeated (verse 5), along with the Zuzim (= Zamzummim), the Emim, and the Horim, peoples cited in Deut. ii. 10, 11, 12, 20, 21 as

Aborigines.

autochthons of Palestine; with the exception of the last-mentioned, they were said to be "powerful and numerous and tall," and considered to be Rephaim like the Anakim, the context showing that the Horim as well as the Avim (Deut. ii. 23), even if not explicitly described as such, were also deemed to have belonged to these prehistoric Palestinian tribes. In Gen. xiv. the Rephaim are enumerated along with the Kenites, the Hittites, etc., as being in the land in Abraham's time. Before the conquest, Og, the King of Bashan, is mentioned as the only survivor of the Rephaim (Deut. iii. 11) east of the Jordan, while the Anakim were located west of the river (Num. xiii. 22; Josh. xiv. 12–15, xv. 13; Judges i. 20), as well as among the Philistines (Josh. xi. 21, 22). Even near Carmel (Josh. xvii. 15) they were settled, and the name "valley of Rephaim" (Josh. xv. 8, xviii. 16) indicates their early presence near Jerusalem (comp. "Avim," a Benjamite city, Josh. xviii. 23). Under David these giants are connected with Gath (I Chron. xx. 6–8). Goliath (I Sam. xvii.), Ishbi-benob, Saph (="Sippai"; I Chron. xx. 4), Goliath the Gittite ("Lahmi, the brother of Goliath the Gittite"; I Chron. xx. 5), and a man of great stature with 24 fingers and toes (II Sam. xxi. 16, 22; I Chron. xx. 4–8), are mentioned as born to "the giant." This giant may have been the Goliath that was slain by David, or the phrase may mean that these men were of the breed of the giants living at Gath.

Not a Distinct Race.

——**Critical View:** The Hebrew term for "giants" is "refa'im," a grammatical plural. Non-Israelitish clans are designated as "the Gazzite," "the Ashdodite," "the Gittite," "the Hittite," "the Perizite," etc. (Josh. xiii. 3; Gen. xv. 20), *i.e.*, by the race-names in the singular with the definite article prefixed, the names "Caphtorim" and "Pelishtim" constituting the exceptions. From this it would appear that "rephaim" and the singular "ha-rafa'" are appellatives ("the giants," "the giant"), and that in the opinion of the writers the giants did not constitute a distinct, non-Israelitish race or nationality, but were a breed of men of great stature found among various peoples. Thus Og belonged to Bashan (Josh. ii. 10); the Anakim were politically Amorites at the time of the conquest, while they were presumably Hittites under Abraham. David's giants were Philistines and Gittites. If the Horites were Rephaim, they are the exception, inasmuch as they maintained their identity as a distinct people. This view, however, is not generally accepted. It is contended that the Rephaim constituted the earliest population of Palestine, later subjugated and absorbed by the Canaanites, Philistines, and Hebrews. In the case of the Emim and the Zamzummim it is expressly stated (Deut. ii. 10, 11, 20, 21) that they were replaced by the Moabites and Ammonites, while the Avim were annihilated by the Philistines (Deut. ii. 23). The Amorites (among the Canaanites; Gen. x. 16) seem to have absorbed a large portion of the aboriginal population. In Amos ii. 9 their description recalls that of these autochthons, whose racial affinity, however, is not clear. It has been suggested that they may have been the first invaders of Hamitic origin, to which the later immigrants, viz., the Amorites and Canaanites, also belonged (Riehm, "Wörterbuch," ii. 1302b; but see Patten, "Early History of Syria," pp. 36, 37). Whatever basis of fact may underlie the tradition of the existence of this prehistoric population, it is certainly overlaid with mythical elements. This gives weight to the theory that these Biblical references are of the same historical value as the many non-Hebrew accounts of giants (see Bohlen, "Genesis," p. 82; Winer, "B. R." ii. *s.v.* "Riesen") preceding the men of ordinary stature, or living among them. Granted that the names "Rephaim," "Emim," "Zamzummim" are Hebrew folk-etymological adaptations of non-Hebrew words (Patten, *l.c.*), this very fact would prove that in the consciousness of the Hebrew writers the historical authenticity of these aboriginal races had been entirely crowded out by mythological and legendary conceits, though there is no occasion for holding with Eduard Meyer ("Zeit. für Alttestamentliche Wissenschaft," i. 139) that the existence of the Anakim and the Rephaim as a people is a free development of the popular tradition that individual giants had their home in Palestine.

Connected with the "Shades."

"Rephaim," "Emim," "Zamzummim," and "Nefilim" are in Hebrew etymologically connected with the various designations for the spirits of the departed, the "shades" (Schwally, "Das Leben nach dem Tode," p. 64; "Zeitschrift für Alttestamentliche Wissenschaft," xviii. 127 *et seq.*). The difficulty involved in this terminology, by which words denoting the limp weakness of the dead are applied to men of notorious strength, is removed if it be borne in mind that the Hebrew Bible probably contains only fragments of popular stories (Gunkel, "Genesis," p. 54) more fully given in later books. The tradition in Enoch and the Book of Jubilees supplies the explanation why the giants were designated as "Rephaim." According to the Book of Jubilees (ch. vii.), these Nafidim (Nefilim) slew one another, and thus the curse pronounced against the shedders of blood fell upon them. "Into Sheol will they go and into the place of condemnation will they descend" (Jubilees, vii. 29; comp. Enoch ciii. 7, 8). These giants were thus known as the typical dwellers in Sheol, *i.e.*, the Rephaim. Because they were without progeny or because they killed their own issue (Jubilees, vii. 22; comp. Enoch, lxxxvi. 4, lxxxviii. 2), they were called "Nefilim," from the root נפל, ("childless") (comp. Midrash Leḳaḥ Ṭob to Gen. vi. 4). The fact that the black basalt bed or sarcophagus of Og was shown at Rabbah, the chief city of the Ammonites (Deut. iii. 11), confirms rather than confutes the legendary nature of the giant stories. As the last of "the dead," *i.e.*, the Rephaim, Og naturally was supposed to have had a sarcophagus. Among the many sarcophagi found in that region and identified as the tombs of various historic personages (Driver, Commentary to Deut. iii. 11), this one—if it was not merely a large black basalt block in which popular imagination detected a likeness to a couch ("'eres") fit for a giant—was, on account of its size, naturally associated with the giant king of the story. Such associations of curious natural formations or historic relics are very common in popular tradition (*e.g.*, the pillar of salt and Lot's wife).

——**Post-Biblical Data:** The giants of the Bible are not monsters; they are rather the children of evil than perpetrators of evil. In the later literature they appear as bereft of reason (Bar. iii. 26–28); of an insolent spirit, rebelling against God (Wisdom of Solomon xiv. 6; III Macc. ii. 4; Ecclus. [Sirach] xvi. 7). The Hebrew text has נסיכי קדם ("the princes of olden days"), which may be a reference to the chief angels enumerated in Enoch (see FALL OF ANGELS); and these are described as המורים עולם ("that guided the world"). But the final ם in the fragments as reproduced by Schechter looks like a possible ש' followed by the line for abbreviations, which would give the reading המוריש[ים], meaning "who ruined the world" (by their violence, בגבורתם; comp. Enoch vii. 3, 4). These giants are descended from the fallen angels; three thousand ells is their height; and they comprise three classes: the original giants, who begot the Nefilim, to whom in turn were born the Eliud (Book of Enoch, vii. 2; and the Greek Syncellus [Charles, "Book of Enoch," p. 65]). In the Book of Jubilees the last-mentioned are called "Elyo" (vii. 22). These three classes correspond to the three names employed in Gen. vi. 4 = "Nephilim," "Gibborim," and "Anshe ha-Shem" (*i.e.*, "Anakim"; "Elyo" is certainly a misreading for the abbreviation א"ה). In the Book of Jubilees these three are described as being unlike (vii. 22), which Charles and Littmann (in Kautzsch, "Pseudepigraphen") read as signifying "they fought with one another." It is more likely that this contains a reminiscence of the midrashic conceit according to which Adam before the Fall was of gigantic stature (Ḥag. 12a), but in consequence of his sin was reduced to ordinary human proportions, and in addition lost the "demut" (likeness) to God (Midrash ha-Gadol to Gen. vi. 4, ed. Schechter). These giants, though molded like Adam before the Fall, "were not like" God; while they were exempt from the forfeiture of original stature, they, like man, had lost the demut (comp. Enoch, xv.).

Their Names.

The Rabbis hold that these giants had seven names: (1) "Emim," because whoever saw one of them was seized with terror. (2) "Rephaim," because their sight made people "soft" (fearful) like wax. (3) "Gibborim," because their brains alone measured 18 ells. (4) "Zamzummim," because they inspired fear and were fierce warriors. (5) "Anakim," because they wore huge necklaces in great numbers (see also ANAKIM). (6) "Avim," because they destroyed the world and were themselves destroyed. According to another authority, this name was due to their knowledge of the soil, which was as subtle as that of the serpent ("ʻiwya," the Galilean for "serpent"). (7) "Nefilim," because they caused the world to fall and fell themselves (Ber. R. xxvii.). The description "Anshe ha-Shem" (Men of the Name) is interpreted as "men of destruction" (*ib.*). The cabalistic commentators (Recanate, among others) allege that they were called "Men of the Name" because they imparted to men the mysteries of the Divine Name and the names of demons, to conjure therewith. For doing this some of their kind had their noses pierced and were suspended from the dark mountains so that never again could they see the sun (see Grünbaum, "Sprach- und Sagenkunde," p. 72, Berlin, 1901). The Anakim were the sons of the Nefilim (Pirḳe R. El. xxii.), and the giants Og and Sihon were the sons of Ahiah ("Ḥiya" in the Midrash Abkir), the son of Shemḥazai, the fallen angel (Niddah 61a). Some of these giants had feet 18 ells in length (Deut. R. i.), and the same length is given for the thigh-bone (Buber, "Tanḥuma," Debarim, addition 7). Numerous rows of teeth are also ascribed to them (Ḥul. 60a). They were very voracious, eating as many as a thousand oxen, horses, and camels each day (Midrash Abkir). Relying upon their great size, and upon the power of their enormous feet to stop the rising waters, they ridiculed Noah's warning (see FLOOD IN RABBINICAL LITERATURE). According to other versions that were inspired by a desire to attenuate the expression "sons of Elohim" (see FALL OF ANGELS), the giants were the progeny of the union of the Sethites and the Cainite women ("Das Christliche Adamsbuch," p. 140, note 70; Ephraem Syrus, "Opera," ii. 477; Lagarde, "Materialien," p. 65; Eutychius, i. 26; Ibn Ezra to Gen. vi. 2). The "Shalshelet ha-Ḳabbalah" (ed. Venice, p. 92b) reports that Seth had commanded his descendants to keep aloof from the daughters of Cain. Seven generations obeyed his injunction, but they then cohabited with the accursed breed, and the result was the birth of the Anakim, the perpetrators of all kinds of evil. These giants led a most shameful life, thus causing God to send the Flood. This is also the view taken by Arabic authors. Ṭabari (i. 127 *et seq.*) records that Adam had enjoined the Sethites to avoid the Cainite women, but that the latter seduced them by bewitching music and by their personal charms heightened by cosmetics (see also Baiḍawi to sura xxiii. 33); they were also accustomed to adorn themselves with pearl necklaces (from the rabbinical interpretation of the name "Anakim," "ʻanaḳ" meaning neck). The same story is told of the generation of Sethite-Cainite giants by Ibn al-Athir (i. 41) and Yaʻkubi (p. 7; comp. "Die Schatzhoehle," ed. Bezold, ii. 18).

Og, King of Bashan.

Of all the giants only Og escaped destruction in the Flood. Noah made a place for him near the lattice door of the ark, through which (Pirḳe R. El. xxiii.), because Og had sworn to serve Noah and his descendants for all time, he handed him his food every day. The Talmud (Niddah 61a) sees a reference to this in the word "ha-paliṭ" (Gen. xiv. 13), "the escaped" fugitive being identified with Og (comp. Pseudo-Jonathan to Gen. xiv. 13; Deut. iii. 11; see ELIEZER). Arabic writers (Ṭabari, i. 193; and Ibn al-Athir, i. 51) quote this escape of Og as a "Jewish" story ("according as the people of the Torah fancy"). According to Mohammedan tradition, Og was a son of Noah's sister, and survived his uncle 1,500 years, being killed by Moses (see Bemidbar Rabbah to Num. xxi. 34; Tan., Ḥuḳḳat, ed. Buber, 55; Pseudo-Jonathan to Num. xxi. 34). The story of his death runs as follows: When Og saw the camp of the Israelites, six parasangs in area, fearing lest his fate be a repetition of Sihon's he proposed to kill them all at once. He broke off a mountain and lifted it above his head to throw it upon the Israelites. But God sent a worm which bored a hole into the mountain so that it fell upon Og's neck, his teeth becoming imbedded in it. Moses, taking a mace ten ells long, beat the ankles of Og until he died (comp. "Sefer ha-Yashar," and Ber. 54b, where ants perforate the mountain). The Arabic historians relate similar stories (Ṭabari, i. 50 [Zotenberg transl. i. 391]; Ibn al-Athir, i. 137). Og's height is given by Ḳazwini (i. 449) as 23,330 ells; he lived 3,600 years. The waters of the Flood reached only to about the middle of his body. In Parḥon's "Maḥberet," *s.v.* דכף, as in Ḳazwini (*l.c.*), it is a bird, דוכיפת, that splits the mountain.

Ishbi-benob (II Sam. xxi. 16) is another giant-hero of a Talmudical legend. Into his hand God delivered David on account of the destruction of the priest-city Nob and other misdeeds, Satan masquerading as a deer leading David in pursuit to the land of the Philistines, that Ishbi-benob, the brother of GOLIATH, might discover him and do him harm. The giant bound David and laid him on the ground under an olive-tree and an oil-press. But by a miracle the earth softened under him and thus saved him from being crushed. All this happened on Sabbath eve. Abishai, the son of Zeruiah, when making his toilet detected blood in the vessel (according to others, it was a dove in distress that he beheld), which circumstance apprised him of David's danger. Looking for the king in his house and then in the bet ha-midrash, and not finding him, he inquired whether it was lawful to mount a royal horse (on Sabbath) when the king was in peril of his life. Receiving permission, he mounted the steed and was carried to the place with miraculous velocity (the earth jumping so that the intervening space vanished), killing the giant's mother on the way. Upon Abishai's approach, Ishbi-benob, taking hold of David, hurled him high into the air, and placed his sword in position so that the king in his fall would be cut to pieces. But Abishai pronounced "the Name," which kept David suspended in mid-air. Descending then in safety, David apprised Abishai of all that had happened. Both ran away, which induced the giant to pursue them; but on reaching the place where Orpah, the giant's mother, had been killed, they turned and despatched the giant (Sanh. 95a; Shoḥer Ṭob to Ps. xviii. 37; Gen. R. lix.; see GOLIATH). The Pelishtim (in Gen. x. 14) were identified with the giants, while the Caphtorim were said to be dwarfs (Gen. R. xxxvii.). Men of giantlike stature were warned not to marry women of like proportions, lest a "mast" (very tall being) be born unto them (Bek. 45b). Gigantic stature is considered a blemish rendering a priest unfit for service (Sifra to Lev. xxi. 21; Pseudo-Jonathan to Lev. xxi. 20). E. G. H.

——**In Arabic Literature:** The Hebrew "nefilim bene 'Anaḳ" (Num. xiii. 33) are called "jabbarun" in the Koran (sura v. 25), and "jababirah" in other works, both words being the plural of "jabbar" (giant). In the Koran (*l.c.*) giants are mentioned in connection with the twelve spies sent by Moses to explore the land of Canaan. According to Mas'udi, the giants were of the Amalekite race. The Arabian writers speak particularly of 'Uj (Og) ibn 'Unḳ (Og with the Neck), for the reason that when he went out to fight Moses he tore out a mountain and put it on his head with the intention of throwing it upon the Israelites and crushing them; but God sent a bird that bored a hole in the mountain, which thereupon fell on Og's neck. According to Moslem legends, in the eyes of the giants the twelve spies appeared as small as ants (comp. "grasshoppers," Num. *l.c.*).

The Arabs call Jericho "the city of giants," but their traditions do not agree as to which leader of the Jews fought against the giants. According to Ibn 'Abbas, Moses died in the wilderness, and the land of the giants was conquered by Joshua; but Mohammed ibn Isḥaḳ writes that Moses himself fought the giants at Jericho. Those who survived were led by a certain Ifriḳish ibn Ḳais to Africa, and, having killed the king of that country, settled there. The Berbers are their descendants.

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E. G. H. M. SEL.

GIAT. See IBN GHAYYAT.

GIBBOR, JUDAH BEN ELIJAH BEN JOSEPH: Karaite scholar; flourished at Constantinople between 1500 and 1540. His main work, which was highly esteemed by the Karaite scholars, was a poem entitled "Minḥat Yehudah"; it consisted of 1,612 verses ending in רים, containing all the Biblical commandments and written in the style of the rabbinical azharot. It was inserted in the Karaite ritual (Venice, 1529; Chufut-Kale, 1734, 1805; Eupatoria, 1836), and was commented upon by Eliezer ben Judah ("Beẓir Eliezer"), Elijah Yerushalmi ("Ẓeror ha-Mor"), Judah Troki ("Ḳibbuẓ Yehudah"), and Isaac Simḥah Luzki ("Be'er Yiẓḥaḳ"). In this poem Gibbor pays a tribute of respect to Maimonides.

Gibbor also wrote the following works, which are no longer extant, but are mentioned by Simḥah Luzki, namely: "Hilkot Sheḥiṭah," Karaite laws concerning the slaughtering of animals; "Sefer Mo'adim," on the feasts of Rosh ha-Shanah, Sukkot, and Purim; "Mo'ed Ḳaṭan," a theological treatise in six volumes dealing with the mysteries of the Law, metaphysics, the elements of the speculative Cabala, etc.

BIBLIOGRAPHY: Rossi, *Dizionario*, s.v.; Steinschneider, *Cat. Bodl.* col. 1327; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 369; Fürst, *Gesch. des Karäertums*, iii. 6.

K. I. BR.

GIBEAH ("hill"): The name of several cities situated on hills. The difficulty of keeping these distinct is increased by the fact that sometimes "Geba" is used for "Gibeah," and vice versa (see GEBA). In one passage, however, Isa. x. 29, "Geba" is distinguished from the "Gibeah of Saul," which must have been near Ramah; according to Josephus ("Ant." v. 2, § 8; "B. J." v. 2, § 1), it was situated about thirty furlongs from Jerusalem, and is by most scholars rightly identified with Tulail al-Ful. This agrees with Josh. xviii. 24, 28, which enumerates both Geba ("Gaba") and Gibeah ("Gibeath") among the cities of Benjamin. In the following passages "Gibeah" may with certainty be identified with the present Jeba': Judges xx. 33;

I Sam. xiii. 16, xiv. 5. It is probable, moreover, that the references in I Kings xv. 22; II Kings xxiii. 8; II Chron. xvi. 6; Zech. xiv. 10 are to Geba. Doubtless the same city is also referred to under the name "Gibeah" in I Sam. xiii. 15; xiv. 2, 16; and perhaps in xiii. 2.

The Gibeah which is identical with Tulail al-Ful is met with as Saul's Gibeah in I Sam. x. 26, xi. 4, xv. 34, xxii. 6, and as Benjamin's Gibeah in Judges xix. 12–16, xx. 4 *et seq.*, and in Hosea v. 8, ix. 9, x. 9. Geba is mentioned in one passage (Judges xx. 10); here again Gibeah (Tulail al-Ful) may be intended; whereas its identification with the "hill ["gibeah"] of God," I Sam. x. 5 (with which the Geba in I Sam. xiii. 3 must coincide), is very doubtful (comp. Budde's commentary *ad loc.*). Several passages in which one or the other name occurs are also doubtful, viz., "Geba" in Josh. xxi. 17; I Chron. vi. 45, viii. 6; Ezra ii. 26; Neh. vii. 30, xi. 31, xii. 29, and "Gibeah" in II Sam. xxiii. 29; I Chron. xi. 31, xii. 3; II Chron. xiii. 2. In some passages "Gibeah" or "Geba" occurs incorrectly for "Gibeon," *e.g.*, Judges xx. 31; II Sam. v. 25, xxi. 6.

E. G. H. F. Bu.

GIBEON AND GIBEONITES: Gibeon was one of the four cities of the Hivites, reckoned in Josh. xviii. 25 among the cities of Benjamin. That it was not, however, wholly in the possession of the Israelites until a late period is shown by Josh. ix. and II Sam. xxi. 1 *et seq.* In Josh. x. 12 mention is made of a battle there. The fight between the soldiers of Joab and those of Abner took place beside "the pool of Gibeon" (II Sam. ii. 12 *et seq.*; comp. Jer. xli. 12). Near it David conquered the Philistines (II Sam. v. 25 [read "Gibeon" for "Geba"]; I Chron. xiv. 16; Isa. xxviii. 21); and here Amasa was killed (II Sam. xx. 8 *et seq.*). There was a "great high place" in Gibeon (I Kings iii. 4; according to I Chron. xvi. 39, "the tabernacle"). Hananiah came from this city (Jer. xxviii. 1). In post-exilic times Gibeon belonged to Judea (Neh. vi. 7). Its site, which, according to Josephus, was forty ("Ant." vii. 11, § 7) or fifty ("B. J." ii. 19, § 1) furlongs distant from Jerusalem, is now supposed to be occupied by Al-Jib, a village on a slight elevation in a fruitful region about six miles north of that city.

The men of Gibeon after the fall of Jericho were said to be alarmed at the advance of the Israelites, and accordingly sent to Joshua envoys covered with dust and with other signs of having made a long journey before reaching the Israelite camp. Joshua granted them an alliance, and a covenant was drawn up before it was found out that they resided in the immediate neighborhood. Although the covenant was kept, they were punished by being made "hewers of wood and drawers of water for the whole congregation" (Josh. ix. 3–27). According to the Rabbis, the Nethinim were descendants of these Gibeonites (Yeb. 79a; Num. R. § 8). This, however, does not agree with the statement in II Sam. xxii. 19, where David permits the Gibeonites to revenge themselves on Saul's children for injuries stated to have been done to them by Saul. The men of Gibeon, with Melatiah the Gibeonite at their head, repaired a piece of the wall of Jerusalem near the old gate on the west side of the city (Neh. iii. 7), while the Nethinim dwelt at Ophel on the east side (*ib.* 26).

E. G. H. F. Bu.—J.

GIBRALTAR: British possession, south of Spain. Jews appear to have settled there shortly after the British took possession of the fortress in 1704, and the synagogue Etz Ḥayyim in Market Lane was founded in 1760, while that in Engineer Lane, entitled "Shaar ha-Shamayim" after the similar institutions in Amsterdam and London, was dedicated in 1768. A third synagogue, Nefuzot Yehuda, was founded in 1790, and a fourth, the Bet Joseph synagogue, in 1890. Gibraltar formed a city of refuge for the Maranos of the Peninsula; even as early as 1473 a proposal was made to hand it over to them (Grätz, "Gesch." vii. 236). Thus Moses de Paz took ship there in 1777 on his way to England (Picciotto, "Sketches of Anglo-Jewish History," p. 179). A community grew up there which contributed considerably to the growth of trade between Gibraltar and Morocco and between Gibraltar and England. At times Jews of Gibraltar venturing on Spanish soil were seized by the Inquisition and forced to "recant" (see Jacobs' "Sources of Spanish-Jewish History," No. 97). After the famous siege of 1779–83 the community still further increased, and the third synagogue was built in Bombhouse Lane. In the early part of the nineteenth century the Jews of Gibraltar had often to ransom coreligionists who had fallen into the power of the Dey of Algiers. In 1878 there were 1,533 Jewish inhabitants in Gibraltar. More recently they sheltered many Russian and Rumanian Jews, and the total Jewish population was placed at 9,400—7,000 native Sephardim and 2,400 Ashkenazic immigrants. In a total population (1914) of 23,381 there were from 1,800 to 2,000 Jews. The affairs of the community, which maintains 6 ḥebras, 2 day-schools, and 1 night-school with an attendance of 177 pupils, are administered by a managing board of five members with a chief rabbi at its head. The members enjoy a certain prosperity, the Sephardim forming a majority in the town council. The best-known families of Gibraltar are the Benoliels, Elmalehs, and Abudarhams. See also Don Aaron Cardoza. Joseph Elmaleh was the author of two works on ritual slaughter, one of which, "Dat Yehudit," was translated into Spanish. Other authors were Abraham Benatar and Emanuel del Mar, who in 1843 produced a Ladino newspaper, "Cronica Israelitica."

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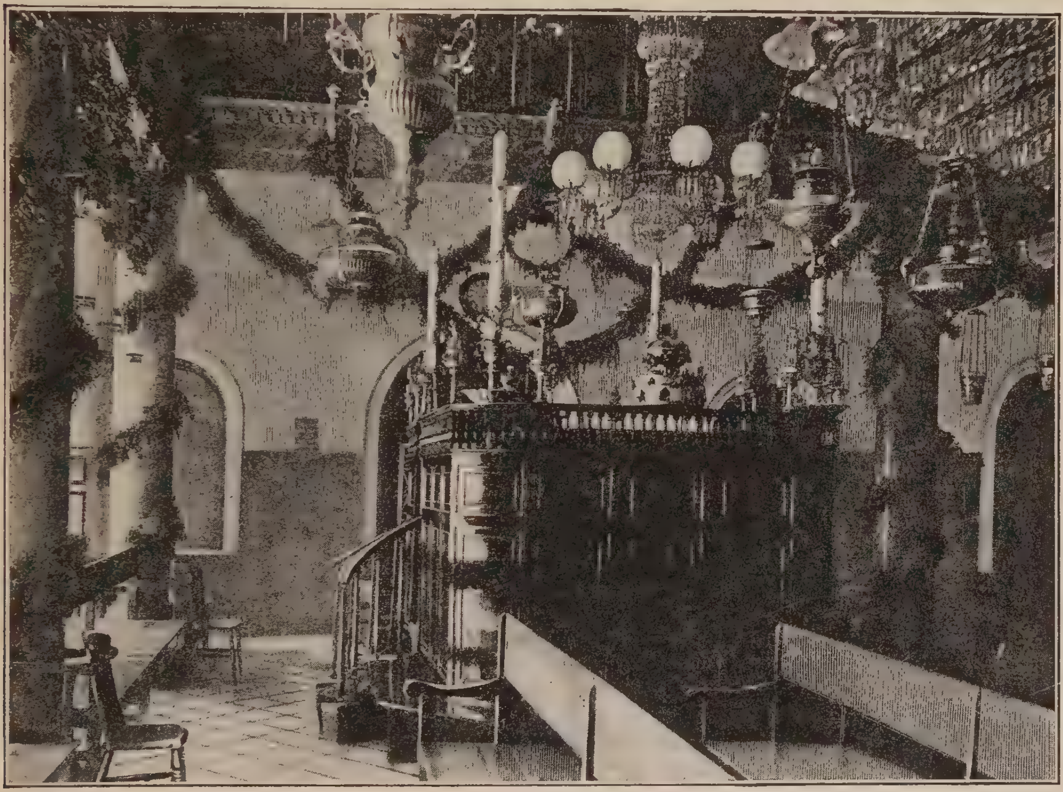
J.

GIDEON.—Biblical Data: Son of Joash the Abiezrite; also called "Jerubbaal" (Judges vi. 32; "Jerubbesheth" in II Sam. xi. 21); one of the prominent judges of Israel. His story is told in Judges vi.–viii. Midianites and other Bedouin peoples harry Israel for seven years, this bitter experience being a providentially appointed punishment of the descendants of those whom Yhwh had freed from Egyptian bondage, but who did not harken unto His voice (see the speech of the prophet in vi. 8–10). At every harvest-time the enemy descends upon the land in swarms, like voracious locusts, and strips it bare. While "beating out wheat in the wine-press" Gideon is summoned by YHWH's messenger, sitting under the holy tree in Ophrah, his father's possession, to free Israel (vi. 11–24). He doubts YHWH's solicitude for Israel and himself, in view of the fact that "his family is the poorest in Manasseh" and he himself is its most insignificant member. But his disinclination is overcome at seeing the fire consume the food he has prepared for his divine visitor, who after giving this sign vanishes from sight. Gideon, reassured by YHWH that he will not die as a consequence of seeing His messenger (that is, YHWH Himself) face to face, builds an altar (which was still standing at the time the narrative was written), and names it "Jehovah-shalom" (God is well disposed).

The very night after this theophany, Gideon is called by YHWH to destroy Baal's altar, belonging to his father, and the ASHERAH standing beside it, and to build instead an altar to YHWH and dedicate it by an offering of a bullock. He obeys the divine command. His fellow townsmen, discovering the destruction, demand his death; but his father, Joash, with fine irony persuades them to leave the outrage to be avenged by Baal. As Baal is expected to contend with him, Gideon is named "Jerubbaal" (vi. 25–32). The Midianites and their allies cross the Jordan and encamp in the Great Plain. The spirit of YHWH now fills Gideon; he rouses his clan Abiezer, then the tribe Manasseh and finally the tribes of Asher, Zebulun, and Naphtali, to march out to meet the invaders. Gideon asks a sign that YHWH will give him the victory. A fleece exposed at night on the thrashing-floor is drenched with dew, the ground around remaining dry. The test is repeated with reversed conditions (vi. 33–40). Gideon with 32,000 men pitches his camp at the well of Harod. Lest the victory be claimed by the people as due to their strength, Gideon sends back all those that are timorous. Ten thousand remain, from whom 300 are finally selected, only those that lap the water with their tongues, "as a dog lappeth," being chosen. These he provides with food and the horns of the others. Thereupon reconnoitering the camp of the enemy in the valley beneath, accompanied by Thurah, his "boy," he overhears a Midianite telling an ominous dream of a "cake of barley bread" rolling through the camp and striking and overturning a tent. The Midianite's comrade explains the dream to refer to the sword of Gideon, into whose hands God has delivered the host of Midian (vii. 1–15). Gideon, returning, calls upon his 300 men, and divides them into three parties, each man carrying a horn, and a jar with a torch inside. Each is to do as Gideon does: when he blows a blast, they also


INTERIOR OF THE SYNAGOGUE AT GIBRALTAR.
(From a photograph in possession of Leon H. Elmaleh, Philadelphia.)

shall blow. At the beginning of the middle watch Gideon creeps upon the camp: following his example, his men blow their horns, smash their jars, brandish their torches, and cry: "The sword of the Lord and of Gideon" (vii. 15–20). The Midianites, panic-stricken, mistake friend for foe in the darkness, and flee for safety, Naphtali and Manasseh pursuing them. Ephraim is rapidly summoned to intercept Midian's flight at the Jordan. Two chiefs, Oreb and Zeeb, are captured and put to death, and their heads brought to Gideon (vii. 21–26).

The Ephraimites quarrel with Gideon (viii. 1–3). After allaying their anger by a well-turned compliment, he takes up the pursuit of Midian across the Jordan. Refused food by the men of Succoth and Penuel, he presses on, threatening vengeance (viii. 4–9). Surprising the camp of Midian, he makes two kings prisoners (viii. 10–12). Retracing his steps, he takes vengeance on the elders and men of Succoth, and destroys Penuel, slaying its inhabitants. Zebah and Zalmunna, the captured kings, he then puts to death to avenge his brothers, slain by them in a foray (viii. 18–21). He declines the kingdom which is offered him, and makes an Ephod out of the rings of the fallen Midianites, which ephod he sets up at Ophrah (viii. 21–27).

Gideon had seventy sons. He lived to a ripe old age, and was buried in Ophrah, in the burial-place of his father (viii. 28–32).

——**Critical View:** The critical school declares the story of Gideon to be a composite narrative, mainly drawn from three sources: the Jahvist (J), the Elohist (E), and the Deuteronomic (D) writers. In the portion credited to E there is recognized by the critics an additional stratum, which they denominate "E^2". Besides, later interpolations and editorial comments have been pointed out. Behind these various elements, and molded according to different viewpoints and intentions, lie popular traditions concerning historical facts and explanations of names once of an altogether different value, but now adapted to a later religious consciousness. The account of Gideon's war against Midian is a reflection of the struggle of his own clan or tribe with the hostile Bedouins across the Jordan for the possession of the territory, mixed with reminiscences of tribal jealousies on the part of Ephraim; while the interpretation of the name of the hero, and the endeavor to connect Yhwh with the shrine at Ophrah, indicate the religious atmosphere of a later (prophetic) age. "Jerubbaal" is a theophorous name in which "Baal" originally and without scruples was the synonym of "Yhwh," its meaning being "Ba'al contends" or "Ba'al founds" = ירובעל, from ירה. The story (Judges vi. 29–32) belongs to a numerous class of similar "historical" explanations of names expressive of a former religious view, either naively provoked by the no longer intelligible designation, or purposely framed to give the old name a bearing which would not be offensive to the later and more rigorous development of the religion of Yhwh, a purpose clearly apparent in the change of such names as "Ishbaal" and "Jerubbaal" into "Ishbosheth" and "Jerubbesheth" (II Sam. xi. 21). While it is exceedingly difficult to separate in all particulars the various components of the three main sources, the composite nature of the Gideon narrative is apparent not so much, as has been claimed by some, from the use of the two names "Gideon" (an appellative meaning "hewer") and "Jerubbaal" as from the remarkable repetitions in the narrative. The incidents repeated or varied are as follows:

The summons of Gideon and the sign of his appointment (Judges vi. 11–24 and vi. 33–38, 39–40; comp. also vii. 1–15).

Gideon's offering (vi. 20 and vi. 25).

The erection of the altar (vi. 23 against vi. 26; comp. viii. 27: in the first passage he fears lest he die, having seen Yhwh; in the second he shows fear of the people and their "contending" Baal).

Ephraim's jealousy (viii. 1–3) against that of the men of Succoth and Penuel (viii. 4–10).

The captive chiefs Oreb and Zeeb (vii. 25, viii. 3) and their fate as against that of the captured kings Zalmunna and Zebah (viii. 7–12, 18–20).

The offering of the crown to Gideon (viii. 22 *et seq.*) contrasted with his uneventful return "to his house" (viii. 29).

Clearly to the editor belongs the introduction vi. 1, 6b; it gives the usual pragmatic explanation of Israel's suffering as appointed for a punishment for their doing "evil in the sight of the Lord"; while in vi. 2–6a the Deuteronomic phraseology is apparent.

The Sources.

To the oldest narrative (J) are assigned: Judges viii. 4–10a, 11–21, 24–27a, 29–32. Gideon, prompted by the desire to avenge the death of his brothers (viii. 18), attacks and pursues with 300 men of his own clan Abiezer the Midianite chiefs Zebah and Zalmunna, and slays them, after having punished the Israelitish subclans Succoth and Penuel. He makes from the booty an idol ("ephod"), in consequence of which his city (Ophrah) becomes the seat of an oracle, and he is enabled to lead the life of a rich chief with a large harem, enjoying almost royal honors. The somewhat later narrative (E) comprises: vi. 11–24 (possibly 25–32, which, however, more probably belongs to E^2), 33, 34, 36–40; vii. 1 (2–8, E^2), 9–11, 13–22, 25a; viii. 1–3 (22 *et seq.*, E^2). It regards the struggle as concerning all the northern tribes. Gideon is commissioned by Yhwh. It utilizes old traditions somewhat different from those of J (compare the names of the chiefs in vii. 25). Its religious point of view is one of antipathy to idolatry (vi. 25 *et seq.*), and Gideon is a fighter for Yhwh (= "Jerubbaal"; compare the battle-cry, vii. 18; viii. 22, E^2). The Deuteronomic editor in vi. 3–33, vii. 12, viii. 10 adds to the Midianites the Amalekites and other eastern enemies, and in vi. 7–10, viii. 27b–28, 33, 34 emphasizes the religious element.

Gideon's victory is alluded to in Isa. ix. 3, x. 26 ("Oreb" here is a rock [or idol]), and in Ps. lxxxiii. 12 (A. V. 11), where the four chiefs are quoted, showing that at the time when the psalm was written the story must have been known in its present Biblical form.

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E. G. H.

GIDEON, SAMSON: English financier; born in London 1699; died 1762. He was a son of **Row-**

land Gideon (died 1720), a West-Indian merchant, who changed his name from the Portuguese "Abudiente" on settling in England, and became a freeman of the city of London and a member of the Paper-Stainers' Company Feb. 17, 1697. Samson Gideon began business in 1720 with a capital of £1,500, which increased so rapidly that in 1729 he was admitted a sworn broker with a capital of £25,000, invested chiefly in landed estates. His fortune continued to increase so that in 1740 he had become "the great oracle and leader of Jonathan's Coffee House in Exchange Alley." So prudently were his speculations conducted that he seldom suffered losses.

In the disastrous period which followed the South Sea Bubble (1720), Gideon had gained the public admiration by the calmness with which he ignored the gambling mania that almost brought ruin upon the country, and by his services to the prime minister in restoring the public credit. Similarly, during the panic ensuing when the Pretender advanced to London in 1745, and investors sold stock at any price, Samson Gideon continued to buy good securities, and had the gratification of seeing his fortune doubled by the operation. From 1742 he was consulted by the English government, to whom he offered loans during the Spanish and French hostilities of 1742–44. In 1745 he raised a loan of £1,700,000, and in 1749 carried through the consolidation of the national debt and the reduction of its interest. He is said to have raised in the following year a million three per cent at par; and at the beginning of the Seven Years' war (1756) he paid a bounty from his estates for recruiting the army. In 1758 and 1759, the great years of the war, he was almost wholly relied upon to raise loans for the government.

The great object of Gideon's life was to found a landed family, which was almost impossible to accomplish as a Jew. Accordingly in 1754 he resigned his membership in the Sephardic congregation, and from that time reared his children in the Christian faith. Through his influence with Sir Robert Walpole he was able to obtain a special act of Parliament sanctioning the purchase of an estate he coveted; and in 1759 a baronetcy was conferred upon his son Samson, then a boy of fifteen, being educated at Eton.

Gideon was a man of remarkable amiability and geniality, "of strong natural understanding, and of some fun and humor." He collected pictures with great care, having acquired many of those belonging to Sir Robert Walpole; these are now at Bedwell Park, Hertfordshire, England. He held liberal views, making an annual donation to the Sons of the Clergy, and bequeathing £2,000 as a legacy to that body and £1,000 to the London Hospital. He died in the Jewish faith, leaving £580,000, £1,000 of which was left to the Bevis Marks synagogue on condition that he be interred in the Jewish cemetery. It was found that he had throughout his life paid his synagogue subscriptions under the title "Almoni Peloni."

In 1766 his son Samson married the daughter of Chief Justice Sir John Eardley Wilmot, assumed the name of Eardley in July, 1789, and in Oct., 1789, was created Lord Eardley in the Irish peerage. The peerage became extinct at his death in 1824, his two sons, Samson Eardley and Colonel Eardley of the Guards, having died before him. His daughters had married Lord Saye and Sele, Sir Culling Smith, and J. W. Childers, among whom his estates were divided.

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J. G. L.

GIER-EAGLE. See VULTURE.

GIFTS.—Biblical Data: The interchange of gifts was a custom common among the early Israelites in the ordinary transactions of life as well as at all family celebrations. The subordinate gave presents to his superior "to smooth his face" and to make him gracious (Ps. xlv. 13 [A. V. 12]). Gifts were also given to appease anger (Prov. xxi. 14), to procure admission to the palaces of nobles (*ib.* xviii. 16), and to strengthen the bonds of friendship (*ib.* xix. 6). One did not come before God (Ex. xxiii. 15), a prophet (I Sam. ix. 7; I Kings xiv. 3; II Kings viii. 9), or a king (I Kings x. 10) with empty hands. Still, the proverb "He that hateth gifts shall live" (Prov. xv. 27) was considered of great weight and was often quoted by later authorities.

Gifts were frequently offered as tribute by a conquered people to its conqueror (Judges iii. 15; II Sam. viii. 2, 6; I Kings v. 1; II Kings xvii. 3; II Chron. xvii. 11, xxvi. 8, xxxii. 23); hence the expression "to bring presents" often means to offer submission (Isa. xviii. 7; Ps. lxviii. 30). Jacob sent presents to Esau in the hope of appeasing his anger (Gen. xxxii. 14). Neglect to send gifts to kings by way of homage on the day of their ascension to the throne was considered an insult (I Sam. x. 27). Kings sent presents to each other at the conclusion of a treaty (I Kings xv. 18). They also frequently distributed gifts, either indiscriminately among their subjects (II Sam. vi. 19), or to favorites (Gen. xli. 42; II Sam. xi. 8), or to officers in recognition of their services (Esth. viii. 2).

Gifts played an important part in marriage ceremonies. Eliezer, the servant of Abraham, gave presents to Rebekah, the bride he chose for his master's son (Gen. xxiv. 22, 53). Solomon on marrying Pharaoh's daughter received some valuable gifts from her father (I Kings ix. 16; comp. Judges i. 14). In addition to the DOWRY ("mohar"), the groom gave presents ("mattan") to his bride-elect (Gen. xxxiv. 12). The custom for guests invited to the wedding to present the newly married couple with some gift extends to the present day. Among the Polish Jews such gifts are called "drosho-geschenk" (presents for the sermon) because they are presented soon after the groom delivers the lecture which he has prepared for the occasion.

In Ex. xxiii. 8 and in Deut. xvi. 19 it is forbidden to offer gifts as bribes ("shoḥad") to administrators of justice. Such gifts "blind the eyes of the wise" and pervert the words of the righteous (Ecclus. [Sirach] xx. 29; comp. BRIBERY). It is also forbidden to bring as an offering upon the altar the hire given to a harlot ("etnan"; Deut. xxiii. 19 [A. V. 18]; Isa. xxiii. 17, 18; Ezek. xvi. 31, 34; Hosea ix. 1; Micah i. 7).

In the simple agricultural state it was natural that gifts should consist of grain, fruit, or cattle (Gen. iv. 3, 4; xii. 16; xxxii. 15, 16; xliii. 11; I Sam. xxv. 18); but money (I Sam. ix. 8; II Sam. xviii. 11; Job xlii. 11; comp. Matt. ii. 11), ornaments (Gen. xxiv. 22, 53), robes (Gen. xli. 42, xlv. 22; II Kings v. 22), furniture and utensils (II Sam. xvii. 28), armor (I Kings x. 25), and other costly articles were also given. These presents were usually conveyed either by servants (Gen. xxxii. 17) or on the backs of beasts of burden (II Kings viii. 9).

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E. G. H. J. H. G.

——**In Rabbinical Law:** Property voluntarily conveyed or transferred without compensating consideration. Any person has the right to give away part or all of his possessions, as he may desire. The law governing the acquisition of gifts considers (1) whether the donor is in good health (מתנת בריא), or (2) whether the donor is in ill health (מתנת שכיב מרע), and varies accordingly.

1. The gift of a healthy person is valid only when the following conditions have been complied with: (*a*) The donor must be an intelligent, responsible being. An idiot can make no gifts. A minor, even though possessed of intelligence, and a deaf-mute can give away only movable property (Giṭ. 59a; Maimonides, "Yad," Mekirah, xxix. 1 *et seq.*; Caro, Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 225, 1 *et. seq.*). A minor who shows no signs of intelligence, and an idiot can not acquire gifts. But a minor who has reached the age of discrimination, and a deaf-mute may be made recipients of gifts (Giṭ. 65a; Maimonides, "Yad," Zekiyyah, iv. 6, 7; Ḥoshen Mishpaṭ, 243, 14–17).

Validity of Gifts.

(*b*) While a sale transacted under duress is valid, since it is presumed that at the acceptance of the money the seller becomes reconciled, in the case of a gift made through compulsion where this argument does not exist, the donor may afterward retract, if he has previously protested before witnesses, or if it is generally known that the gift was made under duress (B. B. 40b, 43b, 47b; Zekiyyah, v. 4; Mekirah, x. 1; Ḥoshen Mishpaṭ, 205, 1–7; 242, 1, 2). A gift, therefore, must never be made in secret, and the deed of gift, drawn up by the witnesses, must contain the phrase "and the donor told us, 'Sit down in the market-places and in the open squares and write a bill of gift openly and publicly'" (B. B. 40b).

(*c*) If there is an evident cause for the donor's action, as when one, for instance, on hearing that his son has died, gives away all his possessions to another, he may retract when the cause is removed by the disproval of the report. If, however, he does not give away all his property, but retains some portion of it, showing thereby that he does not entirely believe the report, he can not retract (B. B. 146b; Zekiyyah, vi. 1; Ḥoshen Mishpaṭ, 246, 1).

(*d*) The object presented must be in existence at the time of the transaction. A gift of the future produce of a tree or field, or of what a slave or cattle may bear, has no validity (B. B. 79b *et al.*; Mekirah, xxii. 1; Ḥoshen Mishpaṭ, 209, 4). Some authorities are of the opinion that the thing bestowed must be described in detail in the bill of gift, as in the case of a field, where all its boundaries must be given (*ib.* 241, 4; see Zekiyyah, iii. 5, and Maggid Mishneh *ad loc.*). The object must be in the possession of the donor at the time of the transaction. An expected inheritance can not be given away during the life of the testator (B. M. 16a; Mekirah, xxii. 5; Ḥoshen Mishpaṭ, 211, 1; 60, 6). Just as the object must be in existence at the time of the transaction, so must the donee be in existence. A gift to another's unborn infant is invalid; one to his own child, provided his wife is pregnant with it at the time the gift is made, is valid (B. B. 141b; Mekirah, xxii. 10; Ḥoshen Mispaṭ, 210, 1).

(*e*) The bill of gift must be so worded as to enable and empower the donee to take possession of the object during the life of the donor. A gift that can take effect only after the death of the donor is invalid. If, however, it contains the word מהיום ("from to-day"), or מעכשיו ("from now"), then the object itself belongs to the donee, but the fruit that the object may yield belongs to the donor during his lifetime (B. B. 136a; Zekiyyah, xii. 13–15; Ḥoshen Mishpaṭ, 257, 6; 258, 1, 2).

(*f*) The gift as well as the sale is valid only when accompanied by one of the forms of acquisition. The testimony of witnesses is not necessary to establish the gift when both donor and donee testify to it. A gift may also be made through a third party, without the knowledge of the donee, but in this case the latter may refuse to accept it (Giṭ. 14a; Zekiyyah, iv. 2; Ḥoshen Mishpaṭ, 243, 1). The language of the donor in making a gift must be either in the past or in the present tense. If the term אתן ("I shall give") be used, even though it be spoken before witnesses, and, according to some authorities, even though some form of acquisition has been complied with, the gift is not valid unless it contains also the word מעכשיו ("from now on"), which makes it immediately effective (Giṭ. 40b; Zekiyyah, iv. 11; Ḥoshen Mishpaṭ, 245, 1–4).

2. "The utterance of a person who is near his death is considered as if written down and delivered." "It is a commendable act to gratify the wishes of a dying person." Therefore, the Rabbis ordained that a gift by a person who deems himself in danger of death, either when suffering from a dangerous illness, or before going out on a sea-voyage or on a journey into the desert, or when convicted of a crime which makes him liable to capital punishment, should be valid even without any formality of acquisition, and should take effect soon after his death. The only condition necessary in such a case is that it shall be known to have been done in contemplation of death.

Since this is merely an institution of the Rabbis for the purpose of quieting the mind of the ill, the donor is allowed to retract not only when he recovers from his illness, but also during his illness. A later wish or document always annuls a former one (B. B. 151a, 152b; Zekiyyah, ix. 15; Ḥoshen Mishpaṭ, 250, 2, 13–16). If, however, the donor says מעכשיו, the gift has the same validity as that of a person who is well, if the necessary conditions have been fulfilled (B. B. 135b; Zekiyyah, viii. 18; Ḥoshen

Mishpaṭ, 250, 9). In all cases the court can collect, immediately after the donor's death, from the property thus given away money due to the widow by her marriage contract, or to the children of the widow for their sustenance, and all other debts that fall upon the property (B. B. 133a; Zekiyyah, viii. 8, 9; Ḥoshen Mishpaṭ, 252, 1; Shulḥan 'Aruk, Eben ha-'Ezer, 93, 20).

See ALIENATION AND ACQUISITION; ASSIGNMENT; BEQUEST; DERELICT; INHERITANCE; ORPHANS; WIDOW.

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S. S. J. H. G.

GIHON (גיחון): **1.** The second river of Eden, surrounding the whole land of Cush or Ethiopia (Gen. ii. 13). Its identification has been a matter of dispute among Biblical exegetes and critics. Josephus ("Ant." i. 1, § 3) identifies Gihon with the Nile; and the Septuagint renders "Sihor" (the Nile; Jer. ii. 18) by Γηών. But the Midrash and later commentators, as Saadia and Rashi, think Pison, the first river of Eden, to be the Nile. The Arabs call the Oxus "Jaihun," and it has been assumed by certain critics to be the "Gihon" of the Bible. The fact is that the identification of Gihon depends on that of Cush. Huet identifies Cush with Chusistan, and Bochart identifies it with Susiana; apparently, therefore, Gihon must be sought among Asiatic rivers, and it may be the Oxus, the Orontes, or the Ganges. But the medieval commentators, following the Septuagint, considered Cush to be Ethiopia, thus making Gihon an African river. Abraham Farissol, speaking of the position of Eden ("Iggeret Orḥot 'Olam," ch. xxx.), identifies Pison with the Nile, and speaks of Gihon in a way which led his annotator, Thomas Hyde (Ugolinus, "Thesaurus Antiquitatum Sacrarum," vii.), to think that he meant the Niger. Placing Eden in the region of the Mountains of the Moon, Farissol removes the difficulty presented by the fact that the Euphrates and Tigris are in Asia by declaring that these rivers, though taking their rise in Africa, actually run underground till they reappear in Assyria (comp. Pausanias, ii. 5).

2. A fountain near Jerusalem where the anointing and proclamation of Solomon as king took place (I Kings i. 33, 38, 45). According to one passage it was on low ground (see II Chron. xxxiii. 14), but in another (*ib.* xxxii. 30) it is said that Hezekiah stopped the "upper watercourse" of Gihon. This fountain is mentioned by Josephus as being outside the city ("Ant." vii. 14, § 5). Robinson ("Researches," i. 513) came to the conclusion that "there existed anciently a fountain Gihon on the west of the city, which was 'stopped' or covered over by Hezekiah, and its waters brought down by subterranean channels into the city." The Jewish commentators consider this Gihon to be the river mentioned above. The Targum of Jonathan, as well as the Syriac and Arabic versions have "Shiloah" for "Gihon" in I Kings i., while in Chronicles they agree with the Hebrew text.

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GIKATILLA, JOSEPH B. ABRAHAM: Spanish cabalist; born at Medinaceli, Old Castile, 1248; died at Peñafiel after 1305. Gikatilla was for some time a pupil of the cabalist Abraham Abulafia, by whom he is highly praised; his cabalistic knowledge became so profound that he was supposed to be able to work miracles, and on this account was called "Joseph Ba'al ha-Nissim" (the Thaumaturge; Zacuto, "Yuḥasin," p. 224a). Like his master, Gikatilla occupied himself with mystic combinations and transpositions of letters and numbers; indeed, Abulafia considered him as the continuator of his school (Jellinek, "B. H." iii. p. xl.). But Gikatilla was not an adversary of philosophy; on the contrary, he tried to reconcile philosophy with the Cabala, declaring that the latter is the foundation of the former. He, however, strove after the higher science, that is, mysticism. His works in general represent a progressive development of philosophical insight into mysticism. His first work shows that he had considerable knowledge of secular sciences, and that he was familiar with the works of Ibn Gabirol, Ibn Ezra, Maimonides, and others.

System of Gematria.

Gikatilla was a prolific writer; he wrote his first work ("Ginnat Egoz") when only twenty-six. It is a cabalistic treatise in three parts (Hanau, 1615). The title (from Cant. vi. 11) means "garden of nuts," "Ginnat" consisting of the initials of "Gemaṭria," "Noṭariḳon," "Temurah" (גנת), the three main elements of Cabala, while "Egoz" (the nut) is the emblem of mysticism. The first part, in five chapters, treats of the various names of God occurring in the Bible. According to Gikatilla, "YHWH" is the only name which represents the substance of God; the other names are merely predicates of the divine attributes. "YHWH" stands for God as He is, while "Elohim" denotes God as the creative power. The name "ẓeba'ot" (hosts), he says, applies to all the beings of the three natures, earthly, heavenly (or spheres), and spirits (or forms). The interpretation of צבאות as צבא אותיות ("host of letters") leads him over to the second part, which treats of the letters of the alphabet. He declares that the number ten emanated from YHWH, the primitive cause, and is the source of all being; he attempts to prove his statement by different combinations based on religion, philosophy, physics, and mysticism. He shows that the Talmudic view that space is filled with spirits agrees with the belief of the philosophers that there is no vacuum. He also treats here of the revolutions of the sun and moon, giving the relative sizes of the planets. The third part is a treatise, in four chapters, on the vowels. The three primitive vowels, "ḥolem," "shuruḳ," and "ḥiriḳ," represent the upper, middle, and lower worlds; the three compound ones, "ẓere," "segol," and "shewa," represent the composition or the construction of the worlds; the "pataḥ" and "ḳameẓ" represent their movements.

Gikatilla at times criticizes the "Sefer Yeẓirah" and the "Pirḳe Hekalot." The seven heavens (Hag. 12a) are identified by him with the seven planets. He holds Maimonides in great esteem even when he opposes him, and quotes him very often. Other authorities quoted by him are Ibn Gabirol, Samuel ibn

Nagrella, and Abraham ibn Ezra. Isaac b. Samuel of Acre in his "Me'irat 'Enayyim" severely criticizes Gikatilla for too free usage of the Holy Name.

In another work, "Sha'are Oraḥ," or "Sefer ha-Oraḥ," dealing in ten chapters with the names of God (Mantua, 1561), Gikatilla takes an attitude somewhat hostile to philosophy. He quotes only the "Sefer Yeẓirah" and the "Pirḳe Hekalot," and there is even a contradiction of his previously stated views regarding the spheres. Landauer ("Orient, Lit." vi. 227) therefore denies Gikatilla's authorship of this work, though it is credited to him by all the ancient authors. These differences, however, are merely indicative of Gikatilla's transition from philosopher to mystic. The "Sha'are Oraḥ" is quoted by Shem-Ṭob b. Shem-Ṭob, Moses al-Ashḳar, and Judah Ḥayyaṭ, and long extracts from it are inserted by Reuben b. Hoshke in his "Yalḳuṭ Reubeni." It was translated into Latin by Paul Ricius and used by Reuchlin as a defense against his adversaries. "Sha'are Ẓedeḳ," or "Sha'ar ha-Shamayim," a treatise by Gikatilla on the ten spheres (Riva, 1561), is merely a recasting of the "Sha'are Oraḥ." In different manuscripts of the work the author's name is variously written "Gribzul," "Karnitol," and "Necatil," all corruptions of "Gikatilla."

Other Works.

"Hassagot" (unpublished) consists of strictures on the "Moreh." Gikatilla used Al-Ḥarizi's translation, in which he corrects many mistakes and sometimes differs from Maimonides. It seems that he wrote the "Hassagot" in the beginning of his literary career, when he was more of a philosopher and less of a mystic His other works are as follows: "Sefer ha-Niḳḳud," mystical explanation of the vowel-points, included with the "Arze Lebanon" (Venice, 1601); "Sod ha-Ḥashmal," according to Zunz identical with the "Perush Merkabah," a cabalistic commentary on the vision of Ezekiel, also printed with the "Arze Lebanon"; "Ẓofnat Pa'aneaḥ," commentary on the "Pesaḥ Haggadah" (*ib.* 1600 [?]); "Sodot ha-Miẓwot," cabalistic explanation of the commandments; "Iggeret," cabalistic essays (Ferrara, 1556); "Teshubot," responsa; "Sha'ar Meshalim," cabalistic essay in 138 paragraphs; "Oẓar ha-Kabod," according to Jellinek, the same as the "Sodot ha-Miẓwot," a commentary on Canticles. Jellinek thinks that Gikatilla composed a cabalistic treatise entitled "Hekalot" of the same character as the "Pirḳe Hekalot."

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K. M. Sel.

GIKATILLA, MOSES IBN: Grammarian and Bible exegete of the latter part of the eleventh century. His full name was "Moses b. Samuel ha-Kohen," but Abraham ibn Ezra generally called him "Rabbi Moses ha-Kohen." His surname, which appears as early as the tenth century in the writings of a pupil of Menahem b. Saruḳ, was probably derived from the Spanish (diminutive of "chico," small); its Arabic-Hebrew transcription, "Ibn Gikatilla," is the form usually adopted.

About Gikatilla's life little is known. His native place was Cordova, but he resided later at Saragossa, where he may have enjoyed personal intercourse with the eminent Hebrew grammarian, Abu al-Walid Merwan ibn Janaḥ. He appears to have lived for some time also in southern France, and there, at the suggestion of Isaac b. Solomon, translated the writings of Ḥayyuj from Arabic into Hebrew. Judah ibn Balaam, his somewhat younger contemporary, says of him: "He was one of the foremost scholars and grammarians and one of the most noted writers, being distinguished for prose and poetry in both Hebrew and Arabic. Physical weakness alone detrimentally affected his position as one of the most eminent men of his time." Judah al-Ḥarizi ("Taḥkemoni," ch. iii.) likewise praised his poems, of which, however, not one has been preserved. Gikatilla's importance is in the province of Hebrew grammar and Bible exegesis. Abraham ibn Daud, the historian (twelfth century), places him alongside of Abu al-Walid as successor to Ḥayyuj in this province, and Abraham ibn Ezra terms him the greatest grammarian."

Gikatilla wrote a monograph on Hebrew grammar, which, however, has been lost; it was entitled "Kitab al Tadhkir wal-Ta'nith" (in Hebrew "Sefer Zekarim u-Neḳebot," *i.e.*, Book of Masculines and Feminines). He translated into Hebrew the two principal works of Ḥayyuj, the treatises on "Verbs Containing Weak Letters" and "Verbs Containing Double Letters" (edited from Bodleian MSS., with an English translation by John W. Nutt, 1870).

Numerous citations are found, especially in Abraham ibn Ezra, from Gikatilla's commentaries on Isaiah, the Minor Prophets, and the Psalms. Gikatilla is the first Jewish exegete who gave a purely historical explanation of the prophetical chapters of Isaiah and of the utterances of the other prophets. He refers the prophecies in the first part of Isaiah to the time of King Hezekiah and to the Assyrian period, and those in the second part to the time of the Second Temple. According to him, Joel iii. 1 (A. V. ii. 28) does not refer to the Messianic time, but to the numerous prophets' disciples contemporary with Elijah and Elisha. He also assumes the existence of exilic psalms, recognizing as such Ps. xlii., cxxxvii., and others, and considering the last two verses of Ps. li. an addition made to a Psalm of David by a pious exile in Babylon. In the course of a disputation which he once held with Judah ibn Balaam concerning Josh. x. 12, Gikatilla rationalizes the so-called miracle of the sun and moon by maintaining that after sunset the reflection of the sun lingered so long that daylight remained while Joshua pursued the enemy; and Judah ibn Balaam remarks in his account of the disputation that this opinion was one of Gikatilla's many misleading and pernicious notions.

In addition to the commentaries above mentioned on the three books of the Bible (Isaiah, the Minor Prophets, and the Psalms), Gikatilla wrote a commentary on Job. In a manuscript at Oxford there exists a considerable portion of this commentary, its introduction and a large part of the Arabic translation of the text, to which the commentary is attached (Neubauer, "Cat. Bodl. Hebr. MSS." No. 125). He

Commentaries.

seems also to have written a commentary on the Pentateuch, from which Abraham ibn Ezra and Aaron b. Joseph, a Karaite author of the thirteenth century, quoted freely; a commentary to the earlier prophets, some points of which Judah ibn Balaam controverted; and perhaps also a commentary to the Song of Songs, which, as Joseph ibn 'Aḳnin says, Gikatilla explained according to the method of "peshaṭ," that is, in the simplest literal sense. The fragments of Gikatilla's writings, existing for the most part as quotations by Abraham ibn Ezra, were collected by Samuel Poznanski in his monograph, "Moses b. Samuel ha-Kohen ibn Chiquitilla, Nebst den Fragmenten Seiner Schriften," Leipsic, 1895.

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T. W. B.

GIL VICENTE: Portuguese dramatist; born at Lisbon about 1470; called by the Portuguese their Plautus, their Shakespeare, and the father of their comedy. He numbered secret Jews among his friends, to one of whom, Affonso Lopez Capaio, a poet at Thomar, he addressed several short poems. When in Jan., 1531, Portugal, and especially the city of Santarem, was terrified by an earthquake, the monks seized the occasion to anathematize from the pulpit all those that harbored Jews or Maranos, the latter of whom were driven from their homes and obliged to seek refuge in the mountains. When Gil Vicente, then sixty years of age, saw the fury to which the populace had been incited, and its danger to the innocent victims, he summoned the fanatic monks to the chief church, and, reminding them earnestly of their true mission of love, persuaded them to induce the people to desist from further persecutions. He actually succeeded in restoring peace and quiet where the ministers of the Church had sown dragons' teeth; and he considered this one of the most valuable services that he had rendered to his king. He sent a detailed report of the occurrence to his pious monarch ("MS. Carta que Gil Vicente mandon de Santarem á El Rei D. João III. sobre ó tremor de terra, que foi a 26. de Janeiro de 1531," in "Obras," iii. 385 *et seq.*).

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G. M. K.

GILBOA: The ancient name given to the bow-shaped mountain chain situated north of the Ras Ibziḳ, separating the plain of Jezreel from the valley of the Jordan, and sloping off abruptly toward the Jalud ravine at the northwest. The region is known as the scene of Saul's last fight with the Philistines, and the place of his death (I Sam. xxviii. 4; xxxi. 1, 8; II Sam. i. 6, 21; xxi. 12; I Chron. x. 1, 8). In its center is situated the village of Jalbon, which appears to have preserved the old name (see Buhl, "Geographie des Alten Palästina," pp. 103, 107, 204).

E. G. H. F. Bu.

GILDS: Associations for the restriction of competition in the production and distribution of commodities. From the twelfth century onward most of the towns of western Europe were organized in such a manner as to restrict each craft and trade to the control of a close corporation, which determined the conditions under which men were allowed to work, to sell goods, etc. As a rule, gilds were intended for charitable, social, and religious purposes. According to Schanz ("Zur Geschichte der Deutschen Gesellenverbände," p. 69), they were modeled on the church fraternities, and invariably included arrangements for church festivities. The merchant and craft gilds of England were also organized for common worship (Ashley, "Introduction to English Economic History," i. 91), especially to provide for masses and vigils, to furnish candles, and to perform other duties on the occasion of the death and burial of any of their members (*ib.* 92). In no case might Jews be admitted to these confraternities. Thus at Florence, among the seventy-three organizations enumerated by Doren ("Entwicklung und Organization der Florentiner Zünfte," pp. 205–207) none would admit any person that had not received the freedom of the city, a privilege which was denied to Jews. Similarly, in London no "foreigner" (that is, a person not born in the liberty) might be received in the city or might trade there (Ashley, *l.c.* ii. 89). Only a member of a craft gild might manufacture goods; none but a member of the gild merchant might sell them. Only one instance is known of a Jew being a member of a gild merchant in England (Kitchin, "Winchester," p. 108), and throughout the Middle Ages distinct ordinances were passed preventing the Jews from trading in various towns and thus from competing with the merchants of the gild, as in the case of the Jews of Linz in 1396 (Kurtz, "Handel Oesterreichs," p. 89). Even as late as 1683 Jews were not allowed to engage in retail trade in New York. The gilds everywhere took steps to prevent the Jews from interfering with their monopoly. Thus, through their influence, the Jews of Neisse were expelled from that city in 1468, while those of Rome were forced by the action of the gilds to confine their trading to second-hand clothing (Vogelstein and Rieger, "Gesch. der Juden in Rom," p. 298). Owing to the exclusiveness of the gilds throughout the Middle Ages the Jews were restricted entirely to trading in money, and in many instances this restriction was imposed till the middle of the nineteenth century. One of the chief features of the emancipation struggle in Germany was the overcoming of the power of the gilds.

In Russia the gilds, which are of more recent creation, do not seem to be of so distinctly religious a character as in western Europe during the Middle Ages. Consequently, Jews are permitted to join them, and Jewish merchants of the First Gild have certain privileges not accorded to other Jews, especially that of liberty to travel and reside outside the Pale of Settlement.

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J.

GILEAD: **1.** District, mountain, and city east of the Jordan. The name "Gilead" in Gen. xxxi. 48 is explained by popular etymology to mean "heap of witness," in connection with the story of the heap of stones which Laban and Jacob piled up as a sign of their covenant. In the Old Testament "Gilead" sometimes designates a district or mountain, sometimes a city. The mountain of Gilead is found, for instance, in Deut. iii. 12; Gen. xxxi. 21 *et seq.*; Cant. iv. 1; comp. vi. 5. The district of Gilead has an undetermined boundary. It often designates in general the land east of the Jordan in so far as it was inhabited by Israelites; *e.g.*, Num. xxxii. 29; Josh. xxii. 9; II Sam. ii. 9; Amos i. 3. Hence, in an ideal sense it includes the northernmost part of the land east of the Jordan as far as Hermon (Deut. xxxiv. 1; comp. the obscure passage in II Kings x. 33, which is probably the result of the combination of several original variant accounts). The same explanation may be given for I Macc. v. 20 *et seq.*, where the regions occupied by Jews north of the Yarmuk are designated as "Gilead." In other places Gilead includes only the territory between the Yarmuk and Moab (*i.e.*, 'Ajlun and the northern Balḳa); thus, for example, Deut. iii. 10; II Kings x. 33. Here the land is called "all the land of Gilead" because it was divided into two parts which were separated by the Jabbok (comp. Deut. iii. 16; Josh. xii. 2). Each of the two parts is called "the half of Gilead" (comp. Deut. iii. 12 *et seq.*), or simply "Gilead" (*e.g.*, Josh. xii. 6 and elsewhere; Num. xxxii. 1). Sometimes the land of Jazer in the south is explicitly distinguished from Gilead (Num. xxxii. 1; II Sam. xxiv. 5). The inhabitants of Gilead were Reuben, Gad, and a part of Manasseh. Nevertheless, Gilead is mentioned alongside of Reuben in Judges v. 17; of Gad in I Sam. xiv. 7; of Manasseh in Judges xi. 29; Ps. lx. 9 (A. V. 7), cviii. 9 (A. V. 8). It is difficult to decide with which part of the trans-Jordanic land the name "Gilead" was originally associated. At the present day there is a Mount Jal'ad, two hours south of the Jabbok; but this offers no proof of conditions in Biblical times, and the account in Gen. xxxi. argues against such a location.

2. City mentioned in Hosea vi. 8, and perhaps in Judges x. 17. It is now identified with the ruins Jal'ud upon the mountain mentioned above.

Bibliography: Smend, in Stade's *Zeitschrift*, xxii. 145.

E. G. H. F. Bu.

GILGAL: The first camping-place of the Israelites in the land west of the Jordan (Josh. iv. 19); the place to which they could retreat during their struggles for conquest (Josh. x. 6 *et seq.*); it was also a sanctuary, the origin of which is explained in Josh. iv. 3 *et seq.*; and it is mentioned as a place of sacrifice in I Sam. x. 8, xi. 15, xv. 12; comp. also II Sam. xix. 16 (A. V. 15). This Gilgal does not seem to be identical with the city visited by Samuel (I Sam. vii. 16), which should rather be identified with Jiljilya, southwest of Shiloh. Nor—even if the reading "they went down" should be accepted as uncertain—does it seem to be the Gilgal mentioned in II Kings ii. 1 *et seq.*, from which Elijah journeyed to Beth-el and then to Jericho. The "Gilgal" of this passage, where according to II Kings iv. 38 a company of prophets lived, is usually identified with the Jiljilya mentioned above, or with a Julaijil southeast of Shechem. Deut. xi. 30, the passage supporting these identifications, is, however, rather doubtful from a critical standpoint, and hence the question can not be decided with absolute certainty. The Ephraitic sanctuary, so severely condemned by the Prophets (Amos iv. 4, v. 5; Hosea iv. 15), is probably to be identified with the "Gilgal" of the Joshua narrative. Its name could still be found not many years ago in that of a hill Jaljul, east of Jericho, but even that name seems now to be forgotten.

Bibliography: Zschokke, *Beiträge zur Topographie d. Westl. Jordanaue*, 1866, pp. 26 *et seq.*; *Palestine Exploration Fund*, No. 3, pp. 173 *et seq.*, 181 *et seq.*, 191; *Mitteilungen und Nachrichten des Deutchen Palästina-Vereins*, 1899, pp. 30 *et seq.*, 97 *et seq.*; Schlatter, *Zur Topographie und Geschichte Palästinas*, pp. 246 *et seq.*; Bertholet, on Deut. xi. 30.

E. G. H. F. Bu.

GILGUL-NESHAMOTH. See Transmigration of Souls.

GILYONIM (גליונים = "Gospels"; lit. "scrolls"): Term used by the scribes flourishing between 100 and 135 to denote the Gospels. The designation as used by them did not imply any mockery; R. Meïr, who flourished after 135, a descendant of Greek proselytes, was the first to play upon the word *ἐναγγέλιον* by translating it as אן גלון (= "worthlessness of [*i.e.*, written upon] a scroll"). Although R. Meïr's words are generally interpreted in this sense, it is possible that, having had a Greek education, he simply intended to represent the sound of "evangelium" more exactly. R. Johanan (d. 279), on the other hand, calls the Gospel עון הגלון = "sin-scroll" (Shab. 116a, in the unexpurgated editions, and in Rabinovitz, "Variæ Lectiones," *ad loc.*). Only one Gospel is referred to. The Munich manuscript has in the decisive passage, Shab. 116a, the singular (הגליון) where the printed editions have the plural. The title may have been originally briefly *ἀγγέλιον* = הגליון. In the first passage quoted below הגליונים ("Gospels") does not mean several recensions—*i.e.*, three or four different Gospels—but only several copies of one and the same work.

The principal passages are as follows:

> "The 'Gilyon[im]' and the [Biblical] books of the Judæo-Christians ["Minim"] are not saved [on the Sabbath] from fire; but one lets them burn together with the names of God written upon them." R. Jose the Galilean says: "On week-days the names of God are cut out and hidden while the rest is burned." R. Tarphon says: "I swear by the life of my children that if they fall into my hands I shall burn them together with the names of God upon them." R. Ishmael says: "If God has said, 'My name that has been written in holiness [*i.e.*, in the "jealousy roll" mentioned in Num. v. 21 *et seq.*] shall be wiped out by water, in order to make peace between husband and wife,' then all the more should the books of the Judæo-Christians, that cause enmity, jealousy, and contention between Israel and its heavenly Father. . . . As they are not saved from fire, so they are not saved when they are in danger of decaying, or when they have fallen into water, or when any other mishap has befallen them" (Tosef., Shab. xiii. 5 [ed. Zuckermandel, p. 129]; comp. Shab. 116a; Yer. Shab. 15c, 52; Sifre, Num. 16).

M. Friedländer ("Der Vorchristliche Jüdische Gnosticismus," pp. 80 *et. seq.*, Göttingen, 1898) has erroneously contended that this passage does not treat of the Gospel. The Jewish Christians of Palestine had a Gospel of their own, the so-called Hebrew Gospel, from which still later Church Fathers quote (see Harnack, "Altchristliche Litteratur," i. 6 *et. seq.*). Matthew was, likewise, originally written in Hebrew (Aramaic); many copies must, therefore, have been in circulation, and doubts must naturally have arisen concerning the manner in which they were to be disposed of, since they contained mention of the divine name. Furthermore, the whole tenor of the passage shows that those who asked the question which elicited these remarks concerning the "Gilyon" were pious Jews, and they certainly used, and consequently inquired concerning, the Hebrew Gospel. Indeed, the correct reading in this passage has "Gilyon" in the singular; the gnostic writings (which were sometimes called "Gilyonim" also), however, were many; and had reference to these been intended here the plural would have been used.

Another passage shows that the Gospels have not the sanctity of the Biblical books. "The Gilyonim and the [Biblical] books of the Judæo-Christians do not render the hands unclean. The books of Ben Sira and all books written from now onward do not render the hands unclean" (Tosef., Yad. ii. 13, ed. Zuckermandel, p. 683).

Talmudic Quotations from Gospels.

The Gospel is twice quoted in an anecdote, apparently from Babylonia, preserved in Shab. 116b (beginning): "The patriarch Gamaliel II. [*c.* 100] and his sister, the wife of R. Eliezer, were living near a philosopher who had the reputation of rejecting bribes. Desiring to cast ridicule upon him, the woman took a golden candlestick to him and said: 'I desire to be a coheir.' He answered: 'Divide.' Then she said: 'It is written in the Torah, "The daughter shall not inherit where there is a son."' He answered: 'Since you have been exiled from your country the Torah of Moses has been abrogated, and in its place the Gospel [ען גלין] has been promulgated, in which it is written, "Son and daughter inherit together."' On the following day Gamaliel brought a Libyan ass to him, whereupon the philosopher said: 'Observe the principle of the Gospel, where it is written, "I am not come to take away aught from the teaching of Moses, but to add to it"; and it is written in the Torah, "Where there is a son the daughter does not inherit."' The woman said to him: 'Let your light shine like a candle.' Then Gamaliel said: 'The ass came and overthrew the candlestick.'" It can not be ascertained whether the new law regarding the right of daughters to inherit was included in the original Hebrew Gospel. The Gospels are not otherwise mentioned in the Talmud or Midrash.

In the Middle Ages.

From the Talmudic narratives about Jesus it appears that the contents of the Gospel were known to the Talmudic teachers. In post-Talmudic days the Jews were often led to study the Gospels through controversy with Christians (see POLEMICS). David Ḳimḥi (in "Milḥemet Ḥobah," and in his commentary on the Psalms) quotes them several times. They were early rendered into Hebrew. Sebastian Münster translated one. In modern times they have been translated into classical Hebrew by Salkinson, and into Mishnaic Hebrew by Franz Delitzsch.

The great mass of the Jewish people have in the past known the New Testament only from hearsay; and even to-day they do not read it, in spite of all inducements and of its translation into Jewish-German dialects. The following editions of the New Testament exist in the Hebrew language:

1. תורת המשיח. The Gospel according to Matthew, with a Latin translation and notes by Sebastian Münster, Basel, 1537.
2. ספר בשורה טובה. The Gospel according to Luke, translated into Hebrew by H. Christ. Imm. Fromman, edited by J. H. Callenberg, Halle, 1735.
3. ברית חדשה. The New Testament, printed by A. Macintosh, London, 1817.
4. ספר הקדש. The Old and New Testaments, published by S. Bagster, London, 1835.
5. ספר הברית החדשה. The New Testament, published by S. Bagster, London, 1836.
6. ספר הברית החדשה. The New Testament, published by S. Bagster, London, 1844.
7. ספר ברית החדשה. The New Testament, London, 1846.
8. אגרת אל הרומים. The Epistle to the Romans, published by G. Ph. Löw, Berlin, 1855.
9. אגרת אל העברים The Epistle to the Hebrews, published by G. Ph. Löw, *ib.* 1858.
10. ספר פעלי השליחים. The Acts of the Apostles, published by G. Ph. Löw, *ib.* 1867.
11. ספר בשורה טובה. The Gospel According to Luke, published by G. Ph. Löw, *ib.* 1869.
12. ספרי חברית החדשה. The New Testament (Delitzsch's edition), printed by Trowitzsch & Son, Berlin, and published by the British and Foreign Bible Society, London, 1885.
13. הברית החדשה. The New Testament (Salkinson-Ginsburg edition), printed by Carl Fromme, Vienna, 1886, and published by the Trinitarian Bible Society at London.

Since the eleventh or twelfth century a legend is known of St. Matthew which was originally written in Hebrew—according to Nöldeke, by a baptized Jew (Lipsius, "Die Apokryphen Apostelgeschichten und Apostellegenden," II. ii. 264)—of which, however, only a Latin translation is now extant. See also NEW TESTAMENT.

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E. C. L. B.

GIMEL (ג): Third letter of the Hebrew alphabet, so called, perhaps, because the shape of the letter in the ancient West-Semitic script bears a resemblance to the neck of the camel. In pronunciation gimel corresponds to the Greek γ or to the English *g* in "go." It is classified by the grammarians among the four palatals (גיכק), and being, with the exception of the letter י, the softest of this group, it is often interchanged with the harder ones כ and ק; for instance, כנן and גנן, "to cover," "to protect"; רגל and רכל, "to run up and down." According to the Masorah, gimel belongs to the letters בגדכפת, which have a double pronunciation, softened or aspirated, and hard or unaspirated. In the grammatical division of the letters, gimel is included in the eleven which occur only as root sounds, and never as functional sounds. As a numeral, it has the value 3. In Arabic written in Hebrew script ג̇ represents the ghain (gh) and sometimes jim (j).

G. I. BR.

GIMZO: A city in the Judean plain; conquered by the Philistines according to II Chron. xxviii. 18; present village of Jimzu, southeast of Lydda.

BIBLIOGRAPHY: Neubauer, *Géographie du Talmud*, p. 98.

E. G. H. F. BU.

GINSBURG, CHRISTIAN DAVID: English Masoretic scholar and Christian missionary; born at Warsaw Dec. 25, 1831. He was converted in 1846, and was for a time connected with the Liverpool branch of the London Society's Mission to the Jews, but retired in 1863, devoting himself entirely to literary work. Besides editions of the Song of Songs, 1857, and Ecclesiastes, 1861, he published essays on the Karaites, 1862; and Essenes, 1864; and a full account in English of the Cabala, 1865.

He then devoted himself to Masoretic studies, publishing the text and translation of Elias Levita's "Massoret ha-Massoret" in 1867, and of Jacob b. Ḥayyim's "Introduction to the Rabbinic Bible" in the same year. He was elected a member of the Board of Revisers of the Old Testament in 1870, and devoted himself to the collation of all the extant remains of the Masorah, three volumes of which he published in 1880–86. Based upon these collations, he edited a new text of the Old Testament for the Trinitarian Bible Society, which was published in 1894 under the title "The Massoretico-Critical Text of the Hebrew Bible." To this he wrote an introduction, published together with a volume of facsimiles of the manuscripts of the Hebrew Bible, in 1897. His method of settling the Masoretic text has been somewhat severely criticized by Blau in the "Jewish Quarterly Review" (viii. 343 *et seq.*). Ginsburg wrote the most elaborate account printed in English of the Moabite Stone (1871), and was instrumental in exposing forgeries of Shapira.

Bibliography: *Men and Women of the Time*, 1899; De le Roi, *Geschichte der Evangelischen Judenmission*, iii. 129; J. Dunlop, *Memories of Gospel Triumphs*, pp. 368–373, London, 1894; *Encyclopedia Britannica*, Supplement, *s.v.*

J.

GINSBURG, SAUL MOISEYEVICH: Russian lawyer and author; born at Minsk 1866; graduated from the law department of the University of St. Petersburg 1890. Since 1898 he has held the position of secretary to the Society for the Promotion of Education Among the Jews of Russia. From 1896 to 1900 he was in charge of the "Literary Review" of the "Voskhod." His own reviews appeared under the pseudonym "Ha-Ḳore." Among other essays, he published in the "Voskhod" sketches on "P. Smolenskin" (1897, ii.), correspondence of L. Gordon (1896, iv.), "A. Mapu" (1892, viii.), the "Te'udah be-Yisrael" of I. B. Levinsohn (1898, iv.–v.), and "Morris Rosenfeld" (1899, iv.); and in "Yevreiski Yezhegodnik" (1902, ii.), "Michael Lebensohn." Together with P. Marek, he published, under the title "Yevreiskiya Narodnyya Pyesni" (St. Petersburg, 1901), a volume of Judæo-German folk-songs which had been collected by his correspondents in various parts of the Pale of Settlement in Russia.

H. R. J. G. L.

GINZBERG, ASHER (AḤAD HA-'AM): Russian scholar; born at Skvira, government of Kiev, on Aug. 5, 1856. His father, Isaiah, belonged to a family of Ḥasidim and brought up his son as a Ḥasid. Ginzberg studied Talmud in a ḥeder, and when only eight years of age acquired, unknown to his parents, the Russian and German alphabets from boys of his own age. In 1868 his father became the tax-farmer of the village of Gopishitza, government of Kiev, where the entire family, with short interruptions, lived until 1886. During the time he lived there Ginzberg continued to study the Talmud and the allied literature; he became so well versed in rabbinical matters that the rabbis of the surrounding towns habitually consulted him. He also studied the works of the Spanish philosophers. In 1873, before he had attained his eighteenth year, he married, his wife being a relative of Menahem Mendel, rabbi of Linbavich, and of Jacob Israel, rabbi of Cherkasi. At that time he had become more or less imbued with the critical spirit. In 1878, during a visit to Odessa, he became acquainted with the works of such Russian critics as Pisarev and others. About this time he took up the study of Latin, mathematics, history, and geography. In 1882 he went to Vienna, and in 1883–84 to Berlin and Breslau; but, urged by his wife and parents, he soon returned to Gopishitza. In 1884 Ginzberg entered upon a new phase of activity, one dominated by public and literary interests. In April, 1884, he revisited Odessa, the center of the Chovevei Zion organization, and was elected a member of its central committee, under the presidency of Dr. Pinsker. Ginzberg soon became one of its guiding members. In 1885 he returned to Gopishitza for a short time, and in 1886 he settled permanently in Odessa.

Asher Ginzberg ("Aḥad ha-'Am").

In 1889 his first article, "Lo Zeh ha-Derek," appeared in "Ha-Meliẓ." The ideas contained in this article are embodied in the Zionist League (Bene Mosheh) founded by him in the same year. The character and the aim of that league are elaborated in his "Derek ha-Ḥayyim," which appeared in the pamphlet "Sefer Kenisat ha-Ḥaberim" (Jerusalem, 1891). The league lasted eight years (1889–97), and almost all the notable Chovevei Zionists were members of it, Ginzberg being its chief. It occupied itself with the improvement of Hebrew education, with the dissemination of Hebrew literature, and with the interests of the Palestinian settlements. In 1890 Ginzberg was the editor of "Keweret," a publication devoted to Zionism, in which many of his articles appeared. In that year the Russian government permitted the formation at Odessa of a committee for the purpose of helping Jewish colonists and artisans in Syria and Palestine; Ginzberg was a member thereof until 1902, when he resigned. In 1891 and again in 1893 he visited Palestine, each visit resulting in an article entitled "Emet me-Ereẓ Yisrael" (in "Ha-Meliẓ" 1891, No. 13; 1893, No. 3).

Between 1891 and 1894 Ginzberg was a frequent contributor to "Pardes," published by Rawnitzki, in which his best articles appeared: "Ha-Adam ba-Ohel," "Torah sheba-Leb," "Perurim," and various philosophical essays. At that time, supported by the Bene Mosheh and the committee at Odessa, he was instrumental in founding a school at Jaffa. In 1894 he was inspired with the idea of publishing a popular Jewish encyclopedia in Hebrew under the title "Oẓar ha-Yahdut." In 1895 all his articles were collected into one volume under the title "'Al Parashat Derakim," and published in Odessa. A second and revised edition was published by the Aḥiasaf Society in 1902 (Berlin). Many of these articles have been translated into Russian by Vasilevski, Sheinkin, Jaffe, Landsman, and Klausner, and into German by Friedländer and Berkovich. In 1896 Ginzberg was invited to Warsaw by the Aḥiasaf Society, and became one of its directors; he also modified and enlarged its program. In 1896 he became editor of "Ha-Shiloaḥ," a monthly magazine still under his direction. In August, 1897, he took part in the Zionist Congress of Basel, but opposed most of the ideas expressed by Dr. Herzl.

Ginzberg's opposition to "political" Zionism in the name of "moral" Zionism, expressed in "Ha-Shiloaḥ," dates from that congress. In the summer of 1900 he was sent by the Palestine Committee to inspect the Palestinian colonies; his return was signalized by the appearance in "Ha-Shiloaḥ" of his articles "Bet ha-Sefer be-Yafo," on the state of education in Palestine, and "Ha-Yishshub we-Apotrofsaw," on the settlements. His formal report, written in Russian, was published at the cost of the Palestine Committee. In August, 1902, he spoke before the great Zionist meeting at Minsk on Jewish culture and the rejuvenescence of Israel through Zionism. His speech was published, under the title "Teḥiyyat ha-Ruaḥ," in "Ha-Shiloaḥ" (Nov. and Dec., 1902).

Ginzberg is the best-known Hebrew writer of the present time, and is reputed an able publicist and philosopher. He has created a new school of Zionism known under the name of "Aḥad ha-'Amism," or "Moral Zionism." The spread of the Jewish race throughout the world having inevitably loosened the bonds of the Law, a new "moral" center for Judaism must be established in Palestine, to which the Jews of to-day in all parts of the earth may look for inspiration and guidance as in the olden days the Judaism of the Diaspora looked toward Jerusalem. To this end the majority of the inhabitants of Palestine must be Jewish. The essential difference between Ginzberg's Zionism and Dr. Herzl's consists in the abandonment by the former of the economic and political point of view in order to concentrate the efforts of Judaism upon the establishment in Palestine of a permanent and authoritative center for the Jewish spirit and Jewish culture. In Ginzberg's view this center may contain the germ of an organized Jewish political state; but such a development belongs, in the nature of things, to the distant future.

Bibliography: *Ha-Shiloaḥ*, 1896-1902; J. Klausner, *Dukhovni Sionism*, St. Petersburg, 1901.

H. R. J. Kla.

GINZBERG, LOUIS: Hebrew scholar; born at Kovno, Russia, Nov. 28, 1873. He received his early training in the Talmudical school at Telsh, Russia, under Rabbis S. Abel and M. Atlas, and later studied at Kovno under E. Blaser. In 1889 he removed to Frankfort-on-the-Main, and there attended the gymnasium. He studied at the universities of Berlin, Strasburg, and Heidelberg, graduating from the last-named as doctor of philosophy in 1898. From 1898 to 1899 he lived at Amsterdam, and from there went to New York city, where, in 1900, he joined the staff of the Jewish Encyclopedia, becoming editor of the rabbinical department. Resigning in 1903, Ginzberg was appointed professor of Talmud at the Jewish Theological Seminary of America, New York city, a position he still holds. Ginzberg has written essays for the "Monatsschrift," and is the author of "Die Haggada bei den Kirchenvätern" (vol. i., Amsterdam, 1898; vol. ii., Berlin, 1900), "Het Zionisme" (Amsterdam, 1899), and several minor publications.

S. F. T. H.

GINZBURG. See Günzburg.

GINZE NISTOROT. See Periodicals.

GIRADI, DANIEL B. ELIJAH. See Gerasi, Daniel b. Elijah.

GIRBAL, ENRIQUE CLAUDIO: Spanish scholar; born at Gerona Nov. 16, 1839. He was chronicler of his native city and member of several learned bodies. He published the following works: "Los Judios de Gerona," Gerona, 1870; "Escriptores Gerundenses o Sea Apuntos Biograficos de los Principales que han Florecidos desde los Primeros Siglos Hasta Nuestros Dias," *ib.* 1867; supplement to the preceding, *ib.* 1875. Several articles from his pen on Hebrew epitaphs and other Jewish matters have appeared in the "Revista Historica," Barcelona, i. *et seq.*

Bibliography: Don Antonio Elias de Molins, *Diccionario de Escritores y Articles Catalanes*, i. 658 *et seq.*

S. M. K.

GIRGASHITES (הגרגשי): One of the nations which possessed the land of Canaan before the Israelitish conquest. In Hebrew the name occurs only in the singular and with the definite article. In Gen. x. 16 and I Chron. i. 14 "the Girgashite" is mentioned as the fifth son of Canaan, while in other passages (Gen. xv. 21; Deut. vii. 1; *et al.*) the name designates the whole tribe. The territory of the Girgashites has never been exactly located; the only certainty is that it lay west of the Jordan (Josh. xxiv. 11). Josephus says ("Ant." i. 6, § 2) that in his time nothing was known of the Girgashites save the name.

E. G. H. M. Sel.

GIRTH OF THE CHEST: While among most other races the average chest-girth measures over one-half the average stature, that of the Jews, it has been alleged, does not reach this standard. Goldstein has therefore concluded that the Jews are inferior in this regard, and he credits them with a lesser "index of vitality." On this account, also, it has been stated that the Russian and Austrian Jews are not fit for military duties. As a basis for these allegations the measurements of 6,592 Jews in Poland and Lithuania, given by Snigiref from the reports of the Russian recruiting officers in 1875, have been generally used. These reports give the girth of chest as less than 50 per cent of the stature. Majer and Kopernicki's measurements revealed the same condition among the Galician Jews. In the appended Table I. are given other chest measurements taken from 7,944 Jews in various countries. The measurements of recruits show that the Jews are deficient in this respect, while the measurements taken on the general population are rather more favorable, and give a girth exceeding 50 per cent of the stature.

The reason for this discrepancy is not far to seek. At the age of twenty, when military service begins, the Jew has not yet attained his full growth. The observations made on Jews reveal that while the body grows in length very rapidly during the years of adolescence (although it does not attain its full height at the age of twenty), the width of the body does not grow correspondingly. The body grows in width even after increase in height has ceased. The girth of the chest keeps on increasing up to the age of forty and even fifty. This is best proved by the figures presented in the appended Table II. After twenty the girth begins to increase, and reaches 54.5 per cent of the stature at from forty to fifty years of age. The practical deduction to be drawn from this condition is that the Jews are still undeveloped at the age of twenty.

The causes of this slenderness of chest in young Jews are to be sought for in the economic conditions under which the bulk of eastern European Jews exist. Indoor domestic occupations, sedentary habits, brain-work, and lack of physical culture are common. All these tend to retard the chest development of the Jews. In the United States, where the social and economic conditions of the Jews are greatly superior to those in eastern Europe, it is found that Jewish young men have an excellent chest development—exceeding 50 per cent of their stature, and reaching even 55 per cent.

TABLE I.

GIRTH OF CHEST OF 7,944 JEWS.

Country.	Number of Individuals.	Girth of Chest (in mm.).	Per cent of Stature.	Observer.
Poland	198	830	51.57	Elkind.
“	4,470	801	49.68	Snigiref.
Lithuania	2,122	800	49.55	“
Galicia	569	793	49.2	Majer and Kopernicki.
Various	19	846	52.90	Weisbach.
Russia	100	832	51.38	Blechman.
“	100	885	53.6	Weissenberg.
“	139	848	52.45	Yakowenko.
Caucasia......	74	828	51.9	Pantukhof.
“	52	841	53.3	“
“	60	835	51.2	“
“	41	822	50.7	“

TABLE II.

GIRTH OF CHEST OF JEWS AT VARIOUS AGES.

Age.	Per cent of Stature.				
	Russia (Weissenberg).	Russia (Yakowenko).	Russia (Blechman).	Austria (Kopernicki).	Poland (Elkind).
16........	49.2	49.69			
17........	50.3	48.76			
18	50.8	49.46			
19........	51.0	51.61			50.58
20........	51.0	52.37	50.15	49.0	
21........	51.6	51.64	50.52	48.9	
22........		51.25	51.25	49.4	
23........		52.45			
24........					
25........			51.45	51.4	
26-30.....	53.0		....	....	51.00
31-40.....	53.4		....	....	52.11
41-50.....	54.5		....	....	51.89
51-75.....	51.75		....	....	53.48

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J. M. FI.

GIRZITES or **GIZRITES** (הגרזי, ketib; הגזרי, ḳeri, adopted by the Targumim): A tribe rich in cattle and apparel; with the Geshurites and the Amalekites it occupied the land between the south of Palestine and Egypt (I Sam. xxvii. 8, 9).

E. G. H. M. SEL.

GISCALA: City of Galilee, not far from Tyre; known as the native city of the patriot JOHN OF GISCALA. John tried to keep his fellow citizens from engaging in battle with the Romans, but when Giscala was captured and burned by the surrounding pagan population—from Gadara, Gabara, and Tyre—John rose up in righteous anger and, falling upon the assailants with his army, defeated them. He then rebuilt Giscala, making it more beautiful than it had been before, and fortified it with walls (66 C.E.; Josephus, "Vita," § 10; comp. *ib.* § 38). He seems to have secured the means by seizing and converting into money the grain gathered from Upper Galilee for the emperor (*ib.* § 13). The statement of Josephus (*ib.* § 21) that the rest of the Galileans desired to destroy the city of Giscala, and were prevented only by himself, can not be credited. He felt himself to be master of the whole of Galilee, although he did not dare to set foot into Gabara or Giscala, which sided with his enemy John (*ib.* § 54). Nor were the walls of Giscala built by Josephus' order (Josephus, "B. J." ii. 20, § 6). Josephus must have been hostile to that city; but the statement made by Grätz ("Gesch." 4th ed., iii. 492) that he captured and plundered it is due to a corrupt text. In the Niese edition "Sepphoris" is substituted for "Giscala" ("B. J." ii. 21, § 10).

Giscala held out longest among all the cities of Galilee (*ib.* iv. 2, § 1). Finally Titus attacked it with 1,000 horsemen, and, it being the Sabbath, John requested a truce, and secretly escaped in the night with his warriors. The city opened its gates the second day afterward, and Titus had the walls razed and the fugitive inhabitants massacred (67 C.E.; *ib.* iv. 2, §§ 2–5). According to Jerome, the apostle Paul's parents lived at Giscala ("De Viris Illustribus," § 5).

"Giscala" is the Greek equivalent of the Hebrew "Gush-ḥalab," meaning "fat clod of earth." Large quantities of fine oil, which was a staple article of commerce, were produced there (Josephus, "Vita," § 13; *idem*, "B. J." ii. 21, § 2; Sifre, Deut. 355; Tosef., Men. ix. 5; Men. 85b); also fine raw silk ("metaxa"; Eccl. R. ii. 8, where, as David Luria remarks, the correct reading of גייש with yod has been preserved in the text). The city was considered to be a very ancient fortress ('Ar. ix. 6; Sifra, Behar, iv. 5; the remark in question certainly dates from the time before the Roman destruction).

Meron is mentioned as a community in the neighborhood of Giscala (Ex. R. v. 1; Cant. R. viii. 1). Ruins still remain of the ancient synagogue (Renan, "Mission de Phénicie," pp. 778 *et seq.*). Both in Meron and in Giscala are shown the tombs of several prominent men of Biblical and tannaitic times, which from the Middle Ages down to the present ("Jerusalem," i., Nos. 69, 89, 121, 127, 141) have been places of pilgrimage not only for the Jews, but also for the Mohammedans (Goldziher, in "Revue de l'Histoire des Religions," 1902, p. 7). Giscala is identical with the present Al-Jish in northern Galilee.

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G. S. Kr.

GIṬṬIN (גיטין, plural of גט = "document"): Name of a treatise of the Mishnah and of the Tosefta, elaborated in the Palestinian and in the Babylonian Gemaras. It belongs to the third order, "Nashim" (Women), but occupies different places in the different compilations. Thus, in the separate Mishnah editions and in the Tosefta it stands sixth; in the Tosefta attached to Alfasi and in the Babli, fourth; and in the Yerushalmi, fifth. The number of chapters in this treatise is nine, except in the Tosefta appended to Alfasi, where the number is reduced to seven, the third, fourth, and fifth chapters being united into one. While the name of the treatise signifies "documents," it is specifically applied to bills of divorce, and of these, and of the parties thereto, the treatise discourses, referring only incidentally to other documents. The chapters provide as follows:

Ch. i.: The bearer of a "geṭ" (bill of divorce) from the husband to his wife in another country must be positive of its genuineness; he must be able to declare that the document was written and signed in his presence, and for the special purpose of divorcing the parties named therein. If an accident disables the bearer from making such declaration, the geṭ will be valid only after the original witnesses to it have authenticated their signatures, or others have authenticated those signatures; and as the Rabbis consider divorce as well as marriage a religious act, they provide that all parties concerned in the proceedings must be Jews. If before the delivery of a bill of divorce or a bill of manumission the sender annuls it, the annulment will be effective in the case of a wife, but not in that of a slave. If the giver of either document dies before its delivery, it is not valid, there being no authority to consummate the act of divorcement or of manumission (comp. iii. 3).

Ch. ii.: At least two witnesses must authenticate the geṭ (comp. iv. 3); it must be written and signed within a single day, between sunset and sunset; and there are regulations as to the parties who are qualified to write it, as to the materials on and with which it may be written, and as to who may carry it between husband and wife (see GEṬ).

Ch. iii.: The geṭ must be written specially for the woman to be divorced. For example, if a man has two wives of the same name, and the geṭ is written for the purpose of divorcing one of them, and he changes his mind and determines to divorce the other by the same geṭ, he can not legally do so. Nor may one have the geṭ written with the reservation that it be valid to divorce either one of two wives; neither may blank forms be used in divorce proceedings: the whole of the geṭ must be specially written for the parties intended. If the bearer loses the geṭ, and then recovers it, there must be no doubt of its identity or it will not be valid. If the bearer of the geṭ leaves the giver sick or very old, he may deliver the geṭ on the presumption that his principal still lives (comp. i. 6). If an accident befalls the bearer and renders him unable to deliver the geṭ, he may appoint a substitute, provided the husband has not commissioned him to return with some object from the wife.

Annulment of Geṭ.

Ch. iv.: Legally, until the geṭ reaches the woman it is the property of the husband, even while it is in the possession of his messenger; therefore he has the right to annul it before any court without the cognizance of either his wife or his messenger. However, as such procedure might eventuate in unwitting polyandry, R. Gamaliel I. ordained that the annulment shall have no effect unless it take place either in the presence of the wife or in that of the messenger. Gamaliel also ordained that the geṭ must bear in full the names by which the respective parties to the divorce are anywhere known. Further, this chapter treats of a widow's dower and maintenance (see ALIMONY; DOWRY); of the status of a captive or hypothecated slave; of the half-slave (a person formerly the property of two persons, but emancipated by one of them, or one who has purchased from his master half liberty); of Jewish slaves sold to idolaters, and of the redemption of captives and of sacred things which have fallen into the hands of idolaters; and it concludes with the enumeration of causes for divorce which act as bars to a remarriage between the divorced.

Ch. v.: Regulations of an economic nature, concerning levying on lands to satisfy damage claims, debts, alimony, dowry; laws governing restitution for the consumption of the produce of land bought of a usurper; concerning transactions involving confiscated property, and those with minors or deaf and dumb persons; and other provisions calculated to promote social order.

Ch. vi.: Concerning the rights of the husband to annul the geṭ after delivery to his messenger or to his wife's proxy; the process adopted in divorcing a minor, and the effect of the designation of the place where the geṭ should be delivered or received; the difference, as regards the status of the woman, between appointing a messenger to "convey the geṭ to her" and appointing a messenger to "accept the geṭ for her"; the legal presumptions to be drawn from the husband's expressions in ordering the geṭ; the husband's condition and circumstances at the moment of ordering the geṭ, or immediately following it, the scope of the agent's mission depending upon the husband's expressions.

Competence.

Ch. vii.: Where the husband, while in the throes of "kardiakos" (delirium tremens, melancholia), orders that a geṭ be written for his wife, his order is void; but where the order precedes the attack, even if during the attack he countermands it, the geṭ must be written and delivered. If the husband is stricken dumb, and at the suggestion that a geṭ be written for his wife he moves his head affirmatively, and the bystanders are satisfied that he is conscious, the geṭ is to be written and delivered. But where such a suggestion is made to a healthy man, even if, after the geṭ is written and signed, he himself delivers it to his wife, that geṭ is void, the law requiring that the orders concerning the writing and attesting of the geṭ should emanate from the husband himself. No geṭ can take effect after the death of the husband (see i. 6); and if in handing the geṭ to his wife he stipulates that it go into effect after his death, it is void. On the other hand, if he stipulates that in case of his death the geṭ should have effect from and after the time of delivery, it is valid. If he says, "In case of my death from my present illness this geṭ shall have effect from this date," the effect is doubtful; wherefore the woman is neither his widow nor divorced, and while he lives she must not stay with him in private. Where the husband imposes conditions, these conditions must be complied with; otherwise the geṭ will be void.

Ch. viii.: The geṭ does not take effect unless it comes into the divorcee's possession; hence if she is on the husband's premises and he thrusts the geṭ at her, the act of divorcement is not completed, even if the geṭ falls at her side. On the other hand, if this is done on her own premises (or even on his premises if the geṭ falls into her lap or on her personal property), it is effective. If the geṭ is in any way misdated, or the names of the parties concerned are in any way misstated, the geṭ is void (see iv. 2).

Ch. ix.: The pith of the geṭ is the phrase, "Thou art free to marry any man." Therefore, if on delivering the geṭ the husband interdicts the wife's marriage to any man, the geṭ will have no effect, unless he takes it back and redelivers it to her with an unqualified declaration of her freedom. Where the limitation is embodied in the geṭ, the geṭ is invalid, even if the husband himself takes it back and erases therefrom the objectionable clause. See DIVORCE; GEṬ.

Digressions in Gemara.

The Gemaras, both Palestinian and Babylonian, discuss and exemplify the rules laid down in the Mishnah. The Palestinian Gemara is comparatively concise, and contains few digressions; the Babylonian is, as a rule, more diffuse, and quite frequently breaks the argumentation with haggadot. One example from the former may be given. Discussing the requirement of the Mishnah (i. 2) that the bearer of a geṭ must be able to declare that the bill was written and signed in his presence, it cites the name of the city of Acco. That name recalls to the memory of the compiler a story regarding something that occurred at Acco which gave rise to the decree that no "talmid" (pupil, unordained scholar) should decide ritualistic questions. This, again, recalls a baraita declaring that the premature death of Nadab and Abihu (Lev. x. 1 *et seq.*) was the punishment for presuming to act on their own decisions in the presence of Moses, their master (see 'Er. 63a). This in turn recalls another story. It happened that a talmid decided a question in the presence of R. Eliezer, who thereupon predicted to Imma Shalom, his wife, the early death of that talmid, and the prediction was soon fulfilled. Eliezer's disciples then inquired: "Master, art thou a prophet?" To which the master replied: "I am neither a prophet nor the son of a prophet; but I am aware of a traditional doctrine declaring that the talmid who decides questions in his master's presence deserves death" (Yer. Giṭ. i. 43c).

The Babylonian Talmud, among other haggadot, describes the last struggle of the Jews with the Romans (55b–58a). It introduces R. Johanan as remarking that the verse, "Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief" (Prov. xxviii. 14), teaches that man's actions must be governed by caution and prudence, since trifling causes may produce stupendous results. Thus the destruction of Jerusalem resulted from an invitation to a banquet extended by mistake to Bar Ḳamẓa instead of to Ḳamẓa; that of Ṭur Malka was brought about by a cock and a hen; and that of Bettar resulted from some trouble about the shaft of a litter! In the quasi-historical accounts which follow, many legends are embodied. The following is one of them: Nero was ordered to reduce Jerusalem. He came, and prognosticated his fortunes by shooting arrows. He shot eastward, and the arrow fell toward Jerusalem; he shot westward, and again the arrow fell toward Jerusalem; he shot toward the other points of the compass—with the same result. Though thus assured that his arms would triumph, he nevertheless sought another oracle: he ordered a Jewish lad to quote a verse of the Bible, in the purport of which he expected to read assurance or discouragement. The lad responded by repeating: "I will lay my vengeance upon Edom [Rome] by the hand of my people Israel," etc. (Ezek. xxv. 14). On hearing this, Nero exclaimed: "God wishes to destroy His house and make me His atonement." Thereupon he fled and embraced Judaism, and eventually became the ancestor of R. Meïr (Giṭ. 56a).

Other Haggadot.

Another legend is as follows: A mother and her seven sons were brought before Cæsar. The first son was ordered to worship an idol, but he replied: "It is written in our Law, 'I am the Lord thy God'" (Ex. xx. 2). He was led forth and executed. The second refused, saying: "In our Law it is written, 'Thou shalt have no other gods before me'" (xx. 3); he also was executed. The third said: "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed" (xxii. 18 [A.V. 20]); the fourth: "Thou shalt worship no other god" (xxxiv. 14); the fifth: "Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4); the sixth: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else" (iv. 39): all of these likewise were killed. At last came the turn of the seventh son; he, too, refused to desert his God, saying: "It is written in our Law, 'Thou hast avouched the Lord this day to be thy God . . . and the Lord hath avouched thee this day to be his peculiar people' [xxvi. 17]; thus we have bound ourselves before the Holy One, blessed be He! not to exchange Him for another god, and He has promised us not to desert us for another people." Cæsar then suggested that he would drop a ring, and that the lad should stoop down and pick it up, that it might be thought that he had complied with the royal behest; but the lad vehemently refused, exclaiming: "Wo unto thee, Cæsar! wo unto thee! Thou art thus anxious to preserve thine own honor: how much more should I be anxious for the honor of the Holy One! Blessed be He!" As this son also was led forth to execution, his mother requested permission to kiss him, and then said: "My children, go and say to Abraham, your father, 'Thou hast prepared one altar, while I have offered on seven altars!'" Thereupon she ascended to a roof and threw herself off. As she died a "bat ḳol" was heard repeating the words of Psalm cxiii. 9: "A joyful mother of children!" (Giṭ. 57b; comp. II Macc. vii.).

In its discussions on the first mishnah of the seventh chapter the Babylonian Talmud devotes considerable space to pathology (67b–70b), for which see Bergel, "Medizin der Talmudisten," pp. 32–54, and Brecher, "Das Transcendentale . . . im Talmud," *passim.*

E. C. S. M.

GITTITH (גתית): A musical instrument mentioned in Ps. viii. 1, lxxxi. 1, lxxxiv. 1. The word is explained by Gesenius ("Thesaurus," *s.v.* נגן) as meaning "striking instrument," but it is now generally held to denote a zither. Rashi, following the Targum, derives the name from "Gath"; it would then mean "fabricated by the people of Gath." He also quotes a Talmudic saying that "Gittith" is an allusion to Edom, which will be trodden down like a wine press (גת; compare Isa. lxiii. 3), and combats this view by arguing that the context of the chapter has nothing to do with Edom. Ibn Ezra explains the name "Gittith" as referring to the fact that the above-mentioned psalms were composed for the sake of the descendants of Obed-edom the Gittite, who was a Levite. The interpretation (also found in the Septuagint) that "Gittith" means "to be sung to the tune of the wine-presses" is ridiculed by Ibn Ezra.

E. G. H. M. Sel.

GIZA (GIZAI): A sabora; head of the Babylonian school in the first half of the sixth century. In a very old source, the "Seder Tanna'im wa-Amora'im," he is mentioned, together with Simuna, as the last of the Saboraim (Neubauer, "Mediæval Jewish Chronicles," i. 180); and the same source names in another passage (p. 181) Giza and Simuna as the last pair of those that preserved the tradition immediately after R. Ashi and Rabina, the last two amoraim. It is remarkable that in Sherira's letter, the most important source for the history of the Babylonian academies of post-Talmudic times, Giza is not referred to, but 'Ena is mentioned instead in the same capacity. Sherira (Neubauer, *l.c.* p. 16) regards 'Ena and Simuna as the saboraim par excellence, whose glosses were included in the Talmud; they are the last among the saboraim enumerated by him (*ib.* p. 45). 'Ena taught (after the year 515) at Sura; Simuna, at Pumbedita.

There is no doubt that this 'Ena is identical with the Giza mentioned in "Seder Tanna'im wa-Amora'im," the one name being but a corrupt reading of the other. Abraham ibn Daud quotes in his "Sefer ha-Ḳabbalah" (Neubauer, *l.c.* i. 62) the last-mentioned statement by Sherira, but does not refer to the name of "Giza." A third source ("Seder 'Olam Zuṭa," in Neubauer, *l.c.* ii. 73; other versions, *ib.* p. 76) says that Giza was a brother of the progenitor of the gaon Nehilai (beginning of the eighth century), who settled on the River Zab at the time of the Persian religious persecutions under Kobad, when the school of Sura was closed for a long time after the defeat of the exilarch Mar Zuṭra. See SABORAIM.

BIBLIOGRAPHY: Epstein, *Les Saboraim*, in *R. E. J.* xxxvi. 222-231.

S. S. W. B.

GLADIATOR: A fighter in the gymnasium or arena. Gladiatorial contests were an aspect of Roman life which was intensely hated by the Jews. In Greek a gladiator is called *ἀθλητής* or *μονομάχος*, meaning a single fighter, and he is also so called in rabbinical literature. A gladiator, on being successful at his first appearance, received as a testimonial a little tablet with the inscription "Spectatus" (="Observed"); hence the Midrash says: "Be among the observers and not among the observed" (Greek, *θεωροί*; Pesiḳ., ed. Buber, 191b). The blowing of a horn announced the entry of the gladiators into the arena (Tan., Wayiḳra, Emor, 18). Such a contest, which ended with a palm for the victor (*Palma gladiatoria*), is also mentioned in Tan., *ib.*; Pesiḳ., ed. Buber, 180a; and Lev. R. § 30.

Emperors used to be present at such spectacles; and a gladiator who was wounded might appeal to the monarch for pardon. Thus it is recorded: "Two athletes fight before the emperor. If the emperor wishes to separate them, he separates them; if not, he does not separate them. If one is defeated, he cries, 'I appeal to the emperor'" (Gen. R. § 22).

In the decadent period of the Roman empire the emperors themselves entered the arena as gladiators; at least in the Midrash this is mentioned of the son of an emperor (*ib.* § 77). Sometimes the contest was unequal: one athlete was strong, the other weak (Ex. R. § 21). Since gladiators were usually slaves, it is said with justice that a gladiator could make no will (Tan., Wayeḥi, 8), and a similar rule may be found in the Syriac laws published by Land in his "Anecdota Syriaca," i. 196 (see Fürst, "Glossarium Græco-Hebræum," p. 131).

In Jewish annals the most remarkable example of the life of a gladiator is that of the eminent amora Simeon ben Laḳish, who at one time sold himself to the "ludarii," those who arranged for gladiatorial contests (Giṭ. 47a). Other Jews did the same thing from necessity, being paid large sums (Yer. Ter. 45d). In the Talmud it was commanded to ransom such persons, since they were not criminals (Yer. Giṭ. 46b).

The gladiators had a special diet; thus the Talmud mentions the meal-time of the ludarii (Shab. 10a; Pes. 12b), and a kind of pea (*Sagina gladiatoria*) which was their food (Tosef., Beẓah, i. 23, according to the correct reading). In this respect, also, the rabbinical sources display an intimate acquaintance with ancient Roman life. Gladiatorial contests are mentioned much less often than the circus, although under Titus Jews were forced into fighting with wild beasts. In the Hellenistic cities gladiatorial contests were frequent (Schürer, "Geschichte," 3d ed., ii. 45).

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G. S. KR.

GLAGAU, OTTO: Anti-Semitic writer; born in Königsberg, Prussia, Jan. 16, 1834; died in Berlin March 2, 1892. As a journalist and political writer Glagau had already made quite a reputation when he began, in the "Gartenlaube" of 1873, a series of articles on fraudulent stock-jobbing which were so full of invective that the editor discontinued them. Glagau had lost heavily in unfortunate speculations, and was very bitter against the stock exchange. In this spirit he wrote "Der Börsen- und Gründungsschwindel in Berlin" and "Der Börsen- und Gründungsschwindel in Deutschland" (Leipsic, 1877), in which he made some exposures of dishonest business methods, but in general caricatured rather than described the German business world. He naturally became involved in numerous libel suits. In this book he attacked the Jews vehemently as the perpetrators of all questionable financial transactions. It may be said that this book inaugurated the anti-Semitic movement (see ANTI-SEMITISM). D.

GLAPHYRA: Daughter of the Cappadocian king Archelaus. Her first husband was Alexander, son of Herod I. and Mariamne. After his execution (7 B.C.) she married King Juba of Mauretania, whom she is said to have met for the first time during Cæsar's Oriental expedition, which Juba accompanied. As this marriage was not a happy one, it was dissolved, and Glaphyra returned to her father. She then met Archelaus, son of Herod the Great and Malthace, who, although married, fell in love with her, and took her to wife after having cast off his first wife, Mariamne. As Glaphyra had children by her first husband, who was stepbrother to Archelaus, this last marriage was not legal, and it met with much censure. The union was, however, of but short duration, for Glaphyra died soon after her arrival in Judea.

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G. H. BL.

GLASER, ADOLF: German author; born at Wiesbaden Dec. 15, 1829. He traded in art wares while preparing himself for the university. From 1853 to 1856 he studied history and philosophy at the University of Berlin. In 1856 he became editor of Westermann's "Illustrirte Deutsche Monatshefte" (Brunswick), which he conducted until 1878, when he resigned, but took up the work again in 1883. Glaser began his literary career with the two dramas "Kriemhilden's Rache" (Hamburg, 1853) and "Penelope" (*ib.* 1854). He also published the following works: "Familie Schaller," 2 vols., Prague, 1857; "Bianca Candiano," Hanover, 1859; "Geschichte des Theaters zu Braunschweig," Brunswick, 1861; "Galileo Galilei," a tragedy, Berlin, 1861; "Erzählungen und Novellen," 3 vols., Brunswick, 1862; "Gedichte," *ib.* 1862; "Leseabende," 4 vols., *ib.* 1867; "Was Ist Wahrheit?" Brunswick, 1869; "Der Hausgeist der Frau von Estobal," Berlin, 1878; "Schlitzwang," *ib.* 1878; "Eine Magdalene ohne Glorienschein," *ib.* 1878; "Weibliche Dämonen," 2 vols., *ib.* 1879; "Aus dem 18. Jahrhundert," Leipsic, 1880; "Mulshilde," Leipsic, 1880; "Moderne Gegensätze," *ib.* 1881; "Aus Hohen Regionen," Wismar, 1882; "Savonarola," Leipsic, 1883; "Cordula," *ib.* 1885. A selection of his novels and stories was published in Leipsic (1889–92) in twelve volumes. Glaser also translated the Dutch authors Gerard Kelter, Cremer, Lennep, etc.

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S.

GLASER, EDUARD: Austrian traveler and Arabist; born March 15, 1855, at Deutsch-Rust, Bohemia. After completing his elementary and college education in Komotau and Prague, he studied mathematics and geodesy at the Prague polytechnical high school and devoted himself privately to the study of Arabic. In 1877 he went to Vienna; in 1880 to Tunis; thence in 1882 through Tripolis to Alexandria; and in 1883 to South Arabia, which he crossed in various directions. In 1885–86 he undertook a second, and in 1887–88 a third, trip to Arabia, succeeding on his last journey in penetrating to Marib, the ancient Saba. Glaser collected over 1,000 Himyaritic and Sabean inscriptions, and made important geographical discoveries. In 1890 he received from the University of Greifswald the degree of Ph.D. He died May 8, 1908.

In 1892 Glaser undertook a fourth trip to Arabia, penetrating from Aden to the interior, mapping the country from Hadramaut to Mecca, and collecting about 800 inscriptions, numerous old Arabic manuscripts, and many specimens of various dialects, particularly those of the Mahra tribe. Glaser published "Skizze der Geschichte und Geographie Arabiens von den Aeltesten Zeiten bis zum Propheten Muhammad," Berlin, 1890; "Die Abessinier in Arabien und Afrika," Munich, 1895; "Zwei Inschriften über den Dammbruch von Marib," Berlin, 1897; "Punt und die Südarabischen Reiche," *ib.*, 1899.

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S.

GLASER, JULIUS ANTON (JOSHUA GLASER): Austrian jurist and statesman; born at Pöstelberg, Bohemia, March 19, 1831; died at Vienna Dec. 26, 1886. After taking the degree of Ph.D. at Zurich (1849) and that of LL.D. at Vienna (1854), he became privat-docent of jurisprudence at the latter university in 1854, assistant professor in 1856, and professor in 1860. In 1871 he entered the Auersperg cabinet as secretary of justice. Resigning this office in 1879, he was appointed attorney-general at the Vienna Court of Cassation, which position he held until his death. From 1871 to 1879 he represented Vienna in the House of Representatives as a member of the Liberal party, and later became a member of the House of Lords. He was a convert to Christianity.

Glaser was an authority on Austrian law, and has written many well-known works, among which may be mentioned: "Das Englisch-Schottische Strafverfahren," Vienna, 1850; "Abhandlungen aus dem Oesterrechischen Strafrecht," *ib.* 1858; "Anklage, Wahrspruch, und Rechtsmittel im Englischen Schwurgerichtsverfahren," Erlangen, 1866; "Gesammelte Kleinere Schriften über Strafrecht, Zivil- und Strafprozess," Vienna, 1868, 2d ed. 1883; "Studien zum Entwurf des Oesterreichischen Strafgesetzes über Verbrechen und Vergehen," *ib.* 1871; "Schwurgeichtliche Erörterungen," *ib.* 1875; "Beiträge zur Lehre vom Beweis im Strafprozess," Leipsic, 1883; "Handbuch des Strafprozesses," *ib.* 1883–1885. With J. Unger and J. von Walther he published "Sammlung von Zivilrechtlichen Entscheidungen des K. K. Obersten Gerichtshofs," Vienna, 1857–1883; and with Stubenrauch and Nowak he edited the "Allgemeine Oesterreichische Gerichtszeitung."

BIBLIOGRAPHY: Unger, *Julius Glaser*, Vienna, 1886; *Meyers Konversations-Lexikon*.

S. F. T. H.

GLASGOW: Seaport and largest city in Scotland, with a population in 1911 of 784,496, of whom about 7,000 were Jews. The Jewish community of Glasgow dates from about 1830. After 1850 a site was acquired at the corner of George and John streets, and a synagogue was erected and consecrated in 1858. In 1878 the congregation removed to the present building in Garnethill, a handsome edifice erected at a cost of £14,000, and consecrated by Dr. Hermann Adler in September of that year.

Until 1881, when an additional place of worship was established in Commerce street, there was only one congregation in Glasgow. The Commerce street congregation soon sought more commodious quarters in Main street. In 1883 the two congregations coalesced in the Glasgow United Synagogue. In the course of a few years, the Main street synagogue having been outgrown, a new house of worship was erected at a cost of £9,000 in South Portland street, and consecrated September, 1901. Meanwhile an additional synagogue had been erected for the south side in Oxford street (1899). This congregation also became a constituent of the United Synagogue, which thus comprises three congregations.

The community has now one common cemetery. The principal charities of the community are the Jewish board of guardians, the Hebrew Benevolent Loan Society, and the Hebrew Ladies' Benevolent Loan Society. The board of guardians relieves about 400 cases a year, and the Hebrew Benevolent Loan Society grants 200 loans. Glasgow also has its Jewish schools and literary and social societies.

Two of the most prominent members of the community are Michael Simons and Isidor Morris, justices of the peace for Glasgow.

Bibliography: James Brown, *An Account of the Jews in the City of Glasgow*, London, 1858; *The Jewish Year Book*, London, 5663.

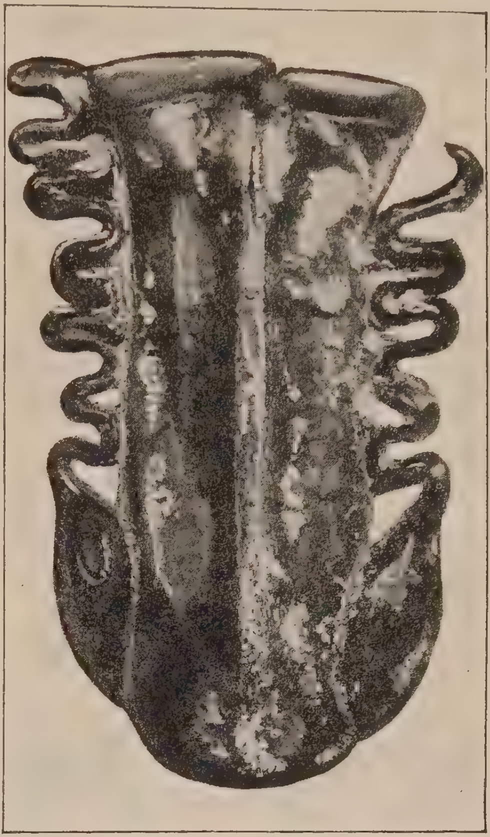
J. I. H.

GLASS: A fused mixture of metallic silicates, generally transparent or translucent. Its manufacture dates from the earliest times, glass-blowers being represented on tombs dating from the fifth dynasty in Egypt, of the fourth millennium B.C., as well as on the tombs of the Beni-Ha'san, *c.* 3500 (Wilkinson, "Manners and Customs of the Ancient Egyptians," p. 240). Pliny's well-known story of the invention of glass-making by the Phenicians ("Historia Naturalis," xxxvi. 25) is merely a fable; but, next to Egypt, Sidon was the chief center of glass-manufacture in the Mediterranean world during Bible times.

Tear-Bottle Found Near Jerusalem (Probably Phenician).
(In the possession of J. D. Eisenstein.)

——**Biblical Data:** The only direct reference to glass in the Old Testament is that in Job xxviii. 17, where it is declared that neither gold nor glass (זכוכית) can equal wisdom; from which it follows that glass, though known, was very expensive. Yer. Targ. to Deut. xxxiii. 19 interprets the "treasures hid in the sand" as referring to the sands of the Belus, the scene of Pliny's fable. Glass bottles have been found in excavations in Palestine (Warren, "Underground Jerusalem," p. 518; Petrie, "Tell el-Hesy," pp. 52, 53). Also, a perfect lacrimatory or tear-bottle has been unearthed at Jerusalem (see illustration); it is therefore possible that the expression "Put thou my tears into thy bottle" (Ps. lvi. 8) may refer to the curious use of such vessels.

——**In Rabbinical Literature:** By Talmudic times the Jews seem to have acquired the art of glass-blowing. It is referred to as being practised by them (Yer. Shab. vii. 2), possibly because many Jews were settled near Belus, known for its sands. White glass was very dear (Ḥul. 84b; Ber. 31a): it is even stated that its manufacture ceased after the destruction of the Second Temple (Soṭah 48b; Suk. iv. 6). The poorer classes used colored glass (Tosef., Peah, iv.). A remarkable number of articles were made wholly or partly of glass; *e.g.*, tables, bowls, spoons, drinking-vessels, bottles (Kelim xxx. 1-4), beads (*ib.* xi. 8), lamps, beds, stools, seats, cradles, and paper-knives and -weights (Tosef., Kelim, iii. 7). These were sold by weight by Jewish merchants (B. B. 89a; B. Ḳ. 31a). Mirrors were usually of metal; but glass ones are referred to (Kelim 30b; Shab. 149a).



Greco-Phenician Tear-Bottle Found Near Jerusalem.
(In the possession of J. D. Eisenstein.)

Bibliography: Hastings, *Dict. Bible*, s.v.; Herzfeld, *Handelsgeschichte*, pp. 125, 193, 319.

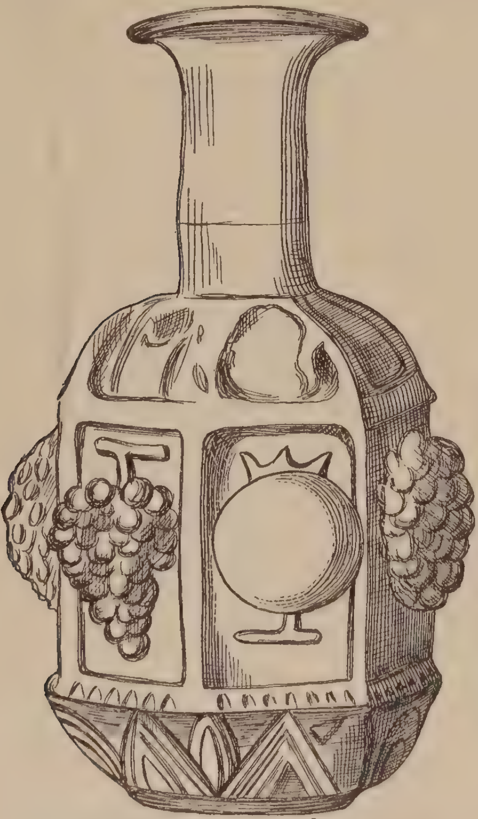
J.

GLEANER, THE. See Periodicals.

GLEANING OF THE FIELDS ("leḳeṭ").—**Biblical Data:** The remains of a crop after harvesting, which must be left for the poor. The Mosaic law enjoins: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God" (Lev. xix. 9, 10). "When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 20, 21). These provisions belong to the agricultural poor-laws of the Bible, the transgression of which was punishable with stripes. In the Book of Ruth there is a description of the manner in which the fields were gleaned. The poor followed the reapers at their work, and gathered all the remains of the crop, both those that fell out of the hands of the reaper and those that escaped the sickle (Ruth ii. 2).

E. G. H. J. H. G.

——**In Rabbinical Literature:** The Rabbis interpreted and limited this law in different ways. They made it applicable only to the cases enumerated in the Bible, namely, to corn-fields, orchards, and vineyards, and excepted vegetable gardens (Sifra, *ad loc.*). The master of the crop could derive no benefit from the gleanings (Ḥul. 131a; Maimonides, "Yad," Mattenot 'Aniyim, i. 8). He dared not discriminate among the poor; he might not even help one in gathering; nor could he hire a laborer on the condition that his son should be permitted to glean after him (Peah v. 6; "Yad," *l.c.* iv. 11). He who prevented the poor from coming into his field by keeping dogs or lions to frighten them away, or he who favored one poor man to the injury of another, was considered a robber of the poor. However, if there were no poor in the place, the proprietor was not obliged to seek them elsewhere, but might appropriate the gleanings to himself (Ḥul. 134b; "Yad," *l.c.* iv. 10).


Glass Bottle Found in a Jewish Catacomb at Rome.
(From Garrucci, "Arta Christiana.")

Although the provision was made in the interest of the Jewish poor only, and such Gentiles as had adopted Judaism ("ger ẓedeḳ"), in order to establish peaceful relations among the various inhabitants of the land, the poor of other nations were permitted to glean together with the Jewish poor, no one being allowed to drive them away (Giṭ. 59b).

This provision, as well as all other agrarian laws, was obligatory only in Palestine, as the expression "your land" indicates (Yer. Peah ii. 5). Still, many of the rabbis observed these laws even in Babylon (Ḥul. 134b; "Yad," *l.c.* i. 14). At present, Jewish farmers are not obliged to observe them (Shulḥan 'Aruk, Yoreh De'ah, 332, 1, Isserles' gloss). See Poor-Laws.

Bibliography: Hastings, *Dict. Bible*, s.v. *Gleaning*; Hamburger, *R. B. T.* s.v. *Aehrenlesen.*

S. S. J. H. G.

GLEDE. See Prey, Birds of.

GLÖCKENER (GLÖCKNER). See Schulklopfer.

GLOGAU: Town in Prussian Silesia, Germany, with a population (1910) of 24,524, of whom about 1,000 were Jews. Jews lived there as early as the 11th century, their quarters being near the Breslauer Thor, in the vicinity of the Evangelical cemetery. Although they were generally well treated by the Austrian government, they were still subjected to occasional attacks. In 1442 the Jews' street was plundered and the synagogue destroyed. In 1485 Duke Hans expelled them, and they were obliged to worship in secret, even outside the city limits. One hundred years later a new congregation was formed by virtue of the privileges granted to the Jewish family of Benedict. The Jews lived near the present castle. All legal cases were decided in their own court, consisting of the rabbis and the elders. In 1636 a new synagogue was built by the Benedict family, in which the community worshiped for 260 years. At that time it numbered 1,500 persons. When Silesia came into the possession of Prussia, the Jews were soon granted political equality, especially by the Stein-Hardenberg laws. Another synagogue was built in 1892, at a cost of 300,000 marks. Among the eminent Jews of Glogau may be mentioned: Solomon Munk, Eduard Munk, Joseph Zedner, and Michael Sachs. Among those who have occupied the rabbinate of Glogau may be cited: Mannes Lisser; Arnheim, one of the editors of Zunz's "Bibel"; Klein; Dr. Rippner (1872–99); and Dr. Lucas, the present incumbent.

Bibliography: *Allg. Zeit. des Jud.*, 1853, No. 37; 1854, No. 2.

E. C. N. L.

GLOGAU, JEHIEL MICHAEL BEN UZZIEL: German rabbi; lived at Halberstadt in the seventeenth and eighteenth centuries. He was the author of "Nezer ha-Ḳodesh," glosses on "Bereshit Rabbah" (Jessnitz, 1719). A long responsum, addressed to Ẓebi Hirsch Ashkenazi and quoted in "She'elat Ya'beẓ" (§ 2), Altona, 1739, was written by him.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1281; Fürst, *Bibl. Jud.* i. 336.

D. M. Sel.

GLOGAUER, ABIGDOR BEN SIMḤAH HA-LEVI: German Hebrew scholar of the eighteenth century. He published "Dabar Ṭob," an elementary Hebrew grammar with paradigms, printed with Moses ibn Ḥabib's "Marpe Lashon" (Prague, 1783); "Iggerot," Mendelssohn's letters (Vienna, 1794); "Ḥotam Toknit," Hebrew poems, the appendix to which contains another edited series of Mendelssohn's letters (*ib.* 1797).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 663; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 12.
D. M. SEL.

GLOGAUER, JUDAH BEN ḤANINA SELIG: German Talmudist of the beginning of the eighteenth century. He was the author of a work entitled "Ḳol Yehudah," a collection of notes on the Talmud by various rabbis of his time, with some remarks of his own. (Amsterdam, 1729, often reprinted).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 336; Steinschneider, *Cat. Bodl.* col. 1327.
D. M. SEL.

GLOGAUER, MEÏR BEN EZEKIEL (also called **Marcus Schlesinger**): Bohemian Talmudist; died at Prague in 1829. He wrote: "Dibre Meïr," novellæ on the Talmudic treatises Giṭṭin, Shabbat, Rosh ha-Shanah, and Baba Meẓi'a (Prague, 1810); "Shemen ha-Ma'or," commentary on the Shulḥan 'Aruk, Oraḥ Ḥayyim, and more especially on its two commentaries, Magen Abraham and Ṭure Zahab (*ib.* 1816). He also published his father's "Mar'eh Yeḥezḳel" (*ib.* 1822). Glogauer died suddenly while delivering a eulogy on Mordecai Benet (see preface to responsum "Goren Dawid," Paks, 1885).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 336; Steinschneider, *Cat. Bodl.* col. 1700.
D. M. SEL.

GLOGAUER, MOSES BEN ẒEBI HIRSCH: German scholar; lived at Hamburg in the eighteenth century. He was the author of a work entitled "Ḥebel le-Haḥayot," a collection of ethical essays, puzzles, and charades (Altona, 1803).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 336.
D. M. SEL.

GLORY OF GOD. See SHEKINAH.

GLOSS (לעז, plural לעזים): A foreign word or sentence, in Hebrew characters, inserted in Hebrew writings. In order to convey to the reader the exact meaning of a Biblical or Talmudical word or sentence not easily explained in Hebrew, some commentators acccompanied the Hebrew word with an equivalent in the vernacular. These glosses, most of which occur in Old French, are of great value to philologists, but unfortunately many of them have been so corrupted that it has become impossible to trace their origin. Not only were numerous mistakes committed by ignorant copyists, who frequently, for instance, confounded ד with ר, ה with ח, or ן and נ with י and ג, but the system adopted by the authors of representing the numerous vowels by the Hebrew semi-vowels, א ו י, is misleading. Often the copyist, of a nationality other than that of the author, and happening to know the signification of the gloss, changed it to an equivalent in his own language. Thus it is not unusual to find in works proceeding from French authors Spanish, Italian, and even Slavonic glosses.

Gershom's Glosses.

The first author known to have used glosses was R. Gershom of Metz (1000; surnamed "Ma'or ha-Golah"), in his commentaries on the Talmud. His glosses, to the number of 130, are mostly in Old French, though some are in German. R. Gershom was followed by Rashi, whose Old French glosses are numerous and of great value. His commentaries, according to Arsène Darmesteter, contain 3,157 glosses, 967 on the Bible and 2,190 on the Talmud. Of these, some are in Italian, German, and Slavonic, as, for instance, the glosses on שניר (Deut. iii. 9), of which word the German (אשכנז) and Slavonic (כנען) equivalents are given. Simḥah ben Samuel, a pupil of Rashi, also used Old French glosses; there are no less than 209 in his Maḥzor Vitry. The Bible commentators of the twelfth century, Joseph ben Simeon Kara, Joseph Bekor Shor, Samuel ben Meïr, and Eliezer of Beaugency, likewise had recourse to Old French, while to the twelfth century belong also the glosses quoted in Isaac ha-Levi ben Judah's "Ẓofnat Pa'aneaḥ." Judah ben Eliezer, Jacob Tam, and Jacob's two brothers, Isaac and Samuel, contributed 150 glosses to the Tosafot. Moses of England, in his "Sefer ha-Shoham," and Berechiah Naṭronai ha-Naḳdan, in his "Mishle Shu'alim," sometimes inserted Old French glosses.

Glossaries from Glosses.

From the twelfth century on, the practise of gathering glosses, especially those of Rashi on the Bible, into works called "glossaries" began to develop. The glossaries were arranged in the order of the Biblical sections. There are nine glossaries known, all still extant in manuscript: two at Paris, one at Basel, one at Leipsic, one at Oxford, two at Parma, and two at Turin. During the time of the Renaissance glosses were neglected. They were, indeed, incorporated in the printed texts, but no attempt was made to elucidate them or to correct the mistakes committed by the copyists. Buxtorf, in his edition of the Bible, was the first to make use of them again. He was followed by the BIURISTS. Some of Rashi's glosses on the Talmud were interpreted by Simon and Mordecai Bondi in "Or Ester" (Dessau, 1812). In 1809 Dormitzer published at Prague a work entitled "Ha'a-taḳot," in which he translated all the Romance words used by Rashi and certain other commentators. Landau, in his Prague edition of the Talmud (1829–31), explained the Talmudic glosses of Rashi. The explanations by Dormitzer of the Biblical glosses and those by Landau of the Talmudic glosses were published together by the latter, under the title "Marpe Lashon" (Odessa, 1865).

Other Languages.

The practise of adding glosses, common among the French authors, was adopted also by authors of other countries. Nathan ben Jehiel has about 350 Italian glosses in his "'Aruk." Zedekiah ben Abraham ha-Rofe Anaw, in his "Shibbole ha-Leḳeṭ," and Jehiel ben Jekuthiel ben Benjamin ha-Rofe, in his "Tanya," often fell back upon the vernacular (Italian) to explain difficult Hebrew expressions. Slavonic glosses are found in the "Or Zarua'" of Isaac ben Moses of Vienna and in the "Yam shel Shelomoh" of Solomon ben Jehiel Luria; Isserles, in his annotations to Caro's Shulḥan 'Aruk, translated the Romance glosses of the latter into Polish and German. Judæo-German glosses are very frequent in the writings of Russian and Polish Jews, especially in ritualistic works.

As to the various systems of transliteration into Hebrew characters, see Transliteration.

Bibliography: Steinschneider, *Die Fremdsprachlichen Elemente im Neuhebräischen und Ihre Benutzung für die Linguistik*, Prague, 1845; Zunz, *G. V.* p. 456; *idem*, in *Zeit. für die Wissenschaft des Judenthums*, pp. 279 *et seq.*; Arsène Darmesteter, in *Romania*, i. 14; *idem*, in *Archives des Missions Scientifiques*, 2d series, vii. 87–100; 3d series, iv. 383–432; Neubauer, in Böhmer's *Romanische Studien*, i. 163: Renan-Neubauer, *Les Rabbins Français*, passim; idem, *Les Ecrivains Juifs Français*, passim; J. Löw, in *R. E. J.* xxvii. 239; Harkavy, *Ob Yazykye Yevreev*, etc., St. Petersburg, 1866; Königsberger, *Fremdsprachliche Glossen*, i., Pasewalk, 1896; Jos. Oesterreicher, *Beiträge zur Gesch. der Jüdisch-Französischen Sprache und Litteratur im Mittelalter*, Czernowitz, 1896; Gustav Schlessinger, *Die Altfranzösischen Wörter im Machzor Vitry*, Mayence, 1899; Louis Brandin, in *R. E. J.* xlii. 48 *et seq.*

J. I. Br.

GLOUCESTER: Large town in the west of England, dating back to Roman times. The earliest date mentioned in connection with the Jews of Gloucester is 1168, when an alleged ritual murder of a boy named Harold was charged against them ("Hist. S. Petri Glocestriæ," ed. Hart, i. 20). The leading Jews of that period were Moses le Riche, Elias de Glocestre, and "Hakelot." A contemporary was Josce, who was fined heavily by the king for financing Strongbow's expedition to Ireland (1171). The community appears to have prospered until the exactions of John began, when their situation became critical. In 1217 a special royal order was issued guaranteeing to them immunity from oppression.

The family of Elias then took the lead among the Gloucester Jews, and his son Bonenfant attended the so-called "Jewish parliament" of Worcester (1240) as principal delegate, while three of the five remaining representatives of Gloucester were his immediate relatives (Margoliouth, "Jews of Great Britain," p. 326). Bonenfant was an assessor, or "talliator," with the rank of "major," and was one of the richer folk. When he died his sons betook themselves to London, leaving their mother, Genta, behind to conduct their father's business. Bonenfant's successor was Jacob Copin, or Coperun, who directed the affairs of the community until his death in 1265. His widow, Belia, inherited his estate. In 1275 most of the Jews of Gloucester were deported to Bristol, but some appear to have sought refuge in Oxford, Hereford, and Worcester. The Jewry was in East Gate street, the synagogue being on the north side.

Bibliography: Jacobs, *Jews of Angevin England*, p. 376; Jacobs and Wolf, *Bibl. Anglo-Jud.* Nos. 11 and 30; F. W. Maitland, *Pleas of the Crown for Gloucester*; additional charters (British Museum) Nos. 7178 and 7179; Byland, *History of Gloucester*, p. 135.

J. M. Da.

GLÜCK, ELIZABETH. See Paoli Betti.

GLÜCKSMANN, HEINRICH (pseudonym, **Hermann Heinrich Fortunatus**): Austrian author; born at Rackschitz, Mähren, July 7, 1864. He began his literary career at sixteen, one of his first productions being "Aufsätze über Frauensitten und Unsitten," which appeared in the "Wiener Hausfrauen-Zeitung" under the pseudonym "Henriette Namskilg." He then became a teacher in the Vienna School of Acting. From 1882 to 1885 he was editor of the "Fünfkirchner Zeitung," and from 1884 to 1886 held similar positions with the "Neue Pester Journal" and the "Polit'sche Volksblatt" of Budapest.

In 1886 Glücksmann published an illustrated biographical edition of the works of Michael von Zichy, the painter; and in the same year he published a biography of Munkácsy. Since that time he has been active as a feuilletonist and dramatist. His works are: "Weihnachts-Zauber," drama, 1888; "Die Ball-Königin," comedy, translated from the Hungarian, 1889; "Wien," literary almanac, 1891; "Neues Evangelium," drama, 1892; "Das Goldene Zeitalter des Gewerbes," 1893; "Ungarns Millennium," 1896; "Liebesbrief," transl., 1897; "Kreislauf der Liebe," transl., 1897; "Dr. Idyll," transl., 1897; "Die Bürde der Schönheit," romance, 1897; and "Franz Joseph I. und Seine Zeit," 1898–99.

Bibliography: Eisenberg, *Das Geistige Wien*, 1893, p. 158.

S. E. Ms.

GLUGE, GOTTLIEB (THÉOPHILE): Physician; born at Brakel in Westphalia June 18, 1812; died Dec. 22, 1898, at Nizza. He studied medicine at the Berlin University (M.D. in 1835). Two years before his graduation he wrote "Die Influenza oder Grippe, nach den Quellen Historisch-Pathologisch Dargestellt" (Minden, 1837), receiving for this essay a prize from the faculty of his alma mater. He had the distinction of being the first physician to describe influenza.

After finishing his studies Gluge went to Paris in 1836 to take a postgraduate course. In 1838, upon the recommendation of Alexander von Humboldt and of Arago, he was appointed professor of physiology at the University of Brussels, and he held this position until 1873, being also for many years physician to the King of Belgium. In 1846 he became a naturalized Belgian citizen, and after resigning his professorship in 1873 he resided at Brussels, though he spent much time in traveling. He is a member of the Royal Belgian Academies of Science and Medicine.

Gluge was one of the first physicians who examined microscopically the diseased tissues of the body, in this way seeking to gain knowledge of the primary causes of maladies, and thus to ascertain the correct course of treatment. He discovered a curious parasite in the stickleback, to which the name *Glugea microspora* has been given. He has been a contributor to the leading medical journals of Germany, France, and Belgium. Among his works may be mentioned: "Anatomisch-Mikroskopische Untersuchungen zur Allgemeinen und Speziellen Pathologie," vol. i., Minden and Leipsic, 1839; vol. ii., Jena, 1841; "Abhandlungen zur Physiologie und Pathologie," Jena, 1841; "Atlas der Pathologischen Anatomie," Jena, 1843 to 1850; "La Nutrition, ou la Vie Considérée dans Ses Rapports avec les Aliments," Brussels, 1856; "Abcès de la Rate et Sa Guérison," *ib.* 1870.

Bibliography: *Annuaire de l'Académie Royale de Belgique*, 1900; Hirsch, *Biog. Lex.* s.v.; Pagel, *Biog. Lex.* s.v.

S. F. T. H.

GLUSKER MAGGID: The evidence that Abba Glusk Leczeka really existed and was not, as Kayserling holds ("Moses Mendelssohn," p. 431, Leipsic, 1888), "a poetical presentation of Solomon Maimon," seems to be conclusive. An anonymous writer in "Ha-Karmel" (1872, p. 462) relates that Abba lived in Glusk, near Lublin, and was well remembered by its old inhabitants. Max Letteris quotes a parody which Abba is said to have improvised on the occasion of his being thrown down a flight of stairs by the impetuous Jacob Emden in Altona. A study of Abba Glusk appeared in the "Vossische Zeitung" (Aug. 30, 1885), in which are reproduced several interesting anecdotes, especially of Abba's troubles with the unfriendly representatives of the Berlin community, and later with the police of that city. It seems that after wandering aimlessly in various Western countries, Abba returned in his old age to Poland, after which all trace of him was lost.

Bibliography: Letteris, in *Ha-Maggid*, v. 21, No. 7; Kohut, *Moses Mendelssohn und Seine Familie*, p. 51, Dresden and Leipsic, 1886.

H. R. P. Wi.

GNAT. See Fly; Insects.

GNESEN. See Posen.

GNOSIS. See Gnosticism.

GNOSTICISM: An esoteric system of theology and philosophy. It presents one of the most obscure and complicated problems in the general history of religion. It forced itself into prominence in the first centuries of the common era, and the Church Fathers were constrained to undertake its refutation. Writers on the history and dogmas of the Church have therefore always devoted much attention to the subject, endeavoring to fathom and define its nature and importance. It has proved even more attractive to the general historians of religion, and has resulted during the last quarter of a century in a voluminous literature, enumerated by Herzog-Hauck ("Real-Encyc." vi. 728). Its prominent characteristic being syncretism, the scholars, according to their various points of view, have sought its origin, some in Hellenism (Orphism), some in Babylonia, others elsewhere. This question, however, can not be discussed here, as this article deals with purely Jewish gnosticism.

Jewish Gnosticism.

Jewish gnosticism unquestionably antedates Christianity, for Biblical exegesis had already reached an age of five hundred years by the first century C.E. Judaism had been in close contact with Babylonian-Persian ideas for at least that length of time, and for nearly as long a period with Hellenistic ideas. Magic, also, which, as will be shown further on, was a not unimportant part of the doctrines and manifestations of gnosticism, largely occupied Jewish thinkers. There is, in general, no circle of ideas to which elements of gnosticism have been traced, and with which the Jews were not acquainted. It is a noteworthy fact that heads of gnostic schools and founders of gnostic systems are designated as Jews by the Church Fathers. Some derive all heresies, including those of gnosticism, from Judaism (Hegesippus in Eusebius, "Hist. Eccl." iv. 22; comp. Harnack, "Dogmengesch." 3d ed. i. 232, note 1). It must furthermore be noted that Hebrew words and names of God provide the skeleton for several gnostic systems. Christians or Jews converted from paganism would have used as the foundation of their systems terms borrowed from the Greek or Syrian translations of the Bible. This fact proves at least that the principal elements of gnosticism were derived from Jewish speculation, while it does not preclude the possibility of new wine having been poured into old bottles.

Pre-Christian.

Cosmogonic-theological speculations, philosophemes on God and the world, constitute the substance of gnosis. They are based on the first sections of Genesis and Ezekiel, for which there are in Jewish speculation two well-established and therefore old terms: "Ma'aseh Bereshit" and "Ma'aseh Merkabah." Doubtless Ben Sira was thinking of these speculations when he uttered the warning: "Seek not things that are too hard for thee, and search not out things that are above thy strength. The things that have been commanded thee, think thereupon; for thou hast no need of the things that are secret" (Ecclus. [Sirach] iii. 21–22, R. V.). The terms here emphasized recur in the Talmud in the accounts of gnosis. "There is no doubt that a Jewish gnosticism existed before a Christian or a Judæo-Christian gnosticism. As may be seen even in the apocalypses, since the second century B.C. gnostic thought was bound up with Judaism, which had accepted Babylonian and Syrian doctrines; but the relation of this Jewish gnosticism to Christian gnosticism may, perhaps, no longer be explained" (Harnack," "Geschichte der Altchristlichen Litteratur," p. 144). The great age of Jewish gnosticism is further indicated by the authentic statement that Johanan b. Zakkai, who was born probably in the century before the common era, and was, according to Sukkah 28a, versed in that science, refers to an interdiction against "discussing the Creation before two pupils and the throne-chariot before one."

Sources.

In consequence of this interdiction, notwithstanding the great age and the resulting high development of Jewish gnosticism, only fragments of it have been preserved in the earlier portions of traditional literature. The doctrines that were to be kept secret were of course not discussed, but they were occasionally touched upon in passing. Such casual references, however, are not sufficient to permit any conclusions with regard to a Jewish gnostic system. If such a system ever existed (which may be assumed, although the Jewish mind has in general no special predilection for systems), it surely existed in the form of comments on the story of Creation and on Ezekiel's vision of the throne-chariot. It is even probable that the carefully guarded doctrines lost much of their terrifying secrecy in the course of the centuries, and became the subject of discussion among the adepts. Magic, at first approached with fear, likewise loses its terrifying aspects as the circle of its disciples enlarges. The same thing happened in the case of gnosticism, which was itself largely colored by magic. Hence it may be assumed that the scattered references of the amoraim of the third to the fifth century C.E., which in view of the statements made by the heresiologists of the Christian Church are recognized as being gnostic in nature, contain much older gnostic thought. They are quoted in the names of later scribes only because the latter modified the ideas in question or connected them with passages of Scripture, and not because they were the authors of them or the originators of the system. It is also highly probable that a not inconsiderable part of the earliest Jewish gnosis is still extant, though in somewhat modified form, in the mystical small midrashim that have been collected in Jellinek's "Bet ha-Midrash," and in the medieval products of the Jewish Cabala. Although at present means are not at hand to distinguish the earlier from the later elements, it is undeniable that the devotees of secret science and magic in general can not be easily exterminated, though they may seem to disappear from time to time. Krochmal, and after him Joel, have already pointed out gnostic doctrines in the Zohar. Further investigation will show the relationship of gnosticism to the Cabala, as well as that of both to magic in general.

Definition and Terminology.

In the gnosticism of the second century "three elements must be observed, the speculative and philosophical, the ritualistic and mystical, and the practical and ascetic" (Harnack, *l.c.* p. 219). These three elements may all be traced to Jewish sources. The ritualistic and mystical element, however, was here much less developed than in Judæo-Christian and Christian gnosticism, as the liturgical worship and the religio-legal life had been definitely formulated for many ages. Although very clear traces of it exist, it is difficult to determine exactly the limits of gnosis and to distinguish between what belongs to its domain and what to the domains of theology and magic. This difficulty is due to the nature of gnosis itself, the chief characteristic of which is syncretism, and also to the nature of the Jewish sources, which do not deal with definite problems, but with various questions indiscriminately. If the gnostic systems were not known through other sources, the statements relating to them in the rabbinical works could not be recognized. These elements were, in fact, discovered only in the first half of the last century (Krochmal, Grätz), and new ones have been ascertained by more recent investigators (Joel, Friedländer, etc.); much, however, still remains to be done.

The speculations concerning the Creation and the heavenly throne-chariot (*i.e.*, concerning the dwelling-place and the nature of God), or, in other words, the philosophizings on heaven and earth, are expressly designated as gnostic. The principal passage with reference thereto is as follows: "Forbidden marriages must not be discussed before three, nor the Creation before two, nor the throne-chariot even before one, unless he be a sage who comprehends in virtue of his own knowledge ["hakam u-mebin mida'ato"]. Whoever regards four things would better not have been born: the things above, the things below, the things that were before, and the things that shall be. Whoever has no regard for the honor of his God would better not have been born" (Ḥag. ii. 1). As Johanan b. Zakkai refers to this interdiction, it must have been formulated in pre-Christian times (Tosef., Ḥag. ii. 1, and parallels). The characteristic words "hakam u-mebin mi-da'ato" occur here, corresponding to the Greek designations *γνῶσις* and *γνωστικοί* (I Tim. vi. 20; I Cor. viii. 1–3). The threefold variation of the verb ידע in the following passage is most remarkable: "In order that one may know and make known and that it become known, that the same is the God, the Maker, and the Creator" (Ȧbot iv. end; Krochmal, "Moreh Nebuke ha-Zeman," p. 208); these words clearly indicate the gnostic distinction between "God" and the "demiurge." "Not their knowledge but my knowledge" (Ḥag. 15b), is an allusion to gnosis, as is also the statement that man has insight like angels (Gen. R. viii. 11 [ed. Theodor, p. 65, מבין]). These expressions also occur elsewhere, while *γνῶσις* and *γνωστικός* are not found once in the rabbinical vocabulary, though it has borrowed about 1,500 words from the Greek; it may be concluded, therefore, that these speculations are genuinely Jewish. In classical Greek *γνωστικός* does not mean "one who knows," but "that which is to be known"; hence the technical term may even have been coined under Jewish influence.

A Secret Science.

Gnosis was originally a secret science imparted only to the initiated (for instance, Basilides, in Epiphanius, "Hæreses," xxiv. 5) who had to bind themselves by oath, *ἄῤῥητα φυλάξαι τὰ τῆς διδασκαλίδα σιγώμενα* (Justin, "Gnost." in Hippolytus, "Philosophosemena," v. 24; comp. *ib.* v. 7: *ἀπόῤῥητος λόγος καὶ μυστικός*; also Wobbermin, "Religionsgeschichte Studien zur Frage der Beeinflussung des Urchristenthums Durch das Antike Mysterienwesen," p. 149; and Aurich, "Das Antike Mysterienwesen in Seinem Einfluss auf das Christenthum," p. 79). The gnostic schools and societies, however, could not have made very great demands on their adherents, or they could not have increased enough to endanger the Church as they did. The Pneumatics, who formed a closed community, endeavored to enlarge it (Herzog-Hauck, *l.c.* vi. 734). Indeed, most gnostic sects probably carried on an open propaganda, and the same may be observed in the case of Jewish gnosticism. The chief passages, quoted above, forbid in general the teaching of this system, and Eleazar (3d cent.) refused in fact to let Johanan (d. 279) teach him it. Origen, who lived at the same time in Palestine, also knew the "Merkabah" as a secret science ("Contra Celsum," vi. 18; comp. Friedländer, "Der Vorchristliche Jüdische Gnosticismus," pp. 51–57, on Philo and the conditions of being initiated). Joseph, the Babylonian amora (d. 322), studied the "Merkabah"; the ancients of Pumbedita studied "the story of the Creation" (Ḥag. 13a). As they studied it together, they were no longer strict in preserving secrecy. Still less concealment was there in post-Talmudic times, and hardly any in the Middle Ages. Philosophy never has been hedged with secrecy, and the mandate of secrecy reminds one of the *κρύβε, κρύβε* of the magic papyri. Gnosis was concealed because it might prove disastrous to the unworthy and uninitiated, like magic formulas. By "correct knowledge" the upper and the lower world may be put in motion. When Eleazar was discussing the throne-chariot, fire came down from heaven and flamed around those present; the attending angels danced before them, like wedding-guests before the groom, and the trees intoned songs of praise. When Eliezer and Joshua were studying the Bible, "fire came down from heaven and flamed around them," so that the father of Elisha b. Abuyah, the gnostic referred to below, asked affrightedly: "Do you mean to set my house on fire?" (Yer. Ḥag. 77a, b; comp. Lev. R. xvi. 4; Friedländer, "Der Vorchristliche Jüdische Gnosticismus," p. 59). These men were all pupils of Johanan b. Zakkai. When two other scholars interpreted the Merkabah the earth shook and a rainbow appeared in the clouds, although it was summer. These stories indicate that this secret doctrine revealed the eternally acting media of the creation of heaven and earth.

Knowledge of this kind was dangerous for the uninitiated and unworthy. When a boy read the Merkabah (Ezek. i.) before his teacher and "entered the ḥashmal with his knowledge" [והיה מבין בחשמל], fire came out of the ḥashmal [comp. Ezek. i. 4, "as ḥashmal out of the fire"] and consumed him [Ḥag. 13a], for the boy was one who knew [חכם = *γνωστικός*]. Gnosis is neither pure philosophy nor pure religion, but a combination of the two with magic, the latter being the dominant element, as it was the beginning of all religion and philosophy. The expression "to shake the world," used by the gnostic Bar Zoma (Gen. R. ii. 4, and parallels), reminds one of the origins of gnosis. The phrase "to trim the plants," occurring in the second leading passage on Jewish gnosticism, quoted below, must be noted here, for it refers, of course, to the influencing of the heavenly world by gnostic means.

Gnostic Signs.

The ophitic diagram that Krochmal shows in the pictures that "may not be looked upon" (Tosef., Shab., and parallels), is evidently derived from magic, for the cabalistic sign of the pentagram is found on one of the earliest shards (Bliss and Macalister, "Excavations in Palestine During the Years 1898–1900," plates 29, 42; Dr. Emaus, in "Vajda, Magyar Zsidó Szemle," xvii. 315 *et seq.*). A mere reference to this view must suffice here; its importance has been noted by Anrich, *l.c.* pp. 86–87; it points the way to an understanding of Jewish gnosis. A few interesting examples may be given here. The following passage occurs in the Berlin Papyrus, i. 20, Parthey: "Take milk and honey and taste them, and something divine will be in your heart." The Talmud, curiously enough (Ḥag. 13a), refers the phrase, "Honey and milk are under thy tongue" (Cant. iv. 11), to the Merkabah, one of the principal parts of Jewish gnosis, saying that the knowledge of the Merkabah, which is sweeter than milk and honey, shall remain under the tongue, meaning that it shall not be taught (comp. Dietrich, "Abraxas," p. 157: "honey and milk must be offered"). The Valentinians taught that in order to attain salvation the pneumatic required nothing further "than gnosis and the formulæ [*ἐπιῤῥήματα*] of the mysteries" (Epiphanius, "Hæreses," xxxi. 7).

The Four Who Entered Paradise.

"Four scholars, Ben Azzai, Ben Zoma, Aḥer [Elisha b. Abuyah], and Rabbi Akiba, entered paradise [פרדם = *παράδεισος*]; Ben Azzai beheld it and died; Ben Zoma beheld it and went mad; Aḥer beheld it and trimmed the plants; Akiba went in and came out in peace" (Tosef., Ḥag. ii. 3; Ḥag. 14b; Yer. Ḥag. 77b; Cant. R. i. 4). The entering into paradise must be taken literally, as Blau points out ("Altjüdisches Zauberwesen," pp. 115 *et seq.*): The following proof may be added to those given there: "In the beginning of the Paris Papyrus is that great *ἀπαθανατισμός*, in which the mystic rises above stars and suns *ἐν ἐκστάσει οὐκ ἐν ἑαυτῳ ὤν*, near to the Godhead. By such art Iamblichus, freed from his body, endeavored to enter the felicity of the gods ['De Mysteriis,' i. 12], and thus his slaves said that they had seen him, ten ells above the earth, his body and garments gleaming in golden beauty" (Dietrich, *l.c.* p. 152). Paul (II Cor. xii. 1–4) speaks similarly of paradise, a passage that Joel ("Die Religionsgesch." i. 163, note 3) misinterprets as a "picture of gnosis." This instructive passage is as follows: "It is not expedient for me, doubtless, to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth); such an one caught up to the third heaven. And I know such a man. . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

"Trimming the Plants."

Philo says, similarly: "Some one might ask, 'If true holiness consists in imitating the deeds of God, why should I be forbidden to plant a grove in the sanctuary of God, since God did the same thing when He planted a garden?' . . . While God plants and sows the beautiful in the soul, the spirit sins, saying, 'I plant'" ("De Allegoriis Legum," §§ 52 *et seq.*; ed. Mangey, §§ 117 *et seq.*). Philo here speaks also of trimming the trees. It is evident that this is the language of gnosis, but the words are used allegorically, as in Scripture. The literal interpretation here is perhaps also the correct one. The mystic imitates God, as Philo says, in planting a grove—that is, the mystic becomes himself a creator. He likewise has the power to destroy. There were books on the plants of the seven planets—for example, a work by Hermes, *Βοτάναι τῶν 'Αροσκόπων* (Dietrich, *l.c.* p. 157, note 1). Hence the planets were also regarded as "plantations," and Aḥer's "trimming of the plants" in paradise must be interpreted in this sense. Berechiah (4th cent.) interpreted the words of Canticles i. 4, "God brought me into his apartments," to refer to the mysteries of the Creation and the throne of God (Cant. R. *ad loc.*; Bacher, "Ag. Bab. Amor." iii. 356). Hence he regarded the knowledge of the Merkabah as an entering of the apartments of God, or as entering the "Pardes." Akiba says to his companions who have entered paradise: "When you come to the pure marble stones, do not say, 'Water, water!' for of this it is said (Ps. ci. 7): 'He that worketh deceit shall not dwell within my house'" (Ḥag. xiv. 6). "Ben Zoma stood and pondered; R. Joshua passed him and addressed him once and twice, but received no answer. The third time he answered quickly. Then Joshua said to him: 'Whence the feet [מאין הרגלים]?' He answered, 'Nothing "whence," my master.' Then R. Joshua said, 'I call heaven and earth to witness that I will not stir from this place until you answer me, Whence the feet?' Ben Zoma answered thus: 'I was contemplating the Creation, and between the lower and the upper waters the distance is not greater than two or three fingers' breadth, for it is not written that the Spirit of God "moved," but that the Spirit of God "hovered," just as a bird moves his wings, and his wings touch it and do not touch it.' Joshua then turned and said to his pupils, 'Ben Zoma is gone [חלך לו].'" Ben Zoma remained on earth but a few days longer (Gen. R. ii. 17). The expression "is gone" refers to ecstasy, the corresponding expression in the parallel passages being עדיין מבחוץ ("he is always beside himself").

The Creation of the World.

Thinkers have devoted much time to speculations on the creation of the world; even the Jews who were loyal to the Law connected these speculations with the first chapter of the Torah, which dominated the whole of Jewish life and thought. In order to check the philosophemes a scribe of the third century said, paraphrasing Prov. xxv. 2, "In the first chapter of the Torah it is the glory of God to conceal things; in the following ones, to search them out" (Gen. R. ix., beginning). In view of the unfriendly attitude of official Judaism the existence of the numerous gnostic allusions can be explained only on the ground that not all speculations on the Creation were held to touch upon the knowledge of the act of creation (comp. the principal passage in Ḥagigah). The wise Joshua himself gives an explanation of the Creation (Gen. R. x. 3). The leading questions of cosmology are: How, and by whom, and by what means, was the world created? "A philosopher said to the patriarch Gamaliel II. (*c.* 100), 'Your God is a great builder, but He had efficient means—clay, darkness, and water, wind, and watery depths [tehom]'" (Gen. R. i. 4). Johanan (d. 279) said: "One should not strive to know what was before the Creation, because in speaking of the palace of an earthly king one does not mention the dungheap that was formerly on that spot" (Ḥag. 16a). One may see the nature of these speculations from such passages: "If God had not said to heaven and earth: 'Enough!' they would still continue to extend" (Gen. R. iv. 6). God is therefore called שדי ("he spake, די" = "enough"), and among the Naasenes 'Ησαιδαῖος = אל שדי plays, in fact, an important part (Hilgenfeld, "Ketzesgeschichte des Urchristenthums," p. 257). The spheres of the sun and moon are in the second of the seven heavens (Gen. R. vi. 5). The creation of light was especially puzzling, several kinds being distinguished (*ib.* iii. 4).

Demiurge.

Jewish thought was particularly sensitive in regard to monotheism, refusing all speculations that threatened or tended to obscure God's eternity and omnipotence. R. Akiba explained that the mark of the accusative, את, before "heaven and earth" in the first verse of Genesis was used in order that the verse might not be interpreted to mean that heaven and earth created God ("Elohim": Gen. R. i. 1), evidently attacking the gnostic theory according to which the supreme God is enthroned in unapproachable distance, while the world is connected with a demiurge (comp. Gen. R. viii. 9, and many parallel passages). The archons of the gnostics perhaps owe their existence to the word בראשית = ἀρχή. The first change made by the seventy translators in their Greek version was, according to a baraita (2d cent. at latest), to place the word "God" at the beginning of the first verse of Genesis. Rashi, who did not even know gnosticism by name, said it was done in order to make it impossible for any one to say, "The beginning ['Αρχή as God] created God [Elohim]." Genesis i. 26 they rendered: "I [not "We"] will create a man" (comp. Gen. R. viii. 8). The plural in the latter passage is explained on the ground that God took counsel with the souls of the pious. Genesis v. 2 was amended to: "Man and woman created he him" (not "them"), in order that no one might think He had created two hermaphrodites (thus Rashi; comp. Gen. R. viii.; ἀνδρόγυνος, διπρόσοτος: "Philosoph." ed. Duncker, v. 7, p. 132; Adam ἀρσενόθηλυς and other passages in Hilgenfeld, *l.c.* pp. 242, 255; μητροπάτωρ in Wobbermin, *l.c.* pp. 81, 85; derived from Babylonian cosmogony; Berosus, in Eusebius, "Chronicon," ed. Schöne, i. 14–18). Gen. xi. 7 was changed so as to read "I will come down."

Syzygy Doctrine.

It may be mentioned here, in connection with these views about original hermaphroditism, that even the earlier authorities of the Talmud were acquainted with the doctrine of syzygy (Joel, *l.c.* i. 159 *et seq.*). The following passages indicate how deeply the ancients were imbued with this doctrine: "All that God created in His world, He created male and female" (B. B. 74b; comp. Ḥag. 15a, "mountains and hills," and R. H. 11a). God made man out of the dust of the earth (Gen. ii. 7): "dust" ("'afar") is masculine, "earth" ("adamah") is feminine. The potter also takes male and female earth in order that his wares may be sound (Gen. R. xiv.). The doctrine of the division of the waters into male and female is intimately connected with the gnosis of the Creation. R. Levi said: "The upper waters [rain] are male; the lower waters ["tehom," the great water in which the earth floats] are female, for it is written [Isa. xlv. 8]: 'Let the earth open [as the woman to the man] and bring forth salvation [generation]'" (Yer. Ber. 14a, 21; comp. Pirḳe R. El. v. and xxiii., "male and female waters"). The rain is called "rebi'ah" because it mingles with the earth (*ib.*; Simon b. Gamaliel, 2d cent.). The rain is the spouse of the earth (Ta'an. 6b, where the expressions used are "bride" and "groom"). In the introduction to the Zohar sins also are divided into male and female.

Prince of the World.

The Jews of course emphatically repudiated the doctrine of the demiurge, who was identified by some Christian gnostics with the God of the Old Testament and designated as the "accursed God of the Jews," from whom all the evil in the world was derived (Epiphanius, "Hæreses," xl. 7; comp. Harnack, "Geschichte der Altchristlichen Litteratur," p. 174; Herzog-Hauck, *l.c.* vi. 736; Friedländer, *l.c.* p. 69). The monotheism of the Jews was incompatible with a demiurge of any kind. The passage Abot iv. 22, already quoted, is evidently directed against the demiurge and similar views: "To be announced and to be made known that He is the God, the God, the Maker, the Creator, the Prudent, the Judge . . . that He shall judge . . . for all belongs to Him. If thy bad inclination assures thee that the nether world will be thy refuge, [know] that thou hast been created and born against thy will, that thou wilt live and die against thy will, and that thou wilt give account before the King of Kings against thy will." The belief in a "prince of the world" is a reflex of the demiurge. When God said, "I arrange everything after its kind," the prince of the world sang a song of praise (Ḥul. 60a). It was he that recited Ps. xxxvii. 25, for it is he, not God, who lives only since the Creation (Yeb. 16b). He desired God to make King Hezekiah the Messiah, but God said, "That is my secret"; God would not reveal to the demiurge His intentions in regard to Israel (Sanh. 94a; comp. Krochmal, *l.c.* p. 202).

Two Principles.

The two powers ("shete reshuyot"), a good and an evil, are often mentioned. In order to explain evil in the world the gnostics assumed two principles, which, however, are not identical with the Mazdean dualism (comp. Yer. Ber., end; Krochmal, *l.c.* p. 208, note; Ḥul. 87a; Friedländer, *l.c.* pp. 80 *et seq.*). On dualisms, trinities, eight powers ("dyas," "tetras," "ogdoas"), see Hilgenfeld, *l.c.* pp. 236 *et seq.* Hypostases often occur (Krochmal, *l.c.* p. 205). God has two thrones, one for judgment, and one for "ẓedaḳah" (benevolence, justice, and mercy; Ḥag. 14a).

The official view, and certainly also the common one, was that founded on Scripture, that God called the world into being by His word (see Ps. xxxiii. 6, 9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. For he spake and it was done; he commanded, and it stood fast"). According to tradition, however, it required merely an act of His will, and not His word (Targ. Yer. to Gen. translates "He willed," instead of "He spake"). There were materialistic ideas side by side with this spiritual view. The Torah existed 2,000 years before the Creation; it, and not man, knows what preceded Creation (Gen. R. viii. 2). It says, "I was the instrument by means of which God created the world" (Gen. R. i.). This idea is rationalized in the Haggadah by comparing the Torah with the plans of a builder. Rab (200 C.E.), a faithful preserver of Palestinian traditions, refers to the combinations of letters by means of which the world was created (Ber. 58a; Epstein, "Recherches sur le Sèfer Yezirah," p. 6, note 2).

The Sefer Yeẓirah.

The gnosis of the Palestinian Marcus conceived the world to have come into being through the permutation of letters (Grätz, "Gnosticismus und Judenthum," pp. 105 *et seq.*). The *στοιχεῖα* of the alphabet corresponds to the *στοιχεῖα* of the universe (Wobbermin, *l.c.* p. 128). Epstein calls this view an astrological one, and he expounds it further (*l.c.* pp. 23 *et seq.*). The several elements of the alphabet play an important rôle in this cosmologic system, a reflection of which is found in one of the haggadah, in which the letters, beginning with the last, appear before God, requesting that the world be created through them. They are refused, until bet appears, with which begins the story of Creation. Alef complains for twenty-six generations, and is only pacified when it heads the Decalogue (Gen. R. i. 1). It was evidently held that the world came into being with the first sound that God uttered. Johanan thought that a breath sufficed, hence the world was created by ה (Gen. R. xii.). This view is connected with another view, according to which God first caused the spirit ("ruaḥ" = wind) to be. In the Sefer Yeẓirah, the three principal elements of the alphabet are אמש; that is, אויר (air), מים (water), and אש (fire: Epstein, *l.c.* pp. 24 *et seq.*). According to this conception there are three, not four, elements, as was commonly assumed after the Arabic period. Curiously enough, the second book of "Jeu," p. 195, and the "Pistis Sophia," p. 375 (quoted in Herzog-Hauck, *l.c.* vi. 734), refer to three kinds of baptism—with water, with fire, and with spirit. It is impossible to say to what extent the Yeẓirah speculations influenced the Cabala and its principal manual, the Zohar, as well as its prominent adepts, at the close of the Middle Ages and in modern times, as there are no special studies on the subject. Many gnostic elements, as, for example, the syzygy doctrine (in which are found father, mother, and son), have doubtless been preserved in the Cabala, together with magic and mysticism.

Anti-Jewish Gnosis.

Gnosis was regarded as legitimate by Judaism. Its chain of tradition is noted in the principal passage in Ḥagigah, Johanan b. Zakkai heading the list. Here is found the threefold division of men into hylics, psychics, and pneumatics, as among the Valentinians. Although these names do not occur, the "third group," as the highest, is specifically mentioned (Ḥag. 14b), as Krochmal pointed out before Joel. The ophitic diagram was also known, for the yellow circle which was upon it is mentioned (Joel, *l.c.* p. 142). Gnosis, like every other system of thought, developed along various lines; from some of these the Jewish faith, especially monotheism, was attacked, and from others Jewish morality, with regard to both of which Judaism was always very sensitive. There were gnostics who led an immoral life, Aḥer (Elisha ben Abuyah) being among these, according to legendary accounts (comp. Pes. 56a; Eccl. R. i. 8; Harnack, *l.c.* pp. 166 *et seq.*; Hilgenfeld, *l.c.* pp. 244–250). But there were also gnostic sects practising asceticism (Herzog-Hauck, *l.c.* vi. 734, 755). Jose b. Ḥalafta seems to have belonged to one of these, for he speaks of "five plants [sons] that he planted." This is the language of gnosis. Those parties which, though within Judaism, were nevertheless inimical to it—among them Judæo-Christianity—naturally used gnosis, then the fashion of the day, as a weapon against the ruling party, official Judaism. (On the relation between Jewish and Christian gnosis see Harnack, *l.c.* p. 144, and Friedländer, *l.c.* p. 63; on antinomian gnosis see Friedländer, *l.c.* pp. 76 *et seq.*) The term "minim" in the Talmud often refers to gnostics, as Friedländer, and before him Krochmal and Grätz, have pointed out. The knowledge of the origin and nature of man also belonged to gnosis (Irenæus, i. 14, 4: *γιγνώσκω δεν εἰμί*; comp. Clem. Al. Exc. ex.

Theod. 78; see Homunculus; Adam). There are also other traces of Gnosticism in Judaism (comp. Gen. R. vii. 5). See also Cosmogony; Creation.

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GOAT.—Biblical Data: "'Ez" is the generic name for both sexes. Special terms for the he-goat: "'attud," Gen. xxxi. 10; Ps. l. 9, etc.; "ẓafir," Ezra viii. 35; II Chron. xxix. 21; "sa'ir," Gen. xxxvii. 31; Lev. iv. 23, etc.; and "tayish," Gen. xxx. 35, etc. "Seh," usually meaning "sheep," is also used for "goat" in Ex. xii. 5 and Deut. xiv. 4, and both sheep and goats are comprised under "ẓon" (small cattle), in contrast to "baḳar" (large cattle). For the young goat, or kid, "gedi" is used in Gen. xxvii. 9, Judges vi. 19, etc., and the feminine form, "gediyyah," in Cant. i. 8.

Of the domesticated goat, *Capra hircus*, to which the names generally refer, the chief breed occurring in Palestine is the mamber (from "Mamre"), or Syrian goat, with long ears and stout horns. The mohair, or Angora goat, with silky hair, is seldom met with in Palestine proper. The wild or mountain goat, *Capra ægagrus*, occurring south of the Lebanon, is probably intended by "aḳḳo" (wild goat; Deut. xiv. 5 among the clean animals) and "ya'el" (A. V. "roe," R. V. "doe"), whose fondness for rocky heights is referred to in I Sam. xxiv. 3; Ps. civ. 18; Job xxxix. 1.

Usefulness.

The goat formed an important part of Palestinian husbandry (Gen. xxx. 32, xxxii. 15; I Sam. xxv. 2; Prov. xxvii. 26; Cant. iv. 1, vi. 5). Its milk and flesh were staple articles of food (Prov. xxvii. 27); the kid was considered a delicacy (Gen. xxvii. 9, 14; Judges vi. 19, xiii. 15, etc.; comp. also Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21, the prohibition against seething the kid in the milk of its mother; see Dietary Laws); the hair of the goat was woven into curtains and tent-covers (Ex. xxvi. 7, xxxv. 26, etc.), or used for stuffing cushions (I Sam. xix. 13); its skin was employed for garments (Heb. xi. 37; comp. Gen. xxvii. 16) and for bottles (Gen. xxi. 14; Josh. ix. 5; comp. Matt. xi. 17). The goat entered largely into the sacrificial ritual (Lev. iii. 12; iv. 23, 28; v. 6; comp. Gen. xv. 9); on the Day of Atonement a "scapegoat" carried away the sins of the people to Azazel (Lev. xvi. 10 *et seq.*). The local name "En Gedi" (I Sam. xxiv. 2; at present 'Ain Jidi) attests the frequency of the goat in Palestine.

Like the ram, the he-goat as the leader of the flock (comp. Prov. xxx. 31) symbolizes the rulers and rich in contrast to the poor and common people (Isa. xiv. 9; Jer. l. 8, li. 40; Ezek. xxxiv. 17; Zech. x. 3; comp. Dan. viii. 5); and, like the gazelle, the female wild goat, "ya'alah," recalls the grace of woman (Prov. v. 19).

——**In Rabbinical Literature:** The Talmud ascribes to the goat great strength, endurance (Beẓah 25b), and pluck (Shab. 77b). Job's goats killed the wolves which assailed them (B. B. 15b), and Ḥanina's would bring bears upon their horns (Ta'an. 25a, and parallels). Goat's milk fresh from the udder relieves pains of the heart (Tem. 15b), and that of a white goat possesses especial curative properties (Shab. 109b). Against diseases of the spleen the same organ of a goat which has not yet borne young is recommended (Giṭ. 69b). Among the manifold uses of the goat may be mentioned, in addition to those given above, the making of its horns and hoofs into vessels (Ḥul. 25b). The blood of the he-goat is more similar to human blood than is that of any other animal (Gen. R. lxxxiv. 19). "Goat of בא֫לא" in Ḥul. 80a may refer to a forest goat, or to a mountain goat ("bale" in Persian = height).

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